

News and Views

Eternal Vigilance Is Forever The Price Of Freedom

Wheaton, Illinois

JANUARY, 1957 - DECEMBER, 1960

INDEX



Church League of America

Wheaton, Illinois

News and Views

Eternal Vigilance is Forever the Price of Freedom

Wheaton, Illinois

INDEX FOR NEWS AND VIEWS

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INDIVIDUALS, ORGANIZATIONS

and PUBLICATIONS

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**(Consult this alphabetical record when seeking information
on any of the Individuals, Organizations or Publications
which have been mentioned in NEWS and VIEWS)**

100-158864-31

Abels, Rev. Ralph C.	July 1959	5	Barth, Karl	Jan. 1957	
Acheson, Dean	March 1957	2	Bates, Commissioner Claude	July 1959	
	May 1959	5	Baumer, Mr. Paul E.	July 1959	
	March 1958	4	Bautz, Rev. Donald	July 1959	
	July 1959	1 & 2	Beach, Robert F.	part 1 June 1958	
Ackerly, Rev. George A.	July 1958	1	Beahm, William H.	part 1 June 1958	
Adams, Louis	Sept. 1959	4	Beaver, Rev. R. Pierce	July 1959	
	Nov. 1959	2	Bedarstedt, Mrs. Frederick	July 1959	
Adams, Rev. Clyde	July 1959	4	Bedingfield, Mr. Robert	July 1959	
Adams, Josephine Truslow	Nov. 1959	2	Bezbic, Harold	Oct. 1959	
Adams, Rev. Robert	July 1959	5	Bell, Rev. Joseph W.	July 1959	
Adams, Theodore	part 1 Feb. 1959	1	Bella, Dr. J. Igor	July 1959	
	part 2 Feb. 1959	1 & 3	Bender, Mrs. Clifford A.	July 1959	
	Nov. 1959	2	Bender, Dr. Harold S.	July 1959	
Allen, James E.	part 2 Jan. 1958	3	Benedict, Ruth	Sept. 1959	
Alpenfels, Ethel	Sept. 1959	2	Bennett, John C. Prof.	May 1957	
Andelson, Robert	part 1 Feb. 1959	3		part 1 June 1958	
Anderson, LeRoy	July 1959	5		Aug. 1958	1 &
Anderson, Paul B.	special ed. April 1959	1		Oct. 1958	
	July 1959	5		Jan. 1959	
Anderson, Scott	July 1959	5	Bennett, Dr. John C.	July 1959	
Archberger, Mrs. C. E.	July 1959	6	Bennett, Mr. Royal	July 1959	
Archbishop of Canterbury	Jan. 1947	4	Bennett, Mr. Walker G.	July 1959	
Archer, Glenn	March 1959	2	Benson, Ezra	March 1959	
Arens, Richard	Nov. 1957	6	Benson, George S.	March 1957	
Armstrong, Mrs. H. Part	July 1959	7	Bentley, Rep. Alvin M.	Jan. 1957	
Aronson, James	part 1 June 1958	4	Bentley, Elizabeth	July 1959	
Asmussen, Dr. Hans	Jan. 1957	5	Bentley, The Rt. Rev. John B.	July 1959	
Atkinson, Dr. Henry A.	part 2 Feb. 1959	4	Bereczky, Bishop Albert	Jan. 1957	1 & 4
	Sept. 1959	4		May 1957	
Adams, Josephine Truslow	Nov. 1959	2		Jan. 1959	
			Beria, Lavrentia	part 2 Jan. 1958	
Baarslag, Karl	Oct. 1958	6	Berle, Adolph	March 1959	
Babcock, Miss Fern	July 1959	5	Bestor, Arthur Prof.	April 1957	
Bailey, Rev. John Martin	July 1959	5		part 2 Jan. 1958	
Bainton, Roland H.	part 1 June 1959	5		Nov. 1959	
	Aug. 1958	2	Bialkowski, Mr. Sigismund	July 1959	
Baird, Rev. William T.	July 1958	3 & 4	Bill, Lester H.	Aug. 1958	
Baker, David D.	Aug. 1958	3	Billingsley, Miss Margaret	July 1959	
Baker, Mrs. David D.	July 1959	6	Binkley, Rev. John P. Jr.	July 1959	
Baker, James C. Bishop	July 1957	3	Birkhead, Leon	Mar. 1959	
	part 1 June 1958	2		Aug. 1959	
Baker, Miss Marion L.	July 1959	7	Bishop, Melvin	March 1957	
Baker-Bachrach, Jack	Aug. 1959	2	Bishop, Shelton Hale	Dec. 1959	
Baleh, Emily Greene	Aug. 1958	2	Bittinger, Dr. Desmond W.	July 1959	
Bald, Dr. John M.	July 1959	5	Blake, Rev. Eugene Carson	Jan. 1957	4
Baldwin, Mr. Donald	July 1959	6		May 1957	
Baldwin, Roger	Sept. 1957	4		June 1957	
	June 1959	3		Oct. 1958	1
Bandol, Mrs. Louis	Dec. 1957	1		Jan. 1959	
Bang-Jensen, Povl	July 1959	2		Mar. 1959	2
Bannian, Miss Rose	July 1959	4		Special Edition April 1959	4
Baran, Prof. Paul	June 1957	2		Sept. 1959	
Barber, Mr. C. Merrill	July 1959	6	Blanchard, Mrs. W. J.	July 1959	
Barbour, Mrs. George	July 1959	6	Blanchard, Paul	March 1959	
Barbour, J. Pius	Aug. 1958	3	Blumberg, Dr. Albert	June 1957	
Barnes, Miss Betsey	July 1959	6	Boas, Franz	Nov. 1959	1
Barnes, Roswell P.	Sept. 1958	3	Boaz, Franz	Sept. 1959	
	March 1959	2	Bodde, Derk	part 1 June 1959	
	July 1959	5		May 1959	
Barnett, Frank	Nov. 1959	6	Bohush, Rev. Peter	July 1959	
Barnett, Mr. Eugene E.	July 1959	6	Bolles, Donald	May 1957	
Barr, Stringfellow	June 1957	2		Jan. 1959	
Barr, William	July 1959	4	Bollinger, Dr. H. D.	July 1959	
Barr, Rev. William D.	July 1959	6	Bolton, Kenyon	July 1959	
Barracough, Harry	Aug. 1959	4	Bonds, Dr. A. B. Jr.	July 1959	

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1	Bonnell, Rev. Harold		July 1959		3	Buschmeyer, Dr. Fred S.		July 1959		5	
7	Bosley, Dr. Harold A.		July 1957	1, 3, 4		Bush, Mr. Walker		July 1959		6	
5			Aug. 1958	1, 2, 4		Buttrick, George A.		July 1957		3	
5			Jan. 1959		2			Aug. 1958		2	
5			July 1959		5	Brower, William	part 1	June 1958		5	
5			Dec. 1959		3						
5	Boss, Charles F. Jr.		July 1957		3						
5			Aug. 1958		2	Cadbury, Henry J.		Aug. 1958	1, 2, 3		
5	Boss, Dr. Charles F.		July 1959		4			May 1959		4	
1			Dec. 1959		4			June 1959		3	
1	Bourke-White, Margaret		Sept. 1959		2			Sept. 1959		4	
5	Bourov, Nicolai		June 1959		5	Cadigan, Mr. Robert		July 1959		5	
1	Bouscaren, Anthony		Nov. 1959		6	Calame, Dr. Don L.		July 1959		4	
1	Boutwell, William		Sept. 1959		3	Calhoun, Dr. Malcolm P.		July 1959		5	
1	Bowie, W. Russell		Aug. 1958		3	Calhoun, Robert L.		Aug. 1958		2	
5	Bowles, Chester		March 1959	1, 2		Cameron, Angus		July 1958		4	
2			Nov. 1959		4	Cameron, Richard M.	part 1	June 1958		5	
8-1	Boynton, Rev. Edward C.		July 1959		5	Campbell, Mr. Richard		July 1959		4	
2	Bracken, Rev. S. Amos		July 1959		4	Cardwell, Rev. Paul O.		July 1959		4	
3	Bradbury, John W.		Aug. 1958		3	Cargo, Rev. Paul		July 1959		6	
5	Braden, Ann		July 1958		4	Carleton, Dr. Alford		July 1959		6	
1	Braden, Carl		July 1958		4	Carlson, John Roy (alias Avedis Boghos Derounian)		Aug. 1959		2	
5	Braden, Charles S.		March 1959		1	Carpenter, Rev. George W.		July 1959		6	
5	Bradley, Miss Edith R.		July 1959		7	Carr, William G.		April 1957		3	
2	Bradshaw, Rev. H. C.		July 1959		7	Carson, Thomas Burke		Aug. 1959		2	
3	Brandenburg, D. E. Craig		July 1959		5	Carter, G. H.		Aug. 1958		3	
2	Brasel, Mr. James		July 1959		5	Carter, Hodding		Nov. 1959		1	
5	Brashares, Charles W.	part 1	June 1958		5	Carter, Mrs. Lisle		July 1959		6	
1, 5			Aug. 1958		4	Cary, Rev. Hunsdon, Jr.		July 1959		5	
6	Brawley, Dr. James P.		July 1959		4	Castro, Fidel		March 1959		4	
5	Brewer, Julius A.		Feb. 1957		3	Cavert, Rev. Samuel McCrea		Mar. 1957		2	
3	Bricker, Senator		May 1957		3		part 1	June 1958		2	
5			Mar. 1959		2			Mar. 1959		2	
3	Briggs, Dr. Edwin A.		July 1959		4	Celeste, Mr. Richard		July 1959		6	
3	Bristah, Rev. James W.		July 1959		4	Chabada, Jon		Oct. 1958		3	
1	Brookens, J. S.		Aug. 1958		3	Chalmers, Allan Knight	part 1	June 1958		5	
5	Brooks, Mr. D. W.		July 1959		4			Aug. 1958	2, 4		
1	Brooks, Mrs. D. W.		July 1959		4	Chambers, Rev. John S.		July 1959		4	
5	Brooks, Mrs. W. W.		July 1959		6	Chambers, Whittaker		Nov. 1957		2	
5	Browder, Earl		Mar. 1957		2			July 1959		1	
5			May 1957		5	Channels, Mr. Lloyd V.		July 1959		4	
2			Sept. 1957		3	Chanter, William George	Part 1	June 1958		5	
1	Brown, Mr. Francis C.		July 1959		5	Chao, Dr. T. C.		Jan. 1957		1	
3	Brown, Dr. Howard		July 1959		6			May 1957		5	
1	Brumbaugh, Rev. T. T.		July 1959		5	Charbneau, Harold		June 1957		2	
1, 6	Brumley, Dr. Ira A.		July 1959		4	Chase, Stuart		Sept. 1959		2	
1	Bryan, Helen R.		Aug. 1959		4	Chapeleff, Mr. Ross		July 1959		5	
5	Buber, Martin		June 1957		5	Cherrington, Ben.	part 1	Jan. 1958		1	
1, 6	Bubolz, Dr. George C.		July 1959		4	Chessman, Dr. G. Wallace		July 1959		3	
5	Buchman, Frank D.		Oct. 1959	1, 2, 3, 4		Childers, Mr. R. A.		July 1959		7	
2, 5	Buckle, Mr. Robert		July 1959		6	Chisholm, Brock	part 1	Jan. 1958	2, 4, 6, 7, 8		
1, 1	Buckler, Miss Helen		July 1959		5						
2	Buckley, William F.		Nov. 1957		1	Chittum, Dr. John W.		July 1959		4	
5	Buckner, Dr. George		July 1959		4	Christopher, Rev. Franz O.		July 1959		7	
1	Budenz, Louis		Nov. 1959		6	Chubaty, Nicholas D.		Oct. 1958		6	
2	Bunche, Ralph		July 1959		1	Clair, Bishop M. W. Jr.		July 1959		4	
1, 2	Burdick, Cong. Usher L.	part 2	Jan. 1958		4	Clark, Miss Carmeta		July 1959		6	
1	Burger, Samuel A.		Sept. 1957		2	Clark, Elmer T.		Oct. 1959		4	
1	Burke, Dr. Eldon N.		July 1959		4	Clark, Rev. J. A.		July 1959		5	
3	Burkhart, Dr. Roy		July 1959		6	Clark, Dr. William		July 1959		4	
5	Burnes, Mr. Harold E.		July 1959		4	Clark, Walter Houston		Oct. 1959		4	
2	Burham, Louis	part 2	Feb. 1959		6	Clarke, Mr. Robert W.		July 1959		6	
3	Burrell, Rev. C. A.		July 1959		4	Clarkson, Mrs. Francis O.		July 1959		5	
1	Burrows, Millar		Aug. 1958		3	Clausen, Bernard C.		Aug. 1958		2	
0	Bursch, Mr. Russell		July 1959		7	Cleghorn, Sarah N.		Aug. 1958		2	
0	Busch, Rev. James		July 1959		7						

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Clement, Rufus E.	April 1957	3	Dallin, David	Nov. 1959	1
Clippinger, Bishop A. R.	part 1 June 1958	2	Dana, Mr. Ellis T.	July 1959	1
Coad, Cong. Merwin	July 1959	4	Davenport, Mr. Gene	July 1959	
Coe, Albert. Buckner	part 1 June 1958	5	Daves, Michael Rev.	April 1959	
	Aug. 1958	4	Davies, Horton	Oct. 1959	
	Dec. 1959	4	Davies, Mr. Joe	July 1959	1
Coe, Charles J.	July 1958	4	Davis, Rev. C. Anderson	July 1959	
Coe, George A.	Feb. 1957	5	Davis, Benjamin J.	part 2 Feb. 1959	1
Cohen, Benjamin	Sept. 1959	2	Davis, Elmer	Nov. 1957	
Cole, Rev. S. L.	July 1959	4		Sept. 1959	
Cole, Dr. T. W.	July 1959	4	Davis, Jerome	Nov. 1957	
Colegrove, Kenneth Dr.	Nov. 1959	3		Jan. 1959	
Coles, Rev. J. C.	July 1959	4		June 1959	
Collins, Mr. Lloyd M.	July 1959	5		Nov. 1959	
Colston, Pres. James A.	July 1959	5		Dec. 1959	
Colvin, Rev. Benjamin F.	July 1959	4	Davis, John P.	Nov. 1959	
Comfort, Dr. Richard O.	July 1959	6	Davis, Rev. Michael	April 1959	
Commager, Henry Steele	March 1959	5	Daw Khin Khin	July 1959	
	Sept. 1959	2	Day, Albert E.	part 2 June 1958	
Connell, Arthur J.	Jan. 1957	3		Aug. 1958	1, 2
Converse, Florence	Aug. 1958	2	Day, Dorothy	Aug. 1959	
Cook, Dr. Alva L.	July 1959	4	Day, Rev. Gardiner M.	July 1959	
Cook, Clair M.	March 1959	1	Dean, Vera Micheles	March 1959	1 &
Cook, The Rev. William	July 1959	4	Deats, Paul Jr.	Part 1 June 1959	
Cooley, Mr. John H.	July 1959	6	Denlinger, Mr. Ardon N.	July 1959	
Coors, Dr. Stanley	part 1 June 1958	5	Dennis, William	May 1959	
	Aug. 1958	4	Derby, Miss Marian L.	July 1959	
Corbett, Miss Miriam R.	July 1959	3	Deriabin, Peter	April 1959	
Cornell, Julian	May 1959	4	Dewald, Mrs. Ernest L.	July 1959	
Cornelson, Rev. Rufus	July 1959	5	Dewey, John	Sept. 1959	
Counts, George S.	Sept. 1959	3	DeWolfe, Bishop	May 1958	
Cousins, Norman	March 1959	2 & 5	DeWolf, L. Harold	part 1 June 1958	
	Aug. 1959	1		Aug. 1958	
	Nov. 1959	4	Dezsery, Bishop Laszlo	Jan. 1957	3
Cowin, Mrs. Clifford C.	July 1959	6	Dick, Rev. Jacob T.	July 1959	
Crane, Henry Hitt	July 1957	3, 4	Dickson, Mrs. Robert G.	July 1959	
	Aug. 1958	2	Diffendorfer, Ralph	Nov. 1957	
	Nov. 1959	2	Diller, Mr. Karl	July 1959	
	Sept. 1959	4	Dillon, Mrs. Roy A.	July 1959	
	Dec. 1959	1, 4	Dilworth, Senator Nelson S.	Aug. 1958	
Cranston, Earl	part 1 June 1958	5	Dixie, Rev. J. Jr.	July 1959	
	Aug. 1958	4	Dobbs, Farrell	June 1957	
Craig, Rev. L. W.	July 1959	4	Dobrea, Mr. George	July 1959	
Craine, The Rt. Rev. John P.	July 1959	5	Dobriansky, Dr.	Nov. 1959	
Cronbach, Abraham	Dec. 1959	1	Dodd, Bella Dr.	April 1957	
Cross, Dr. George	part 1 Feb. 1959	2		Nov. 1959	
Crowley, The Rt. Rev. Archie H.	July 1959	5	Dohrenburg, Arlan Paul	part 1 June 1958	
Culbreth, Mr. H. W.	July 1959	6	Dolbey, Mrs. Dorothy N.	July 1959	
Cummings, Phillip	Nov. 1959	6	Dolivet, Louis	May 1959	
Czap, Ivan M. Esquire	July 1959	5	Donaldson, Mrs. B. R.	July 1959	
			Dotson, Rev. J. A.	July 1959	
Dagwell, Rt. Rev. Benjamin D.	May 1958	1	Douglas, Neil	Nov. 1959	
Dahl, George	Aug. 1958	3	Douglas, William O.	March 1959	
Dahlberg, President	July 1959	3	Drew, Dr. George	July 1959	
Dahlberg, Edwin T.	March 1958	1, 2, 3, 4	Drummond, Roscoe	March 1957	
	part 1 June 1958	4	DuBois, W. E. B.	part 1 June 1958	
	Aug. 1958	2, 4	Dudley, Mr. Tilford	July 1959	
	Jan. 1959	3	Duff, Senator	Nov. 1959	
	part 1, Feb. 1959	4	Dulles, John Foster	Jan. 1957	
	part 2 Feb. 1959	5		Oct. 1957	
	March 1959	2		May 1957	1
	July 1959	6		part 1 Jan. 1958	
	Sept. 1959	4		Jan. 1959	
Dale, Edgar	Sept. 1959	5	Dun, Bishop Angus	July 1959	
			Dunkle, Mr. Edward V.	May 1958	
				July 1959	

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6	Dunkle, Mrs. Edward V.	July 1959	6	Fleming, Harold C.	March 1959	5
6	Dunn, Robert W.	Jan. 1959	4	Fleming, Arthur	Jan. 1957	2
4	Dworshak, Senator	March 1959	2		March 1957	2
3	Dzima, The Very Rev. Basil	July 1959	5		May 1957	0
4					Nov. 1959	4
6				Fletcher, Joseph F.	March 1959	1
4	Earle, Clifford	Sept. 1957	1, 2, 3, 4		Dec. 1959	1
6	Earle, Dr. Clifford	July 1959	5	Flory, Miss Margaret	July 1959	5
5	Eastland, Senator	March 1959	2	Flynn, Elizabeth Gurly	Sept. 1957	3
5	Easton, David Mr.	Aug. 1957	1, 2, 3	Flynn, John T.	March 1959	5
4	Eby, Kermit	June 1957	2	Folsom, Marion B.	April 1957	4
1		Sept. 1959	2, 4, 5	Forbes, Kenneth Ripley	Dec. 1959	1
5		Mar. 1959	1, 5	Ford, James W.	part 2 Feb. 1959	7
2	Eddy, Mrs. Sherwood	July 1959	6	Forell, Rev. George W.	July 1959	5
3	Eddy, Sherwood Rev.	Oct. 1959	2	Fortas, Abe	part 1 Jan. 1959	2
1	Edmiston, John J.	July 1957	2	Fosdick, Harry Emerson	part 1 June 1958	5
3	Egan, Rev. C. Edward, Jr.	July 1959	6		Aug. 1958	1, 2, 4
6	Ehrensperger, Harold	Aug. 1958	3	Foster, Mrs. Earl	July 1959	7
5	Einstein, Albert	Aug. 1958	2	Foster, William Z.	Sept. 1957	3
2, 4	Eisendrath, Maurice N. Rabbi	Dec. 1959	1, 2	Foust, Roscoe T.	Aug. 1958	3
4	Eisenhower, Dr. Milton	April 1957	5	Fowell, Dr. Myron W.	July 1959	5
4	Elder, A. L. Mrs.	June 1957	4	Fox, Mr. William	July 1959	4
4, 5	Elder, Mrs. Albert L.	July 1959	5	France, Royal W.	July 1958	2
5	Eliot, Martha	part 2 Jan. 1958	1	Frank, Eugene M.	part 1 June 1958	5
4	Elliott, Phillips P.	Aug. 1958	3 & 4	Frank, Rev. Theodore E.	July 1959	7
3	Elson, Dr.	May 1957	6	Frakes, Margaret	March 1959	1
1	Elston, Mr. Gerhard	July 1959	5	Frederick, Pauline	Sept. 1959	2
4	Ely, Miss Rebecca	July 1959	6	Fried, Dr. Paul G.	July 1959	5
6	Emerson, Miss Mary L.	July 1959	6	Fry, Dr. Franklin	Jan. 1957	4
3	Empire, Rev. Paul C.	July 1959	6		Jan. 1959	5
3	Englund, Dr. Harold	July 1959	5		Special Edition April 1959	4
5	Eppes, Mrs. James Van Deusen	July 1959	6	Fuller, Rev. Albert L.	July 1959	3
4	Erb, Rev. Earl S.	July 1959	5	Fuller, Rev. R. L.	July 1959	4
3, 5	Ermarth, Mrs. Margaret	July 1959	5	Fulton, J. Wayte Jr. Rev.	Dec. 1957	1
4	Espy, Dr. R. H. Edwin	July 1959	3	Fulton, Jerry L. Mrs.	Dec. 1957	1
5	Essig, Dr. J. Fred	July 1959	4			
1	Evans, Rev. George I., Jr.	July 1959	7			
6	Evans, Mrs. William K.	July 1959	4	Gandhi, Mahatma	July 1957	3
4	Everett, W. Hume	April 1958	1		March 1958	1
2	Ewing, The Rev. Harold	July 1959	4	Garner, Miss Lela Ann	July 1959	7
4				Gaston, Dr. A. G.	July 1959	3
2				Geier, Mr. Woodrow	July 1959	4
5	Fagley, Dr. Richard M.	July 1959	6	Geramics, The Rev. Fr. John G.	July 1959	4
6	Fairbank, John K.	Aug. 1959	4	Geranios, The Rev. Fr.	July 1959	4
2	Fangmeier, Mr. Robert A.	July 1959	4	Gezork, Herbert	part 1 June 1958	5
6	Faubus, Gov.	March 1959	2		Special Edition April 1959	4
5	Faulkner, William J.	Aug. 1958	2	Gibbons, Dr. Ray	July 1959	5
6	Ferguson, Chas. W.	Oct. 1959	4	Gibson, George Miles	part 1 June 1958	5
3	Ferre, Dr. Nels F. S.	May 1957	6		Aug. 1958	1, 4
6		part 1 June 1958	5	Gill, Dr. Theodore	July 1959	5
4		Aug. 1958	1, 2	Gill, Theodore A.	March 1959	1
5		Sept. 1959	4		Nov. 1959	4
6	Fetter, Dr. Willard	July 1959	7	Gilson, Rev. Frederick L.	July 1959	6
1	Fewkes, John W.	June 1957	4	Gitlow, Benjamin	March 1957	2
1	Fey, Harold E.	Aug. 1958	3		Aug. 1957	3
5		March 1959	1	Givens, Willard Mr.	April 1957	3
6		Nov. 1959	4		Sept. 1959	1
5	Finch, R. W.	Sept. 1957	2	Gleiss, Mr. Henry W.	July 1959	7
1, 5	Finé, Benjamin	Sept. 1959	3	Gluck, Sidney J.	July 1958	2
2	Finletter, Thomas K.	Jan. 1959	1	Golawski, The Very Rev. Dr. Bernard	July 1959	5
1	Fitten, Rev. Emmaus	July 1959	4	Goncharoff, Nicholas	Nov. 1959	4 & 6
1	Fleming, D. F.	Oct. 1957	1	Good, Mrs. Merton	July 1959	6
6		Nov. 1957	1, 2, 3, 4, 5, 6	Gordon, Ernest	part 1 Feb. 1959	2
		July 1959	4	Gossard, Mr. Edgar	July 1959	4
				Gotwald, Dr. Luther A.	July 1959	6
				Gouzenko, Igor	Oct. 1957	3

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Graham, Dr. Frank P.	July 1959	5	Hategan, Rev. Fr. Vasile	July 1959	5
Grant, A. Raymond	part 1 June 1958	5	Hayes, Mrs. Frank	July 1959	5
	Aug. 1958	1	Havighurst, Robert	Sept. 1959	2, 5
Grant, Frederick C.	Feb. 1957	3	Hayes, Helen	Sept. 1959	2
	Aug. 1958	3	Hayes, John Mrs.	Sept. 1959	1
Graves, Rev. Ollie	July 1959	4	Days, Brooks Congressman	March 1959	1
Gray, Rev. Raymond A.	July 1959	7		Nov. 1959	1
Graybeal, David H.	part 1 June 1958	5	Hayward, Lt. Governor, Harold	part 2 Jan. 1958	2
Green, Cong. Edith	July 1959	4	Head, Mabel	March 1959	1
Green, Peter H., Evanston, Ill.	July 1957	1	Helfferich, Rev. Reginald	July 1959	5
Gregg, Dr. Allan	part 2 Jan. 1958	1	Hellman, Lillian	Nov. 1959	2
Gregg, Rev. B. S.	July 1959	4	Henderson, Mrs. J.	July 1959	1
Gregg, Richard B.	Aug. 1958	2	Henry, Mrs. A. R.	July 1959	1
Griffin, Mr. S. L.	July 1959	1	Henry, Mr. Gerald B.	July 1959	6
Griffith, Mr. Ernest S.	July 1959	6	Henzel, Mrs. Henry C.	July 1959	5
Gritz, Jack Dr.	part 2 Feb. 1959	2 & 5	Herblock	March 1959	1
Grose, Mr. Wilbur D.	July 1959	7	Herrick, Mr. M. C.	July 1959	6
Gross, Dr. Bethuel G.	part 2 Jan. 1958	1	Hibben, President	Oct. 1959	2
Gross, Ernest A.	July 1959	1, 2, 3	Hicks, Rev. H. Beecher	July 1959	7
		6	Hier, Miss Ruth	July 1959	6
Gross, Dr. John O.	July 1959	4	Higgins, Bishop	May 1958	1
Gruenther, Alfred General	Nov. 1959	4	Higgins, Rev. D. Rayburn	July 1959	7
Gruenberg, Sidonie	Sept. 1959	2	High, Stanley	Nov. 1957	1
Gubara, Sitt Elizabeth	July 1959	7	Hildebrandt, Franz	part 1 June 1958	5
Guice, Miss Katharine L.	July 1959	5	Hilty, Rev. Ray	July 1959	6
Guiffrida, Mr. Matthew	July 1959	3	Hiss, Alger	May 1957	5
Gulbenkian, Mr. V. Richard	July 1959	4		Nov. 1957	2
Gustafson, Dr. Lloyd A.	July 1959	4		part 1 Jan. 1958	1, 2
Gwinn, Ralph Cong.	April 1957	4		May 1959	1, 2
			Hobbs, H. H. Dr.	part 2 Feb. 1959	3
Haas, Dr. Harold	July 1959	5	Hodge, Mrs. M. B.	July 1959	3
Hadley, Mr. Milton H.	July 1959	4	Hoeldtke, Mrs. Ernest H.	July 1959	5
Hager, Wesley H.	Aug. 1958	4	Hoffman, Isidor	Aug. 1958	2
Haldeman-Julius, Emanuel	Aug. 1959	2	Hoffman Paul G.	June 1957	4
Hale, Rev. Phale D.	July 1959	4	Hoggard, J. Clinton	Aug. 1958	3
Hall, Dr. Cameron	July 1959	6	Hoggard, Rev. J. Clinton	July 1959	3
Hall, Rev. Cameron P.	Mar. 1957	2	Holcomb, Rev. Luther	July 1959	6
	part 1 June 1958	2	Holland, Dr. Ralph L.	July 1959	7
Hall, Gordon D.	May 1957	3	Holland W. L.	Nov. 1959	3
	Oct. 1958	3	Hollis, Mr. Harvey W.	July 1959	6
	Aug. 1959	1, 2, 3, 4	Holloway, Rev. Vernon	July 1959	6
Hall, Martin	May 1959	2	Holmes, John Haynes	Aug. 1958	2 & 4
	Aug. 1959	4	Holmes, John Haynes Dr.	Dec. 1959	1, 2
Hamilton, Dr. James	July 1959	6	Holt, Mr. Pat	July 1959	7
Hammerschmidt, Judge Louis M.	July 1959	7	Hoover, J. Edgar	Jan. 1957	1
Hanes, John W., Jr.	Jan. 1957	3		April 1957	1, 2, 4
Haney, Rev. William R.	July 1959	4		Aug. 1957	1
Hanford, Miss Vivian	July 1959	6		Sept. 1957	1
Hanighen, Frank C.	March 1958	3		Oct. 1957	1
Harder, Helen H.	March 1959	3		Nov. 1957	6
Harkness, Georgia E. Rev.	part 1 June 1958	5		April 1958	2
	Aug. 1958	1, 4		May 1958	2
	Nov. 1959	4, 5		Aug. 1959	2
Harmon, Bishop Nolan B.	July 1959	4	Hooft Visser L. Dr.	Jan. 1957	2
Harper, Fowler	Dec. 1959	1, 2	Hoou, Paul W.	part 1 June 1958	2
Harper, Mrs. Kenneth R.	July 1959	5	Hoover, Rev. O. M.	July 1959	1
Harper, William Rainey Dr.	Nov. 1959	1	Hopkins, Dr. Garland E.	July 1959	1
Harrigan, Mary	April 1957	4	Horne, Rev. H. P.	July 1959	1
Harrington, Donald	Sept. 1959	4	Horney, Karen	part 2 Jan. 1958	1
Harrington, Rev. Donald	July 1959	7	Horton, Mr. Robert	July 1959	1
Harris, E. E.	Aug. 1958	3	Horton, Walter Marshall	part 1 June 1958	1
Harris, Frederick Dr.	April 1959	1		Aug. 1958	1
Hartman, Dr. Grover L.	July 1959	7	Hoskins, Rev. Fred	June 1957	1
Harvey, Miss Mary	July 1959	7		July 1959	1
Harvey, Rev. William J.	July 1959	4	Hoskins Lewis M.	May 1959	1

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7	Howard, Peter	Oct. 1959	3	Jones, Dr. E. Stanley	July 1957	3, 4
5	Howe, Rev. E. M.	July 1959	7		Mar. 1958	2
25	Howe, Rev. Robert C.	July 1959	4		part 1 June 1958	2
2, 5	Hrynaska, Prof. Josef	Jan. 1957	1, 4		Aug. 1958	2
2		May 1957	6		Dec. 1959	1, 2
1		May 1958	4	Jones, Rev. E. Theodore	July 1959	4
1	Hibben, Mr. William	July 1959	5	Jones, Mr. Francis	July 1959	6
4	Huffman, Dr. L. L.	July 1959	7	Jones, Jameson	Aug. 1958	3
1	Hughes, Fred A.	Aug. 1958	3	Jones, Miss Irene A.	July 1959	6
5	Hull, Rev. Angus C., Jr.	July 1959	3	Jones, Mr. Jameson	July 1959	4
2	Hunt, Dr. Harold C.	Sept. 1959	4	Jordahl, Dr. V. T.	July 1959	4
1	Hunter, Allan A.	Aug. 1958	2	Jordan, Clarence Rev.	Nov. 1959	1
1	Hunter, Dr. Barton	July 1959	4	Josephson, Rev. Clarence E.	July 1959	5
4	Hunter, Mr. Joseph	July 1959	4	Judd, Mr. Charles M.	July 1959	5
6	Hunton, Dr. Alphasus	July 1958	3	Judd, Walter Rep.	Sept. 1959	2
5	Hutcherson, Rev. Joseph R.	July 1959	7	Jung, Prof. Karl	March 1957	4
1	Hutchison, Rev. Frank L.	July 1959	6			
6	Hutchison, John A., Rev.	Feb. 1957	3	Kai Shek, Chiang Madame	Oct. 1957	4
2	Hyatt, James Phillip	part 1 June 1958	5	Kale, Mr. Ed.	July 1959	4
6	Hymer, Mrs.	May 1957	2	Kalka, Mr. George	July 1959	4
1	Hymer, Mrs. Esther W.	July 1959	6	Karpov, G. G.	Nov. 1958	2
1	Hyslop, Dr. Ralph D.	July 1959	6		May 1958	3
1	Hyslop, Ralph Douglas	part 1 June 1958	5	Kasparian, Rev. Aranak	July 1959	4
5				Kass, Mortimer	Aug. 1959	2
6	Ikard, Frank Congressman	April 1959	1, 3	Kaur, Rajkumrai Amrit	July 1959	6
5	Inman, Mr. John R.	July 1959	4	Kaub, Verne P.	Sept. 1959	3
2	Inman, Samuel Guy	March 1959	1	Kearns, Dr. Francis E.	July 1959	4
1, 2	Inman, Dr. Samuel Guy	July 1959	4	Keech, Rev. William	July 1959	3
1, 2	Innerst, J. Stuart	May 1959	1	Keiser, Rev. Julian J.	July 1959	5
3		May 1959	3	Kendall, Rev. George	July 1959	3
3	Innerst, Dr. Stuart	July 1959	7	Kennedy, Bishop Gerald	July 1957	1
5	Irvine Wm. C.	Oct. 1959	4	Ketcham, Rev. John B.	July 1959	3
2	Irwin, John C.	part 1 June 1958	5	Ketcham, Robert T. Dr.	part 1 Feb. 1959	1
4				Kilpatrick, William H.	Sept. 1959	3
3				Kincheloe, Rev. Robert L.	July 1959	7
3	Jack, Homer	March 1959	1	King, Martin Luther, Jr.	part 1 June 1958	5
3	Jack, Dr. Homer	July 1959	7		Aug. 1958	2
6	Jackson, Mrs. Abbie C.	July 1959	6		Mar. 1959	1
7	Jackson, Robert H.	Sept. 1957	1	Kingdon, Frank	Sept. 1959	2
3	Jacobs, Herman (alias Martin Hall)	May 1959	2	Kintner, William Col.	Nov. 1959	6
6	Jacobsen, Dr.	Sept. 1959	5	Kirkland, Rev. J. E.	July 1959	4
6	Jacobowsky, Mrs. A. V.	July 1959	7	Kirkland, Dr. William	July 1959	5
2, 4	Jaquet, Mr. Constant H., Jr.	July 1959	6	Kizer, Benjamin	Nov. 1959	3
1, 2	James, Fleming	Aug. 1958	3	Klemme, Rev. Huber E.	July 1959	5
7	James, Dr. Trigg	July 1959	4	Klineberg, Otto	Sept. 1959	5
1	Jarmonn, Rev. A.	July 1959	4	Klotsche, Dr. J. Martin	July 1959	5
1, 2, 4	Jenner, Senator William	Jan. 1957	4	Knapp, Rev. Forrest L.	July 1959	7
1		Mar. 1959	4	Kneece, Rev. Odysse W.	July 1959	3
6	Jensen, Mr. Harry C.	July 1959	2	Knowland, Senator	March 1959	2
2	Jensen, Mr. Herluf M.	July 1959	4		Sept. 1959	2
2	Jessup, Philip C.	part 1 Jan. 1958	6	Kodand, Mrs. H. H.	July 1959	6
2		Mar. 1959	2	Kooy, Dr. Vernon H.	July 1959	5
5	John, The Rt. Rev. Bishop	July 1959	2	Kornfeder, Joseph Zack	Jan. 1957	1
5	Johns, Prof. M. W.	July 1959	2		May 1957	4
1, 5	Johnson, Helen Louise	July 1959	5	Koth, Rev. Henry C.	July 1959	5
1	Johnson, Dr. Mordecai	July 1959	7	Kotula, Karol	Oct. 1958	3
1	Johnson, Oscar C. Dr.	part 1 Feb. 1959	4	Krecker, Dr. J. W.	July 1959	4
1	Johnson, Russell	July 1958	4	Kuhn, Margaret E.	Sept. 1957	1
1	Johnson, Josephine W.	Aug. 1958	1		March 1959	3, 4
1	Johnson, Manning	March 1957	4		July 1959	6
1		Aug. 1957	2	Kunzig, Mr. Robert	March 1957	3
1	Johnston, Eric	March 1958	2	Kurian, Rev. Andrew	July 1959	6
1		Sept. 1959	2			
1				Lambras, Mr. Arthur P.	July 1959	4
1				Lammert, E. H.	Aug. 1958	4
1				Lammert, Rev. Louis H.	July 1959	7

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Landwer, Rev. Donald F.	July 1959	4
Langton, Stuart	Jan. 1959	2
	July 1959	6
Lapsdale, Mr. Herbert P., Jr.	July 1959	6
Large, Dr. Dwight	July 1959	4
Latourette, Kenneth	part 1 June 1958	5
	Aug. 1959	2
Lattimore, Owen	Nov. 1959	3
Leubach, Frank C.	June 1959	5
Leubach, Frank Dr.	Dec. 1959	1
Lawrence, Rev. W. Appleton	May 1958	1
	Aug.	2, 4
Lawson, Rev. Chris E.	July 1959	3
Lawwill, Mr. J. Kenton	July 1959	4
Layman, Dr. Allen B.	July 1959	5
Leach, William H.	Aug. 1958	3
Leavenworth, Mr. Ralph W.	July 1959	6
Leber, Charles T.	Aug. 1958	4
Ledden, Bishop W. Earl	July 1959	4
Lee, Braken Gov.	March 1959	5
Lehman, Herbert	Nov. 1959	1
Lehmann, Paul	part 1 June 1958	5
Lehmann, Rev. Paul L.	July 1959	5
Leibrecht, Dr. Walter	July 1959	5
Leiffer, Murra H.	part 1 June 1958	5
Leiper, Henry Smith	Nov. 1959	1, 2
Lemon, Dr. Carroll H.	July 1959	4
Lens, Sidney	June 1957	2
Leonard, Mrs. Lucille	Sept. 1959	2
Leslie, Kenneth	Aug. 1958	3
Letts, Dr. Harold C.	July 1959	6
Levering, Mr. Samuel R.	July 1959	4
Lewis, Mr. Charles M.	July 1959	5
Lietman, Dr. Henry Orr	July 1959	6
Lightfoot, Claude	part 2 Feb. 1959	6
Litkovich, The Rt. Rev. Bladimir	July 1959	5
Lincoln, Murray D.	March 1957	1
Lindbergh, Charles Col.	Aug. 1959	2
Lindeman, Edward C.	Sept. 1959	2
Lineweaver, Helen	May 1957	3
	July 1959	5
Locke, Alain	Sept. 1959	4
Loewen, Rev. Esko	July 1959	7
Long, Mrs. Milton C.	July 1959	5
Loomer, Bernard Dr.	part 1 Feb. 1959	1
Lord, John Wesley	part 1 June 1958	5
	Aug. 1958	4
Loud, Oliver	part 1 June 1958	4
Love, Edgar A.	part 1 June 1958	5
	Aug. 1958	4
Loyett, Robert Morris	Nov. 1959	1 & 2
Lowrie, Dr. Donald A.	July 1959	5
Lowry, Charles Rev.	Nov. 1959	4
Lucak, Michael, Esquire	July 1959	5
Luccock, Halford E.	Aug. 1958	2
	March 1959	1
Ludwig, Dr. Arthur A.	July 1959	7
Lund, Kenneth Dr.	June 1957	4
Lund, Dr. P. Edward	July 1959	4
Lunger, Dr. Harold L.	July 1959	4
Lunn, Dr. Charles E.	July 1959	7
Lusk, Clayton F.	Feb. 1957	1
Lyman, Mary Ely	part 1 June 1958	5
Lyons, Eugene	March 1959	5
	May 1959	5
	Nov. 1959	6

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Mabille, Rev. George	July 1959	7
Mackay, Dr. John	Jan. 1957	2, 4
Mackay, John A.	Aug. 1958	1
Mackay, Dr. John A.	May 1957	6
	June 1957	4
	Oct. 1958	5
	March 1959	5
	July 1959	5
Mackay, John Alexander	part 1 June 1958	5
Mackay, Rev. Malcolm	March 1959	3
MacLeod, Mrs. W. Murdoch	July 1959	6
Maddocks, Bro. Lewis I.	July 1959	5
Mahon, Mrs. Stephen K.	July 1959	4
Main, Rev. John J.	July 1959	6
Main, Miss Frances H.	July 1959	6
Malenchok, Dr. Joseph	July 1959	5
Malin, Patrick	Nov. 1959	4
Manes, Mr. John M.	July 1959	4
Mangone, Dr. Gerard J.	July 1959	7
Manion, Dean Clarence	March 1959	5
Mann, Erika	Sept. 1959	2
Mann, Thomas	Aug. 1958	2
Manton, Mr. Thomas B.	July 1959	4
Marcantonio, Vito	Nov. 1959	1
Marcus, Rev. Chester L.	July 1959	5
Marion, Mr. John H.	July 1959	5
Marsalkas, Dr. and Mrs. John	July 1958	3
Marsh, Miss Bonnie	July 1959	7
Martin, Mrs. George B.	July 1959	3
Martin, Bishop William C.	Jan. 1957	2
	March 1957	2
	part 1 June 1958	1
	July 1959	4
Marty, Martin E.	March 1959	1
Marvin, John E.	Aug. 1958	3
Marvin, Dr. John E.	July 1959	4
Marx, Karl	May 1957	4
	Aug. 1957	1
Mason, Rev. E. J.	July 1959	7
Mason, Rev. H. O.	July 1959	1
Mason, Noah Congressman	March 1958	2
Mather, Kirtley	Nov. 1959	1, 2
Matthews, J. B. Dr.	Feb. 1957	1
	March 1957	5
	May 1957	6
	Aug. 1957	3
	March 1958	3
	part 1 June 1958	1
	Nov. 1959	6
Matthews, Rev. W. R.	July 1959	3
Mayer, Milton	June 1957	2
	Aug. 1958	6
	June 1959	6
Mayer, Dr. Sidney A.	July 1959	1
Mayer, Dr. Theodore C.	July 1959	1
Mayfield, Dr. R. G.	July 1959	1
Mays, Benjamin E.	March 1959	1
	July 1959	1
Maxwell, Mr. Howard	July 1959	1
Maxwell, Howard C.	March 1959	1
McAvoy, Clifford T.	June 1958	1
McCarran, Senator	Jan. 1957	1
McCarran, Pat Senator	Nov. 1959	1
McCarthy, Senator	Aug. 1959	1

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7	McCarthy, Eugene	Nov. 1959	4	Moore, Arthur J.	July 1959	4
10	McCarthy, Joseph Senator	May 1957	6	Moore, Maynard	July 1959	4
1		June 1957	1	Moore, William Clifton	part 1, June 1958	5
6		Nov. 1957	4	Morris, Robert Judge	Nov. 1957	6
4		May 1958	2	Morris, Walter	July 1959	7
3	McClellan, Al Mr.	part 2 Feb. 1959	2	Morrison, Charles Clayton	March 1959	1
5	McConnell, Francis J. Bishop	July 1957	2	Morris, Boris	Nov. 1957	6
5		part 1 June 1958	1	Mortensen, Mrs. Enok	July 1959	4
3	McCracken, Robert J.	Aug. 1958	4	Mortensen, Rev. Enok	July 1959	4
3	McGinley, Conde	March 1959	5	Moseley, Mrs. Lilbura	July 1959	3
6	McIntire, Carl Dr.	Nov. 1959	6	Mott, Dr. John R.	part 1, Feb. 1959	15
3	McKenna, Rev. Warren	July 1958	4		Oct. 1959	1
1	McManus, John T.	June 1957	2	Mötter, Rev. Alton M.	Jan. 1957	2 & 3
0		Part 1 June	4	Mudge, Mrs. Alfred E.	July 1959	6
0	McMichael, Jack	Dec. 1959	1	Mueider, Walter G.	part 1 June 1958	5
5	McMichael, Jack R. Rev.	Jan. 1959	4		Aug. 1958	4
4	McWilliams, Carey	Sept. 1959	4	Muenzenberg, Willy	May 1959	3
1		Nov. 1959	2	Muilenburg, James	Feb. 1957	3
7	Meacham Stewart	June 1959	5	Mumford, Lewis	part 2, Jan. 1958	2
5	Mead, Margaret	March 1959	1	Murrow, Edward R.	Nov. 1957	5
2		Sept. 1959	2		Sept. 1959	5
2	Meany, George	part 1 June 1958	4	Muste, A. J.	June 1957	1
4		Jan. 1959	4		part 1, June 1958	4
1	Megherian, Rev. Varton	July 1959	4		Aug. 1958	1 & 4
5	Mekeel, Herbert Dr.	Jan. 1959	3		Sept. 1959	4
5	Melby, Ernest O.	Sept. 1959	2	Muste, Dr. A. J.	July 1958	7
3	Melish, William Howard	May 1959	3	Muste, Abraham J.	July 1957	3 & 4
7	Merriam, Dean	Dec. 1959	1		March 1958	2
3	Merrill, Lewis	Nov. 1959	1		part 1, June 1958	3
2	Merwin, Rev. Wallace C.	July 1959	6		June 1959	3
2	Messmer, Dr. William K.	July 1959	4	Mutchmor, Rev. J. R.	July 1959	7
1	Metzler, Mr. Edgar	July 1959	7			
4	Meyer, Frank	Nov. 1959	6			
1	Meyner, Robert	Nov. 1959	4	Nagler, A. W.	part 1, June 1958	5
3	Michaelides, George	part 1 June 1958	5	Nail, Mrs. T. Otto	July 1959	4
1		July 1959	4	Nason, Dr. John W.	July 1959	7
4	Milhouse, Rev. Paul	July 1959	4	Nathan, Otto	June 1959	3
1	Milkin and Rostow	March 1959	4	Nathan, Dr. Otto	July 1959	2
1	Miller, Allen O.	part 1 June 1958	5	Nearing, Scott	Dec. 1959	1
1	Miller, Arthur	Nov. 1959	6	Nelson, Rev. Booker T.	July 1959	4
1	Miller, Dr. J. Quinter	July 1959	6	Nelson, J. O.	July 1959	7
1	Miller, Mrs. J. Quinter	July 1959	7	Nelson, John Oliver	part 1, June 1958	5
1	Miller, Rev. John	July 1959	5		Aug. 1958	4
1	Miller, Lewis	Nov. 1959	1	Nelson, William Stuart	part 1, June 1958	5
1	Miller, Rev. Raphael H., Jr.	July 1959	6	Neuberger, Senator	March 1959	1
1	Millon, Dr. Elmer G.	July 1959	3	Newell, Carman B.	July 1959	5
3	Mills, Sumner, A.	July 1959	4	Newlin, Algie I.	July 1959	4
1	Milner, Jean	Jan. 1957	2 & 3	Newton, Jesse	Sept. 1959	3
1	Minton, Sherman Justice	Sept. 1957	1	Newman, William C.	July 1959	4
1	Mitchell, James P.	Nov. 1959	4	Newmann, Rev. Richard	July 1959	7
1	Mitchell, Rt. Rev. Walter	May 1958	1	Newton, Charles D.	Sept. 1957	2
2	Mitra, Ajai Kumar	June 1959	5	Newton, Dr. Louie	part 1, Feb. 1959	1
2	Moats, Dr. Newton E.	July 1959	7	Newton, Dr. Louie D.	part 2, Feb. 1959	1 & 4
3	Moffatt, James	Feb. 1957	3	Nichol, Dr. F. D.	July 1959	7
1	Moffett, Rev. J. Robert	July 1959	4	Nicolai, Metropolitan	Jan. 1957	4 & 5
1	Molton, Rt. Rev. Arthur W.	May 1958	1		Oct. 1958	4 & 5
1	Momberg, Paul R.	July 1959	4	Nichols, Bishop D. Ward	spec. ed., April 1959	4
1	Mondlane, Eduardo	July 1959	7		July 1959	3
1	Montagu, Ashley	Sept. 1959	2	Nichols, Ray H.	July 1959	4
1	Moody, Rev. Howard R.	July 1959	3	Nichols, Robert Hastings	Feb. 1957	5
1	Moomaw, Rev. I. W.	July 1959	4	Niebuhr, Reinhold	part 1, June 1958	2
1	Moon, Dr. Robert	July 1959	4		March 1958	1 & 5
1	Moon, Robert W.	Aug. 1958	4	Nielsen, Mr. Helmar	July 1959	6
1	Moore, Rev.	Aug. 1959	1	Niemeyer, Prof. Gerhard	Nov. 1959	6
1	Moore, Alfred D.	Aug. 1958	2			

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Nikolai, Metropolitan	Oct. 1958	6
	spec. ed., April 1959	1
	April 1959	4
	May 1959	6
Nitze, Dr. Paul H.	July 1959	6
Nixon, Russell	part 1, June 1958	4
Noble, Rev. Hubert C.	July 1959	6
Nolde, Dr. O. Frederick	June 1957	4
	July 1959	5
Norhad, Bedros	July 1959	4
Norman, Herbert	Oct. 1957	2
Norman, E. Herbert	March 1959	2
Nowak, Rev. Joseph S.	Feb. 1957	3
Nuveen, John	July 1959	6
O'Connor, Harvey	June 1957	2
	part 1, June 1958	4
Orden, Schubert M.	part 1, June 1958	5
Oldham, Rt. Rev. G. Ashton	May 1958	1
Olert, Rev. Frederick H.	July 1959	7
Oliplint, Dr. Ben R.	July 1959	4
Olsen, C. Arild	July 1959	6
Oppenheimer, J. Robert	Nov. 1957	5
Orvis, Rev. Robert W.	July 1959	4
Osborne, Mrs. Chase S.	July 1959	7
Oswald, Rev. Gordon A.	June 1959	7
Overstreet, Bonaro	Sept. 1959	2
	Nov. 1959	4
Overstreet, Harry	Sept. 1959	2
	Nov. 1959	4 & 5
Overstreet, Harry A.	part 2, Jan. 1958	2
Owens, Rev. Bennett L.	July 1959	3
Oxnam, Bishop	Feb. 1957	1
	March 1957	2
Oxnam, Bishop G. Bromley	Jan. 1957	2 & 4
	May 1957	5
	Nov. 1957	1
	Oct. 1958	3
	Jan. 1959	1 & 3
	part 1, Feb. 1959	2
	March 1959	2
	July 1959	4
	Sept. 1959	2
Oxnam, Dr. Garfield Bromley	Jan. 1957	6
Page, Kirby	part 1, June 1958	1
Page, Rev. W. A.	July 1959	4
Palmer, Rev. Everett	July 1959	4
Palmquist, Dr. Theodore	July 1959	4
Panas, Jerry M.	July 1959	6
Papandreas, John P.	July 1959	4
Papouras, Harry	July 1959	4
Parlin, Charles	July 1959	4
Parrish, Rev. James W.	July 1959	4
Paton, Alan	March 1959	1
Patterson, Mrs. Fred W.	July 1959	6
Patterson, Frederick D.	Nov. 1959	1 & 2
Patterson, Leonard	March 1957	2
Patterson, William L.	part 2, Feb. 1959	6
Patton, H. Milton Jr.	July 1959	6
Peyden, Rev. Henry J.	July 1959	4
Payne, Paul Calvin	Sept. 1957	2
Peabody, Rev. Allan	July 1959	7
Pearson, Drew	Nov. 1957	4

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Pearson, Mrs. John M.	July 1959	4
Pearson, Lester	Oct. 1957	2
Pearson, Lester Bowles	March 1959	2
Peffer, Nathaniel	Nov. 1959	3
Pegler, Westbrook	March 1959	5
Pelham, Rev. Joseph A.	July 1959	6
Peress, Irving Major	Sept. 1959	5
Perkins, Frances	March 1957	2
Peter, Bishop Janos	Jan. 1957	3, 4, 5
Petrov, Vladimir	Nov. 1958	3
Petersen, John K.	July 1959	4
Pew, J. Howard	May 1957	1
	Oct. 1958	6
Philbrick, Herbert	March 1959	1
	Sept. 1959	5
	Nov. 1959	6
Philbrick, Herbert A.	Sept. 1957	4
Phillips, Glenn R.	part 1, June 1958	5
	Aug. 1958	4
Phillips, Rev. Porter W.	July 1959	4
Pickett, Clarence E.	May 1959	4 & 5
	June 1959	4
	Sept. 1959	4
	Dec. 1959	1, 2
Pickett, Dr. Clarence E.	July 1959	5
Peiper, Archibald	July 1959	5
Pike, Very Rev. James A.	May 1959	2
Pollack, R. S.	Dec. 1957	1
Poling, Dr. Dan	Nov. 1959	4
Poling, Dr. Daniel	Jan. 1957	3
	Oct. 1958	4
	March 1959	5
Polyanski, I. V.	Nov. 1958	2
Porter, Dr. Harold	July 1959	4
Porter, Willis Hubert	part 2, Feb. 1959	4
Posey, Fred H.	March 1957	1
Possony, Stephen	Nov. 1959	6
Postelnic, Rev. Fr. Marin	July 1959	5
Poteat, Gordon	March 1959	2
Pottle, Dr. H. L.	July 1959	7
Powers, Rev. Edward A.	July 1959	5
Prescott, Dr. Annabel	June 1957	2
Prescott, Rev. William Ray	July 1959	4
Price, Dr. Frank W.	July 1959	6
Price, Rev. Walter	July 1959	6
Pries, Rev. Richard L.	July 1959	6
Prislopsky, The Very Rev. Vladimir	July 1959	6
Proxmire, Senator	March 1959	6
Pruden, Dr. Edward Hughes	part 1, Feb. 1959	6
Putnam, Mrs. Russell C.	July 1959	6
Ragsdale, Ray W.	Aug. 1958	6
Rall, Harris Franklin	part 1 June 1958	6
	Aug. 1958	6
Ramsey, John G.	March 1957	6
Ramsay, Mr. John G.	July 1959	6
Rasmussen, Mr. F. V.	July 1959	6
Rasmussen, Mr. Gerald	July 1959	6
Rastvorov, Yuri	Nov. 1958	6
Rauschenbusch, Walter Dr.	May 1957	6
	part 1 Feb. 1959	6
Reece, Carroll	May 1957	6
Reece, Glenn A.	July 1959	6
Reed, Bishop Marshall R.	July 1959	6
Reed, Rev. Ralph R.	June 1957	6

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4	Reed, William E.	Nov. 1959	6	Ruper, Dr. Hoover	July 1959	4
2	Rees, Russell E.	July 1959	4	Russell, Arthur James	Oct. 1959	4
2	Rein, David	July 1959	1	Russell, Rev. Sydney	July 1959	7
3	Reinhardt, Dr. F. Eppling	July 1959	5	Rustin, Bayard	June 1957	2
5	Reischauer, Edwin O.	Nov. 1959	1, 2, 3		May 1959	2
6	Reischauer, Prof. Edwin Oldfather	Nov. 1959	2		June 1959	6
5	Reissig, Dr. Frederick	July 1959	7	Rutenber, Rev. Culbert G.	part 1 June 1958	5
2	Reissig, Dr. Herman E.	July 1959	5		July 1959	1
4, 5	Renneisen G. W.	Sept. 1957	2	Ryerost, Dr. W. Stanley	July 1959	6
3	Rennie, Dr. Wesley	July 1959	4	Ryden, E. E.	Aug. 1958	3
4	Reño, Earl C.	March 1957	3	Rysz, Rev. Anthony M.	July 1959	5
1	Resselar, Mr. John	July 1959	5			
6	Reuss, Dr. Carl F.	July 1959	4			
1	Reuther, Walter	March 1957	2, 3, 4	Samuel, Miss Getsie	July 1959	7
5		March 1959	1	Sander, Mr. William E.	July 1959	7
6		Sept. 1959	5	Sandstrom, Rev. David H.	July 1959	5
4	Reuther, Walter P.	March 1957	1	Sargent, Mr. Noel	July 1959	4
5		April 1957	3	Saunders, Ernest W.	part 1 June 1958	5
4	Reuther, Victor	March 1957	2, 3, 4		Aug. 1958	4
4		July 1957	3	Sayre, Mrs. Francis B.	part 1 Feb. 1959	2
1 & 5		Nov. 1959	4, 6		July 1959	5
4	Rex, Dr. Frederick J.	July 1959	6	Sayre, Very Rev. Francis B., Jr.	May 1958	2
4	Rhoads, Mrs. Richard H.	July 1959	5	Sayre, John Nevin	Aug. 1958	4
1, 2	Rhodes, Rev. William E.	July 1959	7	Scherer, Gordon	March 1957	3
5	Rich, Frederick R.	Sept. 1957	2	Scherer, Paul	Feb. 1957	5
5	Richard, Dr. Cyril K.	July 1959	7		Aug. 1958	2
2	Riddell, Dr. Walter A.	July 1959	7	Scherer, Paul E.	part 1 June 1958	5
1	Rigdon, Mr. Bruce	July 1959	5		Aug. 1958	1, 4
4	Riggs, Rev. R. M.	July 1959	7	Schick, George V.	Aug. 1958	3
3	Ringer, Rev. Francis E.	July 1959	7	Schilpp, Paul Dr.	Part 2 1958	2
4	Ritchie, Rev. A. Greig	July 1959	7	Schlotz, Dr. Fredrik A.	July 1959	4
5	Roberts, Holland	Sept. 1959	2	Schlauch, Margaret	Nov. 1959	1
2	Roberts, Mr. Cyril	July 1959	7	Schmidt, Miss Eva R.	July 1959	7
4	Roberts, Rev. Joseph L.	July 1959	6	Schramm, E. W.	Aug. 1958	3
4	Roberts, Dr. Windsor Hall	July 1959	4	Schroeder, Mr. Oliver, Jr.	July 1959	4
1	Robertson, Dr. Ross M.	July 1959	4	Schweitzer, Albert Dr.	part 2 Feb. 1959	2
6	Robertson, Williams S.	Nov. 1959	3	Schulz, Rev. L. W.	July 1959	3
5	Robeson, Paul	May 1958	4	Scottford, John R.	Aug. 1958	3
2	Robinson, Mr. J. D.	July 1959	7	Scott, Dr. Roland W.	July 1959	6
7	Robinson, Dr. James	July 1959	6	Seamans, Dr. Harry W.	July 1959	4
5	Robinson, James H.	March 1959	5	Searles, Mr. Clair K.	July 1959	4
4	Robinson, Mr. Leland Rex	July 1959	7	Seitz, Rev. Oscar	July 1959	5
7	Robinson, Dr. Richard R.	Dec. 1957	1	Selleck, Harold, Pastor	June 1959	4
6	Robinson, Mrs. Adrian	July 1959	6	Seymour, Miss Jayne	July 1959	5
7	Rodzelsky, Rev. Nicholas	July 1959	5	Senn, Milton	part 2 Jan. 1958	1
6	Roe, Miss Mildred	July 1959	5	Sevareid, Eric	Nov. 1957	5
5	Rogness, Dr. A. N.	July 1959	4	Shapley, Harlow	Nov. 1959	4, 5
1	Romulo, Charles	Sept. 1959	2	Sharp, Mr. Gene	July 1957	4
4	Roomy, Dr. David	July 1959	4	Sharpe, Rev. J. H.	July 1959	4
6	Roosevelt, Eleanor	Nov. 1957	5	Shaul, Richard	part 1 June 1958	5
	Roosevelt, Franklin D.	Nov. 1959	1	Shephard, Mrs. Alice Patricia	March 1957	4
4	Rose, Dr. Kenneth R.	July 1959	4	Sherk, Rev. Harold	July 1959	7
5	Rosenberg, Allan R.	July 1959	2	Sherk, Dr. Warren A.	July 1959	7
4	Rosenberger, Rev. H. H.	July 1959	4	Sherrill, Rt. Rev. Henry Knox	March 1957	2
2	Rosinger, Lawrence	Nov. 1959	3		March 1958	4
5	Ross, Roy B.	Sept. 1958	2	Sherrill, Rev. Henry Knox	May 1958	3
6	Ross, Dr. Roy G.	July 1959	6		Special Edition April 1959	4
4	Ross, Rev. S. D.	July 1959	4	Shimer, Mr. Eliot R.	July 1959	4
3	Row, Dr. W. Harold	July 1959	4	Shipler, Guy Emery	May 1958	3
5	Rowlett, Rev. C. G.	July 1959	4		Aug. 1958	3
2	Roy, Ralph L.	Jan. 1957	2, 3	Shirey, Alton J. Rev.	June 1959	5
3	Roy, Ralph Lord	March 1959	5	Shoemaker, Samuel Rev.	Oct. 1959	2
4	Rudd, Col.	Sept. 1959	3	Sholty, Rev. A. H.	July 1959	4
4	Rudd, Miss Violet E.	July 1959	4	Short, Rt. Rev. David William	May 1958	1
6	Rugg, Harold	Sept. 1959	3	Sibisan, Mr. John J.	July 1959	5
	Rundless, Rev. E. A.	July 1959	4	Sibley, Harper	part 1 May 1958	2
				Sibley, Dr. Mulford	June 1957	2

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Sidener, Herman Dr.	May 1958	3	Stevenson, Archibald E.	Sept. 1957	2
Sikes, Walter W.	part 1 June 1958	5	Stevenson, Dr. Russell	July 1959	6
	Aug. 1958	4	Stewart, Rev. Mrs. Annalee	July 1959	4
Sikes, Dr. Walter W.	June 1959	4	Stewart, Donald Ogden	Nov. 1959	5
Silvey, Ted F.	March 1957	2	Stewart, James J. Rev.	June 1957	7
Simer, Mr. T. W.	July 1959	4	Stewart, Maxwell	Sept. 1959	8
Simmons, Rev. John G.	July 1959	5		Nov. 1959	9
Sissel, H. B.	March 1959	3 & 4	Stiebeling, Dr. Hazel K.	July 1959	1
Sissel, Rev. H. B.	July 1959	5	Stickford, Prof. Wray W.	July 1959	1
Skaff, Rev. Thomas	July 1959	5	Stine, Dr. Cawley H.	July 1959	
Sly, Rev. Virgil A.	July 1959	6	Stine, Dr. Leo C.	July 1959	
Smeltzer, Rev. Ralph E.	July 1959	4	Stolpher, Mr. W. F.	July 1959	
Smith, B. Julian	Aug. 1958	4	Stone, Mrs. Donald C.	July 1959	
Smith, Bishop B. Julian	July 1959	4	Stoody, Mr. Ralph	July 1959	
Smith, Edwin S.	July 1959	1	Stooker, Mr. Doyle	July 1959	
Smith, Gerald L.	March 1959	5	Stowe, Rev. David	July 1959	
Smith, Mr. H. D.	July 1959	4	Stowe, Dr. McFevrin	July 1959	
Smith, Dr. John C.	July 1959	5	Strauss, Anna Lord	Nov. 1959	1
Smith, Louise Pettibone	July 1958	2	Strauss, Lewis Admiral	Nov. 1959	
Smith, Rev. Marvin E.	July 1959	4	Street, Mrs. Wallace N.	July 1959	
Smythe, Dr. Lewis S. C.	July 1959	4	Strong, Augustus H. Dr.	part 1 Feb. 1959	
Smith, Rembert Gilman Dr.	July 1957	3	Strong, Edward E.	part 2 Feb. 1959	
Smith, Rockwell C.	part 1 June 1958	5	Struik, Dirk J., Dr.	July 1958	
Smith, Bishop W. Angie	June 1957	6	Stuber, Stanley J.	July 1959	
Smith, Wint Congressman	April 1959	1	Stuber, Mrs. Stanley I.	July 1959	
Smoot, George Col.	April 1959	2	Sutler, Mrs. Martin	July 1959	
Snow, Edgar	Aug. 1959	4	Swan, Dr. Alfred W.	July 1959	
Snyder, Ross Mrs.	June 1957	4	Sweetser, Rev. Caroleton J.	July 1959	
Sockman, Ralph	Sept. 1959	2	Swift, Arthur L., Jr.	Feb. 1957	
Sockman, Dr. Ralph	July 1959	4		part 1 June 1958	
Sockman, Ralph W.	part 1 June 1958	5		Aug. 1958	2
	Aug. 1958	4	Swilley, Monroe Dr.	part 2 Feb. 1959	
	Sept. 1959	4	Swomley, Rev. John M.	July 1959	
Solak, Rev. Nicholas	July 1959	5			
Sommerfield, Mr. Fred	July 1959	5	Taft, Charles P.	March 1957	
Sonnenday, Mrs. J. W.	July 1959	4		May 1957	
Sorokin, Pitirim A.	Aug. 1958	2		Oct. 1958	
Soulén, Mrs. Harold L.	July 1959	4	Taft, Charles P. Mrs.	part 2 Feb. 1959	
Southard, Kenneth	May 1959	4	Takagi, Dr. Sadaji	July 1959	
Sparrow, Mrs. Nan	July 1959	6	Tannenbaum, Rabbi Marc	July 1959	
Speaks, Rev. R. L.	July 1959	3	Tannehill, Mr. John	July 1959	
Speer, Mrs. Clarence A.	July 1959	6	Tatum, Lyle	June 1959	
Spofford, W. B. Sr.	May 1958	4	Taylor, Rev. Daniel E.	July 1959	
Spofford, William B.	Aug. 1959	3	Taylor, Gardner Calvin Rev.	part 2 Feb. 1959	
	Jan. 1959	4	Taylor, Harold	Sept. 1959	
Spofford, Dr. William B.	May 1958	3	Taylor, Prince A., Jr.	Aug. 1958	
Sproul, Mr. J. Edward	July 1959	6	Taylor, Theophilus M. Rev.	Oct. 1958	
Stallworth, Rev. James	July 1959	5	Tehou, Thomas	Sept. 1959	
Stanley, Mr. C. M.	July 1959	4	Terrell, Mrs. William	July 1959	
Starratt, Frank A. Prof.	part 1 Feb. 1959	3	Thomas, Dr. James	July 1959	
Stassen, Harold	May 1957	2, 6	Thomas, Dr. John W.	July 1959	
	Oct. 1957	4	Thomas, Norman	July 1957	
	Jan. 1959	1, 2		Sept. 1957	
	March 1959	1	Thomas, Miss Wilna	July 1959	
	Sept. 1959	2	Thomas, Winburn T.	March 1959	
	Nov. 1959	3, 4	Thomas, Dr. Winburn T.	July 1959	
Stassen, The Hon. Harold E.	July 1959	4	Thompson, Dorothy	Sept. 1959	
Stedman, Dr. S. Murray, Jr.	July 1959	5	Thompson, Dr. Hugo W.	July 1959	
Steer, Mr. Paul W.	July 1959	5	Thompson, Tyler	part 1 June 1958	
Steere, Douglas V.	Aug. 1959	2	Thuesen, Rev. Theodore, Jr.	July 1959	
Stell, Mr. William	July 1959	4	Thurman, Howard	Aug. 1958	2
Stern, Alfred K.	Nov. 1959	2	Tillich, Prof. Paul	March 1957	
Stern, Eernhardt J.	Sept. 1959	4	Tillman, Mrs. J.	July 1959	
Stevens, Miss Thelma	July 1959	4	Tilson, C. Everett	part 1 June 1958	
			Timone, George A.	April 1957	
			Ting, K. H. Bishop	Jan. 1959	

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2	Timbers, Lawrence	Sept. 1957	1	Welsh, Rev. Charles C.	Feb. 1957	2
6	Tippett, Bishop Donald H.	July 1959	4		March 1957	2
4	Toothaker, Frank M.	Aug. 1958	4		Jan. 1959	1
2	Tower, Rev. R. W.	July 1959	4		July 1959	1
4	Townsend, Mr. Cortland	July 1959	7	Wedel, Cynthia	Nov. 1959	1
4	Trever, Dr. Winston	July 1959	7	Wedel, Mrs. Theodore	May 1958	1
2	Trifa, Bishop Valerian	July 1959	5	Weems, Rev. Thompson	July 1959	1
5	Truchlood, Dr. Elton	Sept. 1959	2	Weigle, Luther A.	Aug. 1958	3
6		March 1959	3	Weir, Dr. Forrest C.	July 1959	7
4	Trueblood, Prof. Elton D.	Sept. 1959	4	Weltfish, Gene Dr.	Sept. 1959	1
4	Truman, Harry S.	May 1957	5	Werner, Bishop Hazen G.	part 1 June 1958	2
5	Tucker, George Rev.	July 1957	2	Westides, Rev. J. T.	July 1959	5
7	Tucker, Dr. Theodore L.	July 1959	6	Wesley, John	April 1959	1
4	Tulga, Chester A. Dr.	part 1 Feb. 1959	2	West, Dr. Donald F.	July 1959	6
5				Weston, Rev. M. Moran	July 1959	5
4	Udies, Brother George	July 1959	5	Weston, Rev. Ross Allen	Dec. 1957	1
1.5	Uphaus, Willard	July 1958	1,2	Weyl, Nathaniel	July 1959	1
4	Urey, Harold C.	Nov. 1959	2	White, Miss Doris	July 1959	6
6				White, Rev. P. Gordon	July 1959	7
2				White, Theodore H.	March 1959	5
0	Van Ballen, Rev. Jan Karel	Oct. 1959	2,4	Whitney, Miss Janet	July 1959	6
4	Vance, Mrs. Robert R.	July 1959	4	Whitt, Rev. J. Frank	July 1959	1
7	Van Dusen, Lr. Henry P.	Jan. 1957	2	Whittemore, Bruce	July 1959	7
4	Van Kirk, Walter W., Rev.	Spec. Edit. April 1959	4	Whittemore, Rev. Edward L.	July 1959	7
6	Varga, Jozsef	Jan. 1957	4	Wicke, Bishop Lloyd C.	July 1959	1
5	Varney, Harold Lord	Sept. 1957	4	Wiley, Mr. Dave	July 1959	5
5	Velde, Rep. Harold	Jan. 1957	3	Wilken, Dr. and Mrs. H. T.	July 1959	7
5	Veto, Bishop	Jan. 1957	5	Wilkerson, Dorey	June 1957	2
5	Veto, Bishop Lajos	Jan. 1957	4		Nov. 1959	1
2.4	Veto, Peter, Bishop	Jan. 1957	3	Wilkins, Rev. Howell O.	July 1959	4
3	Vilakazi, Prof. Absolom	July 1959	7	Wilkins, Rev. John R.	July 1959	7
4	Vincent, George E.	Nov. 1959	1	Will, Mr. Herman, Jr.	July 1959	1
2	Vincent, John Carter	Aug. 1959	4	Williams, Albert Rhys	Jan. 1959	1
5	Vincent, John Heyl Dr.	Nov. 1959	1	Williams, Aubrey	Dec. 1959	1
3	Voehringer, Dr. Erich F.	July 1959	5	Williams, Dr. George H.	July 1958	4
2	Voorhis, Jerry	March 1957	2	Williams, Mr. Wayne D.	July 1959	4
7				Willis, Dot	July 1959	6
6	Wagner, Rev. James E.	Jan. 1957	4	Wilmore, Gayraud S. Jr.	March 1958	3
3	Wagner, James Edgar, Dr.	Oct. 1958	3		March 1959	3
1	Wagner, Reverend James Edgar	Jan. 1957	4	Wilmore, Rev. Gayraud S. Jr.	July 1959	5
6	Waid, Mr. Robert N.	July 1959	4	Willoughby, Rev. Robert E.	July 1959	4
2	Walker, Rt. Rev. John Moore	May 1958	1	Wilson, Charles E.	Nov. 1959	4
1	Wallace, Mr. G. L.	July 1959	4	Wilson, Dr. Frank T.	July 1959	5
1	Wallace, Henry A.	Jan. 1958	2	Wilson, H. H.	part 1 June 1958	1
6	Walls, Bishop W. J.	Aug. 1958	2	Wilson, Rev. Jesse R.	July 1959	6
2	Walmsley, Rev. Arthur E.	July 1959	4	Wilson, R. Norris	July 1959	6
2	Walter, Francis Cong.	May 1957	2	Wilson, Mrs. Ralph T., Sr.	July 1959	4
2		Nov. 1959	6	Wilson, Raymond E.	July 1959	5
2	Walter, Mr. Paul W.	July 1959	6	Winbush, Rev. John C.	July 1959	5
2	Warburg, James	March 1959	5	Wine, Mr. James W.	July 1959	6
2		Nov. 1959	1,3,4	Winegarner, Rev. Robert S.	July 1959	7
2	Ward, Dr. A. Dudley	July 1959	4	Winn, Marcia	part 2 Jan. 1958	3
2	Ward, Dr. Harry F.	Feb. 1957	1,2,3,5	Winslow, C. E. A.	part 1 Jan. 1958	2
2		Sept. 1957	3	Winter, Rev. Vairl C.	July 1959	7
2		Jan. 1959	4	Wise, Stephen S. Rabbi	May 1958	4
2		Nov. 1959	1,2	Witt, Nathan	July 1959	1
2	Ward, Mrs. Nicholas	Sept. 1959	5	Wittmer, Felix Dr.	Nov. 1959	6
2	Ware, Harold	July 1959	1	Witty, Paul	Sept. 1959	3
2	Warfield, Dr. Gaither P.	July 1959	4	Wolf, Dr. Wilmert H.	July 1959	4
2	Watson, Goodwin	Dec. 1959	1	Wolfe, Bertram	Nov. 1959	6
5	Webb, Sidney	May 1957	5	Wood, Rev. Eugene C.	July 1957	1
				Wood, Rev. John S.	July 1959	6
				Wood, Mr. Richard R.	July 1959	5
				Woodsmall, Miss Ruth F.	July 1959	6
				Worley, Dr. Lloyd F.	July 1958	3
				Worthy, William	March 1959	1

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Wright, Bishop R. R., Jr.	July 1959	3	Yergan, Max	Nov. 1959	1
Wriston, Henry	March 1959	5	Yoder, Rev. Howard W.	July 1959	6
Wycker, Rev. Mrs. James D.	July 1959	6	Young, Rev. Andrew J.	July 1959	6
Wyckoff, D. Campbell	part 1 June 1958	5	Young, Mrs. Barbara	July 1959	4
Wysner, Miss Gloria M.	July 1959	4			
Yarushevich, Nikolai Dorofeyevich (Metropolitan Nikolai)	April 1959	1, 2, 3, 4, 5, 6	Zapis, Mr. Zenophon	July 1959	4
Yates, Kyle M. Dr.	part 2 Feb. 1959	2	Zearfoss, Rev. Robert N.	July 1959	6
			Ziegler, Mr. G. G.	July 1959	4
			Zietlow, Rev. Harold	July 1959	4

Organizations and Publications

ORGANIZATIONS & PUBLICATIONS	ISSUE	PG.	ORGANIZATIONS & PUBLICATIONS	ISSUE	PG.
A.C.L.U. (organization)	Mar. 1959	1	American Legion Natl. Convention (Miami, Fla.)	Oct. 1957	3
A. M. E. Review (Publication)	Aug. 1958	3	American Legion National Convention (1955)	May 1958	3
Adult Student (Publication)	Nov. 1957	2	American Legion (National Convention 1957)	Oct. 1957	1
Adult Student Lesson Quarterly (Pub.)	Aug. 1957	3	American Legion Natl. Convention (Atlantic City, 1957)	Nov. 1957	6
Adult Sunday School Quarterly (Pub.)	July 1959	3	American Lutheran (Church)	July 1959	4
Advance (Publication)	Oct. 1957	1	American Mercury (Magazine)	March 1957	5
African Methodist Episcopal Zion (Church)	Aug. 1958	3	America Peace Society	Dec. 1959	1
American Association For The United Nations	July 1959	3	American Political Science Association	Nov. 1957	2
	May 1957	3	The American Union Against Militarism, The	Sept. 1957	3
American Association of University Professors	March 1959	4	American Unitarian Association, The	Dec. 1957	1
American Baptist Convention	Nov. 1957	2	Amethyst, The (publication)	March 1959	4
part 1 Feb. 1959	July 1959	1 & 2, 3	An Apostle To Youth (book)	Oct. 1959	2
American (Northern) Baptist Convention	March 1958	1	An Evening With An Anti-Right Rabble Rouser (article)	Aug. 1959	2
American Civil Liberties Union, The	Sept. 1957	2, 3, 4	Andover Newton Theological School	part 1 June 1958	5
	Aug. 1958	1	An Invitation To Consider Education In A Changing World (NEA)	April 1957	3
	Nov. 1959	6	Anti-Defamation League Of B'Nai B'Rith (organization)	Aug. 1959	2
American Committee for Struggle Against War	May 1959	3	Apostles of Discord (book)	March 1959	5
American Committee on Africa	Aug. 1958	1	Armenian Orthodox (Church)	July 1959	4
American Council of Christian Churches (organization)	March 1959	5	Asilomar Committee	part 1 Jan. 1958	8
American Evangelical Lutheran (Church)	July 1959	4	Assemblies Of God (Church)	July 1959	7
American Forum for Socialist Education, The	June 1957	2, 4	Atlanta Christian Council	part 2 Feb. 1959	13
	July 1957	4			
	Sept. 1957	3	Baltimore Council Of Churches (Dept. of Christian Social relations)	May 1957	3
part 1 June 1958	part 1 June 1958	4	Baltimore Urban League	May 1957	3
American Friends Service Committee	May 1959	1, 2, 3, 4, 5, 6	Baptist (Church)	July 1959	4
	June 1959	1, 2, 3, 4, 5	Baptist Message (publication)	part 2 Feb. 1959	5
American Friends Service Committee On Race Relations	Aug. 1959	4	Baptist Messenger (publication)	part 2 Feb. 1959	5
American Jewish Committee (organization)	Aug. 1959	2	Baptist Pacifist Fellowship	part 1 June 1958	2
American League For Peace And Democracy (organization)	Aug. 1959	2	Baptist World Alliance	March 1958	1
American Legion, The (organization)	March 1959	2	part 2 Feb. 1959		1
American Legion (organization)	March 1959	5	"Basic Christian Principles and Assumptions" (statement)	March 1957	1
American Legion Firing Line (publication)	March 1958	3	"Behind Soviet Power" (book)	Nov. 1957	1
American Legion (Dept. of Washington)	Sept. 1957	1	Behind The Iron Curtain (book) special edition	April 1959	1
American Legion (First Division Cook County Council, Illinois)	Jan. 1957	2	Bending The Twig (book)	Sept. 1959	3
			Bethany Biblical Seminary	part 1 June 1958	5
			"Bishop Peter's Loud Silence" (Editorial)	Jan. 1957	5
			Book For The Times (publication)	March 1959	6
			Boston Kiwanis Club	Aug. 1959	1

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1	Boston University School Of			Church Peace Mission. The	July 1957	4
6	Theology	part 1 June 1958	5		March 1958	2
6	Brethren Service Commission	part 1 June 1958	2		part 1 June 1958	2
4	Bricker Amendment	May 1957	1		part 1 June 1958	4
	Board Of Christian Education, The				Aug. 1958	1
	(Presbyterian Church)	Sept. 1957	2		Sept. 1959	4
4	Butler University School Of			Church Peace Union	part 2 Feb. 1959	1
6	Religion	part 1 June 1958	5	Churchman, The (publication)	May 1958	1
4					Aug. 1958	1
4	C. B. S.	Nov. 1957	5	Cincinnati Enquirer, The		
1	CIO	March 1957	1 & 2	(newspaper)	part 2 Feb. 1959	5
	Calif. Senate Investigation Committee			Circuit Riders (organization)	Nov. 1957	1
	On Education	Aug. 1958	2	City Council of Churches	July 1959	6
PG	"Call For Moratorium On Nuclear And			Civil Liberties Bureau	Sept. 1957	3
	Missile Tests, A"	part 1 Aug. 1958	2	Classmate (Publication)	Nov. 1957	1, 2
3	Carnegie Endowment For International			Colgate Rochester Divinity School	May 1957	5
2	Peace	part 1 Jan. 1958	1	Collectivism In The Churches (book)	Feb. 1958	4
3	"Carry On The Fight For A Soviet			Columbia Foundation	part 1 Jan. 1958	1
	America." (letter)	Nov. 1959	6	Columbus Evening Dispatch	March 1957	1
1	Catholic Worker (publication)	Aug. 1959	4	Committee For Non-Violent Action Against		
	Centennial Celebration Commission	April 1957	3	Nuclear Weapons	part 1 June 1958	2
6	Central Christian Advocate (publication)	Aug. 1958	3	Committee For Peaceful Alternatives To The		
4	Central Committee Of The World Council			Atlantic Pact	Aug. 1958	2
5	Of Churches	Aug. 1958	2	Committee Of One Thousand	Nov. 1959	3
1	Chaos Of Cults, The (book)	Oct. 1959	4	Committee On The Church And Cooperative		
2	Challenge Of Africa (film)	Sept. 1958	3	League Of The U.S.A.	March 1957	2
	Chautauqua	Nov. 1959	1, 4, 5, 6	Committee Of The World Council		
3	Chicago Federated Theological			Of Churches	Aug. 1958	1
1	School	part 1 Feb. 1959	3	Committee On Militarism In Education	Aug. 1958	1
4	Chicago Sunday Evening Club	Jan. 1957	3	Communist China	Oct. 1957	1
2	Chicago Tribune (Newspaper)	Jan. 1957	5	Communist Party, The (organization)	June 1959	3
2	Christian Action	May 1958	3	Communist "Peace" Offensive, The	Aug. 1958	2
5	Christian Century, The (Publication)	Jan. 1957	2, 5	Communist-Socialist Propaganda In American		
3		Aug. 1958	3	Schools (book)	Sept. 1959	3
		March 1959	1, 2, 4	Concord Baptist Church of		
	Christian Deviations, (book)	Oct. 1959	4	Brooklyn	part 2 Feb. 1959	6
2	Christian Education Department.			Conference On Education (Asilomar,		
5	(Organization)	Aug. 1959	1	Calif.)	Jan. 1958	8
4	Christian Methodist Episcopal (Church)	July 1959	4	Congregational-Christian Pacifist		
8	Christian Newsletter On International			Fellowship	part 1 June 1958	2
7	Affairs	May 1957	2	Congress On Racial Equality		
3	Christian Newsletters On International			(organization)	Aug. 1958	1
	Affairs	Jan. 1959	2	Conservative Baptist Association	part 1 Feb. 1959	4
3	Christian Herald (Publication)	Jan. 1957	3	"Constructing The Forces That Mold Minds"		
3	Christian Index (Publication)	Aug. 1958	3	(topic of Mental Health		
4	Christian Recorder (Publication)	Aug. 1958	3	meeting)	part 1 Jan. 1958	1
5	Christian Register, The (Publication)	Dec. 1957	1	Council For Social Action	May 1957	3
5	"Christian Responsibility On A Changing			Council For Social Action Of The Congrega-		
2	Planet" (report)	July 1959	1	tional Christian Churches	part 1 June 1958	2
1	Christian Social Relations (literature)	May 1957	3	Council Of Christian Social Progress	May 1957	2
1	Christian Understanding of God,,			Counterattack (publication)	June 1959	5
	The (book)	May 1957	6	County Councils Of Churches	July 1959	7
1	Christian Values in Communism,			Crisis, The (publication)	March 1959	4
1	(The) (lecture)	May 1958	3			
1	Church And Economic Life Dept.			Dade County School Board	April 1958	3
3	Conference, (1950)	Part 1 Feb. 1959	1	Daily Worker, The	Jan. 1957	3
5	Church And Economic Life, Dept. of (federal				May 1959	5
5	council of churches)	March 1957	2	Daughters Of The American Revolution	April 1957	1
5	Church And War Conference Held				Mar. 1959	2
6	In Detroit	July 1957	4		April 1959	1
6	Church Management (Publication)	Aug. 1958	3	Defense Of Democracy Through Education,		
1	Church Of The Brethren	July 1959	4	(commission of NEA,)	April 1957	4
				Department Of International Affairs		
				(NCCCC)	July 1959	3
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Dr. Frank Buchman And The Group		
Movement (book)	Oct. 1959	4
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Seminary	part 1 June 1958	5
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Fellowship	part 1 June 1958	2
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Five Year Meeting Of Friends		
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Legislation (organization)	May 1959	4
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3	Mental Health and World Citizen-				Oct. 1957	4
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5	Messenger, The (Publication).....	Aug. 1958	3		Aug. 1958	1, 2, 3
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2	Methodist Federation For Social Service	July 1957	2	National Council of Churches of Christ. (Wil-		
4	Methodist Women's Division Of			liamsburg, Va. Conference)	May 1957	2
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5	Union Theological Seminary	Feb. 1957	1	of American Univ.	part 1 June 1958	5
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4	Unitarian (Church)	July 1959	7	Witness, The (publication)	May 1958	3, 4
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4		May 1959	3	Hungary	Jan. 1957	4
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3		Mar. 1959	1, 4, 5	World Council of Churches (USA Con-		
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5		June 1959	3	World Fellowship, Inc.	July 1958	1, 2, 5
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3	Emergency Fund (UNICEF)	May 1957	3	mittee	May 1959	2
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5	United World Federalists (organization)	Aug. 1959	1, 3	tion)	part 1 June 1958	1, 2
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Wheaton, Illinois

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3	Emerson, Thomas Irwin	Jan. 1960	2	Harmon, Francis S.	Oct. 1960	4
1	Epstein, Julius	Feb. 1960	2, 5	Harrington, Donald	April 1960	2
1	Esper, Leonard W.	Nov. 1960	4	Harsch, Joseph	Feb. 1960	3
6	Espry, R. H. Edwin	Oct. 1960	4	Harvin, (Dr.)	June 1960	2
7	Evans, Edward	Aug. 1960	1	Harvin, Dr. Stephen T.	May 1960	3
					June 1960	1
1,2,11	Fairchild, Henry Pratt	spec. ed. Feb. 1960	4	Hassler, Alfred	Nov. 1960	1
4	Fenlon, Lawrence J.	Nov. 1960	10		Aug. 1960	6, 7
4	Ferre, Nels S.	Aug. 1960	7	Henderson, Donald	spec. ed. 1960	4
4		Dec. 1960	2	Herblock	Nov. 1960	1
4	Fey, Harold	spec. ed. Feb. 1960	4	Herter, Christian A.	spec. ed. Feb. 1960	2
2	Fey, Harold E.	April 1960	2	Hiss, Alger	Sept. 1960	15
7	Fifield, Dr. Harry A.	June 1960	1	Hocking, William E.	spec. ed. 1960	3
7	Fischer, Louis	Feb. 1960	4	Hodgkin, Henry	Aug. 1960	1
4	Fisher, Dorothy Canfield	Nov. 1960	3, 11	Holmes, John Haynes	April 1960	3
6	Flamm, Irving, H.	Jan. 1960	3		Aug. 1960	5, 7
6	Fleischli, George M.D.	Nov. 1960	4	Hoover, J. Edgar	July 1960	3
2	Fleming, D. F.	spec. ed. Feb. 1960	3		Sept. 1960	2, 17
4		March 1960	3		Nov. 1960	2
2, 3		Aug. 1960	4	Hoover, Rev. Thomas B.	June 1960	4
7	Fletcher, Prof. Joseph	Jan. 1960	3	Hoskins, Fred	Oct. 1960	6
3	Flynn, Elizabeth Gurley	spec. ed. Feb. 1960	4	Howell, Clarence V.	Aug. 1960	4
2	Flynn, John T.	spec. ed. Feb. 1960	6	Howerton, Phillip	June 1960	4
	Foot, Caleb	Aug. 1960	6	Hubben, William	spec. ed. Feb. 1960	4
6	Forbes, Kenneth R.			Hughes, Langston	spec. ed. Feb. 1960	4
8	Forbes, Rev. Kenneth R.	Jan. 1960	4		July 1960	5
1	Ford, Henry	April 1960	1		Nov. 1960	3, 11
7	Fosdick, Harry Emerson	Dec. 1960	2	Hutchins, Bob	Nov. 1960	11
2	Frank, Waldo	spec. ed. Feb. 1960	4	Hutchinson, Mrs. William E.	Nov. 1960	12
8	Frazier, E. Franklin	Feb. 1960	4	Hyde, Homer	July 1960	2
1	Frazier, Franklin E.	July 1960	5	Hyrons, Wesley	May 1960	1, 2, 5
4	Fritchman, Rev. Stephen	spec. ed. Feb. 1960	4			
1	Froehlich, Rev. Arthur A.	May 1960	1, 2, 3	Ingalls, Harold G.	spec. ed. Feb. 1960	4
4			4, 6	Inman, Samuel Guy	April 1960	3
2, 8		June 1960	1, 2, 4		Aug. 1960	5
2	Fulbright, (Senator)	Feb. 1960	5	Isserman, Abraham J.	spec. ed. Feb. 1960	4
1,2,4,5						
4	Gamling, Robert B.	May 1960	3	James, Fleming	July 1960	5
4	Gates, Hon. Thomas	July 1960	1	Jackson, (Mr.)	June 1960	2
3	Geisler, Gilbert	Nov. 1960	3	Jackson, Congressman Donald	July 1960	2, 5
5	Gellert, Hugo	spec. ed. Feb. 1960	4	Javits, Jacob	Feb. 1960	4
4	Gibbons, Ray	spec. ed. Feb. 1960	3	Jessup, Philip	spec. ed. Feb. 1960	3
5	Gitlow, Benjamin	July 1960	3	Johnson, Manning	July 1960	3
2	Gold, Ben	spec. ed. Feb. 1960	4		Oct. 1960	3
19	Goldberg, Rabbi, Robert E.	Jan. 1960	4	Johnstone, Rev. Gilbert	Nov. 1960	4
1	Graham, Frank	spec. ed. Feb. 1960	3	Jones, E. Stanley	Aug. 1960	7
		April 1960	3	Jones, Fleming	Oct. 1960	6
	Graham, Frank P.	spec. ed. Feb. 1960	6	Jones, Bishop Paul	Aug. 1960	1, 4
	Graham, Shirley	July 1960	5	Johnson, Lyndon	Feb. 1960	5
	Granger, Lester	April 1960	3	Johnson, Mordecai	Apr. 1960	3
	Gress, Rev. Howard Dewey	May 1960	3	Johnson, Dr. Russell	June 1960	2
	Griffith, Ernest S.	spec. ed. Feb. 1960	1	Jung, Harry A.	July 1960	4
	Gross, Ernest	Feb. 1960	4			
		spec. ed. Feb. 1960	3	Kadel, Dr. William H.	May 1960	1, 3
	Gross, Ernest A.	spec. ed. Feb. 1960	1, 2		June 1960	2, 3
	Gunther, John	Feb. 1960	5	Kallet, Arthur	spec. ed. Feb. 1960	4
3				Kaub, Verne	July 1960	3
	Hahn, D. B.	May 1960	1, 2	Kaufman, Judge	April 1960	4
	Hall, Lawrence K.	spec. ed. Feb. 1960	4	Kennedy, Prof. John C.	Jan. 1960	4
	Halsey, Margaret	July 1960	5	Khokhlov, Nikolai	Mar. 1960	1
	Hammaraskjold, Dag	spec. ed. 1960	2	Khrushchev	Mar. 1960	2
	Hammerstein, Oscar II	spec. ed. Feb. 1960	4	Khrushchev, Nikita	Sept. 1960	20
	Hardesty, L. T.	May 1960	1	Kilpatrick, Harold	July 1960	6
	Hardesty, Mr. L. T.	May 1960	2	King, Martin Luther	April 1960	2
	Hargis, Rev. Billy James	July 1960	3		Aug. 1960	7

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Kirchwey, Freda	spec. ed. Feb. 1960	4	Miller, Prof. Clyde Raymond	Jan. 1960
	April 1960	3	Mindszenty, (Cardinal)	Feb. 1960
Kissling, Dr. A. J.	June 1960	3	Moody, Dwight L.	Dec. 1960
Kennan, George	April 1960	3	Moon, Bucklin	July 1960
	Aug. 1960	7	Morford, Rev. Richard	spec. ed. Feb. 1960
Kennan, George F.	Feb. 1960	5	Muelder, Dean Walter G.	Feb. 1960
Kennedy, Dr. Clyde J.	July 1960	1	Mueller, Bishop Reuben H.	Oct. 1960
Kennedy, Gerald	spec. ed. Feb. 1960	3	Mumford, Lewis	spec. ed. Feb. 1960
Kennedy, Prof. John C.	Jan. 1960	4	Murphy, Patrick Malin	Aug. 1960
Kennedy, Senator	Oct. 1960	1	Muste, A. J.	Aug. 1960
Kornfeder, Joseph	July 1960	3	Muste, Rev. A. J.	spec. ed. Feb. 1960
Kramer, Alfred S.	July 1960	5	Myrdal, Gunnar	July 1960
Kreymborg, Alfred	spec. ed. Feb. 1960	4		
Kupcinek, Irving	Nov. 1960	2	Nathan, Robert R.	April 1960
			Nathanson, Jérôme	spec. ed. Feb. 1960
Lamont, Corliss	spec. ed. Feb. 1960	4	Nearing, Scott	Jan. 1960
Lapham, G. Moore	Nov. 1960	7		Aug. 1960
Lapp, John A.	Jan. 1960	5	Nelson, Dr. Claud D.	Jan. 1960
LaTourette, Kenneth S.	spec. ed. Feb. 1960	3	Nelson, John Oliver	spec. ed. Feb. 1960
LaTourette, Kenneth	Aug. 1960	7		Aug. 1960
Lattimore, Eleanor	July 1960	5	Newell, Frederick Buckley	Oct. 1960
Lattimore, Owen	Feb. 1960	3	Niebuhr, Reinhold	Aug. 1960
Layton, Mrs. Roy F.	Nov. 1960	2, 5, 6		
		10, 12	O'Connor, Jessie	April 1960
LeFevre, Robert	Nov. 1960	5, 10, 12	O'Connor, Harvey	April 1960
Lehmann, Carl	spec. ed. Feb. 1960	3	Olmstead, Mildred Scott	April 1960
Lehmann, Paul L.	spec. ed. Feb. 1960	4	Otto, Florence	Nov. 1960
Lenin, V. I.	spec. ed. Feb. 1960	5	Overall, Mr. Hubert R. (Jr.)	May 1960
Lengyel, Emil	Feb. 1960	3, 4	Overall, R. R.	May 1960
Lens, Sid	spec. ed. Feb. 1960	4	Overstreet, Harry	April 1960
Lerner, Max	Feb. 1960	4	Overstreet, Harry A.	Aug. 1960
Leslie, Kenneth	spec. ed. Feb. 1960	4	Oxnam, G. Bromley	Aug. 1960
Lewis, Fulton (Jr.)	July 1960	1, 3		Oct. 1960
Lichtenberger, Arthur	Oct. 1960	6		
Limbirt, Paul M.	spec. ed. Feb. 1960	4	Oxnam, Bishop G. Bromley	Oct. 1960
Lippman, Walter	Feb. 1960	4	Oxnam, Rev. G. Bromley	spec. ed. Feb. 1960
Lochner, Louis	April 1960	1		
Lomax, Alan	July 1960	5	Page, Kirby	Aug. 1960
Long, Cedric	Aug. 1960	1	Paine, Rev. George L.	Jan. 1960
Lowman, Myers	July 1960	4	Pares, Bernard (Sir)	Feb. 1960
Lowman, Myers G.	July 1960	3	Parlin, Charles C.	Oct. 1960
Luccock, Halford E.	Aug. 1960	7	Patton, James G.	spec. ed. Feb. 1960
				April 1960
McCarthy (Senator)	Feb. 1960	3	Pauling, Linus	spec. ed. Feb. 1960
McConnell, Rev. F. W.	spec. ed. Feb. 1960	4		April 1960
McConnell, Bishop Francis J.	Aug. 1960	5	Perlo, Victor	July 1960
McCracken, Rev. Maurice	Aug. 1960	7	Perry, Farwell W.	Nov. 1960
McDonnell, Wm. H.	Nov. 1960	9	Perry, John H.	Nov. 1960
McIntire, Carl	spec. ed. Feb. 1960	6	Peters, J.	Sept. 1960
McIntire, Dr. Carl	July 1960	1, 4	Petrone, Patrick P.	Nov. 1960
McIntire, Rev. Carl	July 1960	3	Pew, J. Howard	July 1960
McMichael, Rev. Jack	Jan. 1960	5		Oct. 1960
			Philbrick, Herbert	July 1960
Mackay, Dr. John A.	Oct. 1960	15	Philbrick, Herbert A.	Jan. 1960
Maltz, Albert	spec. ed. Feb. 1960	4		spec. ed. Feb. 1960
Marley, Sheppard	Feb. 1960	1	Pickard, Rev. George	June 1960
Martin, Bishop William C.	Oct. 1960	15	Pickett, Clarence	spec. ed. Feb. 1960
Mather, Kirtley	April 1960	2		April 1960
Matthews, Herbert	Feb. 1960	4		Aug. 1960
Matthews, J. B.	spec. ed. Feb. 1960	3	Platt, John H.	Oct. 1960
	Aug. 1960	4, 5	Pleasant, Fred	Nov. 1960
Matthews, J. B. Dr.	July 1960	4	Poling, Rev. (Dr.)	July 1960
Maxwell, Kenneth L.	spec. ed. Feb. 1960	1	Porter, Dr. Lucius C.	Jan. 1960
Mays, Benjamin	Jan. 1960	5	Pressman, Lee	spec. ed. Feb. 1960
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	July 1960	5	Randall, Darrell	spec. ed. Feb. 1960
Meerlo, Joost	Mar. 1960	1	Rauchenbusch, Walter	Aug. 1960
Meiklejohn, Dr. Alexander	Jan. 1960	5	Reischauer, Edwin O.	Feb. 1960
Milgram, Morris	April 1960	3		

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6 Remington, William W.	Sept. 1960	15	Underwood, Mrs. Clarence	Nov. 1960	10
3 Rickett, Adele	April 1960	2	Uphaus, Willard	Aug. 1960	7
3 Rickett, Allyn	April 1960	2			
5 Robeson, Paul	spec. ed. Feb. 1960	4	Villard, Oswald Garrison	Aug. 1960	1
4 Robinson, James	May 1960	3			
6 Rochester, Anna	Aug. 1960	1	Wagner, James E.	Oct. 1960	6
4 Roosevelt, Eleanor	April 1960	2	Walker, Charles	Aug. 1960	7
4 Ross, Roy G.	July 1960	3	Walter, Francis E. (Representative)	Sept. 1960	3
5 Ross, Rev. Roy G.	Oct. 1960	4		Oct. 1960	6, 11
1, 5, 7 Rotzel, Harold	Aug. 1960	1	Warburg, James	Feb. 1960	4
4 Russell, Bertand	April 1960	3		April 1960	2, 3
5 Rustin, Bayard	Aug. 1960	6	Ward, Harry F.	Aug. 1960	1
				Oct. 1960	3
2 Sayre, John N.	spec. ed. Feb. 1960	4	Waterman, Leroy	July 1960	5
4 Sayre, John Nevin	Aug. 1960	5		Oct. 1960	6
6 Scherer, Paul	Aug. 1960	7	Watson, Dr. Goodwin	Jan. 1960	8
1 Schwimmer, Mme. Rosika	Apr. 1960	1	Weber, Max	spec. Ed. Feb. 1960	4
7 Scott, Dr. E. C.	May 1960	3	Wedel, Mrs. Theodore O.	Oct. 1960	4
4	June 1960	1	Weltfish, Gene	July 1960	5
7 Sears, Hayden S.	Dec. 1960	2	Weltfish, Prof. Gene	March 1960	4
6 Seaver, Edwin	spec. ed. Feb. 1960	4	Weyland, Mrs. Robert	Nov. 1960	10
4, 5 Selsam, Howard	spec. ed. Feb. 1960	4	White, Harry Dexter	Sept. 1960	15
Sharp, Dudley	July 1960	1	Wickizer, Rev. Willard M.	Oct. 1960	4
2 Sharp, (Secretary)	Oct. 1960	7	Wicklein, John	July 1960	3
2 Silvermaster, Nathan Gregory	Sept. 1960	15	Wideman, Bruce	June 1960	3
2 Skousen, Mr. W. Cleon	Mar. 1960	5	Williams, Aubrey W.	Jan. 1960	8
5, 10 Sly, Rev. Virgil A.	Oct. 1960	4	Williams, Herschel	Nov. 1960	7
Smiley, Glenn	Aug. 1960	6	Wilson, Charles E.	Oct. 1960	4
Smith, Bishop B. Julian	Oct. 1960	4	Wilson, Mrs. Lucy	April 1960	1
3 Smith, Gerald L. K.	Mar. 1960	3	Wilson, Woodrow (President)	Sept. 1960	3
4 Smith, M. B.	May 1960	3	Wine, James	July 1960	1, 2
4 Smith, Mr. M. R.	May 1960	4	Wine, James W.	Oct. 1960	1, 4
2, 3 Smith, T. V.	Aug. 1960	4	Witt, Nathan	spec. ed. Feb. 1960	4
7, 8, 11 Sockman, Ralph	Aug. 1960	7	Wittmer, Dr. Felix	Feb. 1960	3
Spellman, Francis Cardinal	July 1960	3	Woehle, Mrs. Max	Nov. 1960	7
Spillane, Mary	Nov. 1960	10	Wolfe, Sheila	Nov. 1960	8
Sproul, J. Edward	spec. ed. Feb. 1960	4	Wolfenbarger, Ivan	May 1960	1, 2
Steele, Walter	April 1960	1	Worley, Dr. Lloyd E.	Jan. 1960	8
Stevenson, Adlai	Feb. 1960	5	Wright, Richard	Feb. 1960	4
	Mar. 1960	6			
Stewart, Mrs. Alexander	April 1960	3	Yergan, Max	spec. ed. Feb. 1960	4
Stewart, Mrs. Annalee	April 1960	2	Young, Dr. Edward L.	Jan. 1960	8
Stewart, Maxwell S.	March 1960	4	Zoll, Allen	July 1960	4
	Aug. 1960	5			
Stilwell, Curtis	Nov. 1960	3			
Stone, I. F.	April 1960	3			
Straus, Anna Lord	Feb. 1960	4			
Swift, Arthur L. (Jr.)	Aug. 1960	7			
Swift, Dr. Arthur L.	Jan. 1960	7			
Swomley, John	spec. ed. Feb. 1960	4			
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Taft, Charles P.	Oct. 1960	4			
Taylor, Telford	Feb. 1960	4			
Teague, Rev. George	Jan. 1960	7			
Terlin, Rose	spec. ed. Feb. 1960	4			
3 Thomas, George F.	spec. ed. Feb. 1960	3			
23 Thomas, Norman	spec. ed. Feb. 1960	4			
	Feb. 1960	4			
	April 1960	2, 3			
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Thompson, Lewis G.	June 1960	3			
Thompson, Marjorie	April 1960	2			
Thurman, Howard	Aug. 1960	7			
Tillich, Paul J.	spec. ed. Feb. 1960	4			
Truman, Harry	Feb. 1960	5			
Tucker, Irwin St. John	Aug. 1960	5			
Ulyanov, Vladimir Ilyich	spec. ed. Feb. 1960	5			

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Amerasia (publication)	Mar. 1960	4	Federal Council of Churches (publications by)	Oct. 1960	2
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American Civil Liberties Union	April 1960	1	Fifth World Order Study Conference	spec. ed. Feb. 1960	3
American Committee on Africa	Aug. 1960	1	Ford Foundation	Feb. 1960	6
American Council of Christian Churches	July 1960	1	Florida Times Union, The (newspaper)	June 1960	1
American Friends Service Committee	April 1960	2	Foreign Agents Registration Act	Sept. 1960	3
American Legion, The (Dept. of Ill.)	Nov. 1960	1, 3, 4, 12	Foreign Missions Conference of North America	Oct. 1960	5, 9
American Legion (36th National Convention)	Nov. 1960	3	Foreign Policy Association, The	Aug. 1960	2
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Andover-Newton Seminary	Dec. 1960	2	Foreign Policy Reports (publication)	Feb. 1960	1, 12
Anti-Defamation League	Nov. 1960	12	Forty Years for Peace (publication)	Aug. 1960	4
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Air Force Manual Hearings	Oct. 1960	7	Friends Committee on National Legislation	April 1960	N
Air Force Training Manual	July 1960	1, 6	Furthering Christian Unity (publication)	Oct. 1960	N
	Sept. 1960	2			
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Carnegie Foundation	Feb. 1960	1	Garland Fund	April 1960	N
Catalina Methodist Church	Dec. 1960	2	Girl Scout Handbook of 1953	Nov. 1960	1, 8
Chicago Daily Tribune (newspaper)	Nov. 1960	7	Girl Scouts	Nov. 1960	9, 12
Chicago Sun-Times, The (newspaper)	Nov. 1960	1	Great Decisions 1959	Feb. 1960	6
Christian Century (publication)	Aug. 1960	5	Great Pretense, The (publication)	Sept. 1960	8, 10
Christian Newsletter on International Affairs	Jan. 1960	1	Home Missions Council of North America	Oct. 1960	N
Christian Responsibility on a Changing Planet (booklet)	spec. ed. Feb. 1960	1	House Committee on Un-American Activities	July 1960	1
Christian Science Monitor (newspaper)	Feb. 1960	3	House Document No. 118	Sept. 1960	
Christian Understanding of God, The (book)	Dec. 1960	2	Houston Council	Oct. 1960	
Christianity and Communism (book)	spec. ed. Feb. 1960	4	Houston Council of Churches	July 1960	
Church Peace Mission	Aug. 1960	1		Oct. 1960	
Church World Service, Inc.	Oct. 1960	2, 5	How Important Is Communist Doctrine? (pamphlet)	Feb. 1960	
Churches and the Air Force Manual Issue, The (publication)	Oct. 1960	2	How to Check Communism (article)	Feb. 1960	
Circuit Riders	July 1960	3	How to Stop Russia and Communism (pamphlet)	Aug. 1960	
Collectivism in the Churches (book)	July 1960	3	Human Events (publication)	Nov. 1960	
Committee for a Sane Nuclear Policy	April 1960	3	I. F. Stone's Weekly (newsletter)	April 1960	
Committee on Militarism in Education	Aug. 1960	1	Immigration and Nationality Act	Sept. 1960	
Communist Control Act of 1954	Sept. 1960	4, 9	Internal Security Act of 1950	Sept. 1960	4, 6
Communist Control of the Arts (testimony)	March 1960	2	International Council of Christian Churches	April 1960	
Congress on Racial Equality	Aug. 1960	1		July 1960	
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Delray Beach News (newspaper)	Nov. 1960	7	International Council of Religious Education	Oct. 1960	
Does Our Foreign Policy Make Sense? (article)	Feb. 1960	3	International Intercollegiate Christian Council	Aug. 1960	
Eastern Europe Today (article)	Feb. 1960	3	International Journal of Religious Education	spec. ed. Feb. 1960	
Emergency Peace Committee	April 1960	1	International Labor Defense	April 1960	
Emergency Peace Federation	Aug. 1960	1	International Letter (newsletter)	April 1960	
Far Eastern Survey (magazine)	spec. ed. Feb. 1960	3	International Missionary Council	Jan. 1960	
Fellowship (publication)	Aug. 1960	5, 7	International Relations Clubs	Feb. 1960	
	Nov. 1960	1	Interseminary Committee	Oct. 1960	
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2	Institute of Pacific Relations	Feb. 1960	1
3	Joint Committee on United Christian Youth Movement	Aug. 1960	6
3	Leader (magazine)	Nov. 1960	3
6	League of Free Nations Association	Feb. 1960	1
1	League of Nations Association	Aug. 1960	6
5, 9	Lets Meet the Soviets Half-Way (article)	Feb. 1960	4
2	Maitland Presbyterian Church	May 1960	1
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1, 12	Mississippi Methodist Advocate (publication)	July 1960	6
4	Modern Community Developers, Inc.	April 1960	3
2	Mrs. Dean's Foreign Policy Lobby (article)	Feb. 1960	1
2	N. B. C.	Feb. 1960	3
3	Naked Communist, The (book)	March 1960	5
3	National Association for the Advancement of Colored People	April 1960	3
1	National Committee for a Sane Nuclear Policy	April 1960	2
9, 12	National Conference of Christians and Jews	Aug. 1960	1
6, 7	National Council Against Conscription	April 1960	3
8, 10	National Council of Churches	Aug. 1960	1
20	National Council of Churches	Jan. 1960	1
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0	Central Department of Evangelism	Oct. 1960	5
0	Cleveland World Order Study Conference	Oct. 1960	9
0	Dept. of Intl. Affairs.	spec. ed. Feb. 1960	1
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0	Dept. of Intl. Affairs.	April 1960	2
0	Dept. of Intl. Justice and Goodwill	Oct. 1960	10
0	Dept. of Racial and Cultural Relations	July 1960	5
0	Dept. of Religious Liberty	Feb. 1960	6
0	Dept. of the Church and Economic Life	Oct. 1960	6
0	Division of Christian Education	Oct. 1960	4, 5
0	Division of Christian Life and Work	Oct. 1960	5
0	Division of Home Missions	Oct. 1960	5
0	Division of Foreign Missions	Oct. 1960	5
0	Fifth World Order Study Conference	Jan. 1960	1
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0	General Assembly	Oct. 1960	3, 14
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0	Nationwide Program for Peace	Mar. 1960	5
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0	Study Guide	March 1960	4

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Reds In America (book)	April 1960	1
Reece Committee on Tax Exempt Foundations	Feb. 1960	1
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Rockefeller Foundation	Feb. 1960	1
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Russia—Menace or Promise (pamphlet)	Feb. 1960	2
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Toward A New Far Eastern Policy (article)	Feb. 1960	3
U. S. Citizens in World Affairs (publication)	Feb. 1960	1
Union Theological Seminary spec. ed.	Feb. 1960	6
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United Council of Church Women	Oct. 1960	2
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News and Views

Eternal Vigilance Is Forever The Price Of Freedom

Vol. 20, No. 1

Wheaton, Illinois

January, 1957

The Ghost Of Judas Walks In Hungary

The full story of the betrayal of the Hungarian people has not been told by the secular or ("recognized") sacred press to the American people. This story is well known inside Intelligence circles of the governments of the Western Allies and the Iron Curtain bloc. The details of the role played by liberal Protestant churchmen who are puppeteers of the Soviet government is shocking and disgusting beyond description.

In order to comprehend the part played by these "wolves in sheeps' clothing," it is necessary to go back into a few years of recent history.

On July 7, 1953, there appeared before the Committee On Un-American Activities of the U. S. House of Representatives in executive session, New York City, Joseph Zack Kornfeder, a graduate of the Lenin School of Political Warfare in Moscow and former member of the National Committee of the Communist Party of the United States. Mr. Kornfeder was asked by Representative Scherer of Ohio what methods the Communist leaders adopted in Russia, shortly after the Bolshevik Revolution, for taking over the churches, and church-supported institutions.

Mr. Kornfeder stated that at first the Bolshevik leaders used crude tactics, such as attacking religion openly and ridiculing sacred institutions. However, the Red leaders soon found out that this was not accomplishing their purpose, namely, the destruction of religion in Russia and the supplanting of the same with Atheism. So, they adopted a new tactic—to infiltrate the church via the age-old method of hypocrisy; or, now known as "putting on a front." The Reds were advised to join the churches; obtain teaching positions on the staffs of seminaries; edit church literature; not to destroy the Bible, but rather *re-interpret* the teachings of Christ and the Apostles to suit Communist ends! That is, anything in the Bible which could be twisted and distorted to serve Communist ends was to be utilized by these false religious leaders to destroy the faith of the Russian people.

This plan worked so successfully in the Soviet Union that it has since been adopted as standard procedure by the Reds for penetrating the sphere of religion over the entire world.

Other witnesses who appeared before the same Committee hearing—on the subject of Communist penetration of religion—not only testified to the exact same thing but stated that it was successful beyond the wildest dreams of the Communist Party.

J. Edgar Hoover, Director of the Federal Bureau of Investigation, has stated in his article, "God Or Chaos" (Red Book Magazine, February 1949) that the Communists "have operated under the guise of some church commission or religious body and it is ghastly to see the monster Atheism being nourished in the churches which it seeks to destroy."

The strategy laid down by Lenin and Stalin was put into full operation in the nations of Eastern Europe by the present day Soviet leaders shortly after the end of World War II. They installed, in these countries, Communists and Communist-sympathizers, as church heads; as professors in the theological seminaries; and as editors of church publications and Sunday School material.

Once these Communist clergymen were put in positions of power, they used their offices to attempt the brainwashing of the religious people of the Eastern Nations in favor of the World Communist conspiracy. The evidence to back up these charges would fill volumes. This evidence is not only in the hands of churchmen throughout the world but it is stacked up in the United States State Department, the Intelligence agencies, and is known by many Statesmen of the Western World who are afraid to open their mouths for fear that they will be accused of "attacking the churches."

The most shocking thing about this whole story is that the United States of America, which is supposed to represent the hopes of free people and oppressed people everywhere, has in recent months entertained these Red wolves as house guests!

Here is the story in chronological sequence:

- **August, 1948:** World Council of Churches formed in Amsterdam. Six regional presidents elected, including a Communist, Dr. T. C. Chao of Peiping, China, who welcomed Mao Tze Tung's armies in their conquest of Free China. Prof. Josef Hromadka, number one Soviet Communist clergyman from Prague, Czechoslovakia, elected to powerful Central Committee of World Council of Churches along with Bishop Albert Bereczky, Communist head of the Hungarian Reformed Church. World Council of Churches planned to hold its next world meeting in the United States in 1952 (world meeting scheduled every four years) but McCarran-Walter Immigration and Security Laws were passed by U. S. Congress forbidding entry of Communists or Communist sympathizers into the United States.

- **September 16, 1951:** Theologian Karl Barth of Switzerland accuses Bishop Bereczky (Hungary) of openly ap-

proving Communism and that Berezky's Church Press Service sounded like the official releases from the Soviet Union.

- **August 15 - 28, 1952:** Conference on Faith and Order of the World Council of Churches in Lund, Sweden. Large group of American Protestant Clergymen, representing about 29 denominations, met in secret session with Communist clergymen Hromadka and Bishop Berezky.

- **March 11, 1953:** The radical Christian Century spearheads attack on McCarran Immigration Law in an editorial entitled, "McCarran Act Revision A Church Priority." Christian Century is the recognized voice of the religious liberals in the U.S.A. Editorial states that "unless the McCarran-Walter Immigration Act is revised in the current session of Congress, its operation will probably keep out of the country many of the church leaders who should come from abroad to the 1954 World Assembly of Churches in Evanston.

- **April 8, 1953:** Senator McCarran replies to Century's attack in a letter and says, "(1) Untrue, or (2) a shocking charge against many of the church leaders who should come from abroad."

- **October 7, 1953:** Christian Century in an editorial entitled "Evanston Storm Warnings," urges local pastors to do a brain-washing job on members of their congregations so as to prepare them for the shock of Communist clergymen coming into the United States for World Council meeting. Century says that reporters who will cover World Council meeting "have been carefully briefed." Doesn't say by whom, but implies that they, too, will help out with the brain-washing job. The Century warns that there will be severe criticism of the United States—and that there should be. "A certain species of 'patriotism' will deeply resent this." The Century then uses the hypothetical case of Prof. Hromadka insisting that "the church not only can and does survive under Communism but that it grows in spiritual vigor." This left-wing magazine then gives its formula for making the American public receptive to such charges. It will instruct the pastors in a series of editorials as to how to attack all those who oppose the Communists, including other churchmen and patriotic societies.

- **October 15, 1953:** Dr. Henry P. Van Dusen, chairman of the World Council of Churches' Study Department Committee, addresses University of Pennsylvania audience and states that there will be some resistance to the Red delegates from behind the Iron Curtain but that "this resistance will fail and the delegates will be admitted into the United States."

- **November 17, 1953:** National Council of Churches, which is host for the World Council meeting, holds its National Board Meeting in Washington, D. C., and pressurizes the President of the United States, Dwight D. Eisenhower, into being its honored guest. Councilite figures in the Eisenhower Administration, John Foster Dulles, Arthur Fleming, and Harold E. Stassen, along with Bishop Oxnham, Bishop William C. Martin (Methodist, president of National Council of Churches) and Dr. John Mackay, moderator of the Presbyterian Church U.S.A. and World Council Missionary head, welcome the President. Dr. Visser 't Hooft, General Secretary of the World Council of Churches, was brought from Switzerland to address the meeting to help pressurize

the President into accepting an invitation to appear on the platform and address the World Council of Churches meeting in Evanston.

- **November 22, 1953:** Same Dr. Visser 't Hooft occupies pulpit of the National Presbyterian Church while President and Mrs. Eisenhower attend the service. Further brain-washing.

- **December 9, 1953:** Same Dr. Visser 't Hooft, leaving for Geneva, Switzerland, declares at New York luncheon of "Friends of the World Council of Churches" that he has been impressed by the attitude of government representatives of the United States. "In planning for the Assembly we have had all the help that we could possibly expect from them. They have shown real understanding concerning the admission of church delegates to the Assembly from the Iron Curtain countries. Our invitation to the President to address the Assembly was also received with genuine cordiality and we have every hope that he will be able to be with us."

- **December 16, 1953:** Bishop G. Bromley Oxnam, President of the World Council of Churches for North America, and sitting on Capitol Hill as Washington area Bishop of the Methodist Church, addresses a Christmas greeting letter to all pastors under his jurisdiction in which he states "I am happy to say that several conferences with Mr. John Foster Dulles, to whom the church owes an increasing debt of gratitude, have resulted in reasonable assurance that the delegates to the coming Assembly of the World Council of Churches will be admitted without difficulty. By the way, have you written Mr. Dulles and the President a note of appreciation for their courageous refusal to tolerate Senator McCarthy's attempt to substitute a 'big bully' policy in Foreign affairs for the dignified and fruitful 'good neighbor policy'!"

- **December 23, 1953:** Christian Century publishes editorial regarding tribute Visser 't Hooft paid to the "seriousness with which the Reformed and Lutheran Churches in Hungary are pushing their preparations for the 1954 Assembly of the World Council. No other churches in any part of the world," Dr. Visser 't Hooft testified, "have devoted so much time to study of the Assembly topics or presented such extensive and searching reviews of the preliminary report."

- **March 17, 1954:** American Legion, First Division, Cook County Council, Illinois, passes resolution demanding that United States State Department refuse the granting of visas to Red clergymen from Iron Curtain countries planning to come to World Council Meeting.

- **March 20, 1954:** Second Division of the American Legion Department of Illinois, comprising 13 counties, unanimously adopts same resolution.

- **March 24, 1954:** Christian Century viciously attacks American Legion and "Fundamentalists" for trying to prevent entrance of Red clergymen to the United States.

- **April 1, 1954:** National and World Council's publicity men enraged over publicity given American Legion resolutions. Call for meeting with Illinois Legion officials. Attempt to smear individual Legionnaires and anti-communists of clergymen at meeting with officials.

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● **April 8, 1954:** Rev. Alton M. Motter, on leave for eight months as Executive Director of the Chicago Sunday Evening Club (platform for left-wing speakers), in order to handle public relations for World Council meeting in Evanston, addresses letter to Illinois Legion official demanding to know if Legion will push its opposition to Red clergymen further and adds further smear attacks in letter against individual Legionnaires. Legion replies to Mr. Motter in nine page letter rebuking him for smears and setting forth documentation regarding Communist clergymen and their attacks on the United States.

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● **April 10, 1954:** World Council smear attack fails as American Legion Department of Illinois, representing 226,000 Legionnaires, passes first and second division resolutions unanimously.

● **April 28, 1954:** Christian Century again attacks American Legion in editorial and asks: "Why doesn't the organization try to learn the truth about the World Council of Churches?"

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● **May 4, 1954:** Illinois resolution received by National Executive Committee of the American Legion in Indianapolis, representing three and a half million veterans. World Council's Press Agent Motter, and Indianapolis Presbyterian minister Jean Milner, protest the Resolution at Executive Committee Meeting. Over 50 clergymen in Indianapolis area support the American Legion's resolution. Highest ruling body of Legion passes Illinois resolution and instructs the National Commander of the American Legion to call upon the President of the United States and the Secretary of State personally and urge them not to admit Red clergymen.

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● **May 5, 1954:** Christian Century carries article by National Council of Churches' lawyer, Charles C. Parlin, who was also made special chairman of the World Council's Press and Broadcasting Committee, with further attacks and smears on those opposing entrance of Red clergymen.

● **July 1, 1954:** Dr. Daniel A. Poling, leading Baptist clergyman and editor of influential Christian Herald, denounces World Council of Churches' Red clergymen and calls them "Puppets of Communism," who are coming to Evanston not to spread unity but to propagandize for Communism.

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nounce from New York City, via the American Press, planning that 16 Communist delegates will be admitted by U. S. State Department.

● **July 15, 1954:** World Council of Churches officials announce from New York City, via the American Press, planning that 16 Communist delegates will be admitted by U. S. State Department.

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Bishop Peter Veto, Bishop Albert Bereczky, Bishop John Peter and Dr. Laszlo Pap, all from the Lutheran and Reformed Churches of Hungary. The State Department, in official press release for same day, states that "contacts with

● **July 17, 1954:** Secretary of State Dulles asks United States Justice Department to admit "eleven delegates from Communist Czechoslovakia and Hungary to the United States." (Keep in mind Mr. Dulles was one of the founders of the World Council of Churches and also chairman of a powerful commission of the old Federal Council of Churches.) Chicago Tribune reveals names of 11 Red clergymen, including 5 from Hungary: Bishop Laszlo Dezser, Bishop Peter Veto, Bishop Albert Bereczky, Bishop John Peter and Dr. Laszlo Pap, all from the Lutheran and Reformed Churches of Hungary. The State Department, in official press release for same day, states that "contacts with

the spiritual life of America *could have a beneficial effect upon these delegates* and out of this experience could come a spiritual strengthening of the churches in Hungary."

● **July 22, 1954:** Representative Alvin M. Bentley of Michigan, formerly in the diplomatic service in Hungary, makes major speech on Floor of U. S. House of Representatives identifying the Red clergymen as Communists, false churchmen, and said that allowing them to participate in the conferences at Evanston "is a shame and an affront upon those other Czechoslovakian and Hungarian religious heroes who attempted to oppose the Communists and suffered imprisonment or worse as a result. The State Department, in recommending the admission of these delegates, is hampering and sabotaging the work that so many of us are trying to do in exposing the real truth about international Communism. When the Department hopes that spiritual contacts in this country might have a beneficial effect upon the Communist delegates . . . it is in effect destroying much of the work of combating Communist propaganda that our own organs . . . are carrying on."

● **July 26, 1954:** State Department is besieged with protests from all over the nation. Dulles instructs special assistant John W. Hanes, Jr. to send out a stereotype form letter to the protestors saying that "the Secretary has given this delicate and difficult matter his most careful attention."

● **July 30, 1954:** Arthur J. Connell, National Commander of the American Legion, states in letter that the Legion's protest against the admission of the Red clergymen was addressed to the State Department and the Attorney General in May but that "to date we have not received a reply from either the Secretary of State or the Attorney General."

● **August 1, 1954:** The Daily Worker, official mouthpiece of the Communist Party, U.S.A., on page 5 devotes five column spread to a welcome for the World Council of Churches meeting in Evanston with a cartoon depicting an upraised arm and hand labeled "Humanity," holding a scroll entitled "Negotiations For World Peace." The Worker attacks the American Legion and praises the efforts of the World Council.

● **August 4, 1954:** Christian Century explodes with most vicious attack yet on those opposing entrance of the Red delegates for the World Council Meeting in an article entitled, "Differences At Evanston," by Ralph L. Roy, Union Theological Seminary student and later employed by the notorious Fund For The Republic.

● **August 15, 1954:** World Council of Churches meeting opens in Evanston mid great fan-fare from radio, press and T.V. Red clergymen are received as honored guests, participating in the Committee and Assembly deliberations and are guest speakers in American churches. President Eisenhower appears on platform with Red agents who later used their American reception for propaganda purposes behind the Iron Curtain. World Council adopts peaceful co-existence but gives it another name. Substitutes term "living together" in order to escape "some of its (peaceful co-existence) current political implications."

● **August 28, 1954:** Chicago Sun-Times reveals Christian Century denounces Committee on Un-American Activities, its chairman, Representative Harold Velde, Senator Wil-

liam E. Jenner and the U. S. Senate Sub-Committee on Internal Security, and Representative Bentley who had sent a telegram to the Hungarian delegates inviting them to tell about so-called "freedom" in Hungary to the Congressional Committee.

Attorney Parlin, Bishop Oxnam, and Dr. Franklin Fry were furious over Bentley's proposal. The Century charges Congressional Committees "had sent undercover agents into Evanston to spy on Assembly delegates." It waxes eloquent in its denunciation: "What a business for Committees of the U. S. Senate and Congress to be in, spying on a World Assembly of Churches of Jesus Christ!"

● **September 1, 1954:** World Council delegates head for home. Communists score great victory. They add two more to their number on the powerful Central Committee which directs the affairs of the World Council between Assemblies. Communist Prof. Hromadka re-elected to the Committee. Communist churches received with "the right hand of fellowship." The Archbishop of Canterbury publicly apologizes to Communist delegates before the entire World Council Assembly because Free Czech exiles picketed the Assembly on the public sidewalk and carried signs denouncing these Communist wolves. The Assembly by resolution states that these Iron Curtain delegates "in supporting the Communist Order were loyal to Christ." The World Council meeting was silent on the subject of Communist penetration of the churches of the free world and its program to capture them.

● **February 6, 1955:** World Council of Churches Executive Committee calls for a conference of clergymen between the Communist East and the Western world to formulate a policy for presentation to world political leaders. American clergymen sat with the Communist clergymen in this meeting.

● **February 15, 1955:** The American Legion, through its publication, "The Firing Line," reveals vicious attacks made against the United States by Communist clerical delegates upon their return from the World Council meeting to their homes. The U.S.A. was denounced for "the horrors of American life," "the fingerprinting of delegates which was humiliating treatment reserved only for gangsters," so-called indignities suffered at the hands of Customs Officers who "squeezed a tube of toothpaste in their search for Communist propaganda in Bishop Bereczky's luggage"; "the savagery of the American Press, the stories of murder, vice, and flying saucers and of war propaganda"; "a father with two loaded guns terrorizing his young son in a sick bed and then forcing him to take a bitter medicine"; (this was a father with toy pistols playing sheriff as he offered his boy some castor oil); attacks on the American Legion, "that fascist organization of war veterans, and all kind of European exiles"; "F.B.I. interrogations," etc., etc.

● **March 15, 1955:** Red Hungarian Church Press reports "Pastors of the Budapest Reformed Presbyteries" observed the Tenth Anniversary of the *Liberation* of the Hungarian Capitol. This was the "liberation" of Free Hungary into the hands of the Communists. The main speaker at the "liberation rally" was Communist Bishop Albert Bereczky, President of the Hungarian Reformed Church and leader of the World Council of Churches. Communist Deputy Premier of East Germany sent a congratulatory message to Bishop

ops Veto, Peter and Bereczky, on the occasion of this anniversary celebration.

● **April 1, 1955:** Red Hungarian Church Press announces addition of Dean Laszlo Pap, Communist church leader, to the Executive Committee of the World Presbyterian Alliance of which Dr. John Mackay of Princeton Seminary U.S.A. is president.

● **April 10, 1955:** Attacks by the "Red house guests the U.S.A." on America after their return to Iron Curtain protection causes the Chicago Tribune to write a full length editorial inferring that the American Legion's opposition admitting these Reds may have been correct and that "the World Council might ponder the question of 'how men who know not the truth can be expected to preach the Word'."

● **April 15, 1955:** The Communists, now delighted with their successful penetration of the World Council, and "the brotherly love" with which they were received by World Council leaders become bolder and bolder. Communist Hungarian Church Press reports that the Reformed Theological Academy of Budapest would confer the Doctor of Divinity degree upon leaders of the ecumenical movement including Dr. John Mackay, Bishop G. Bromley Oxnam and the Reverend James Edgar Wagner of the United States.

● **August 1955:** Communist Bishop Janos Peter of Hungary, upon invitation of the Presbyterian Church of England, pays visit to England.

● **September 8, 1955:** American radio and press services carry announcement Bishop G. Bromley Oxnam (Methodist) will receive honorary degree from Communist-controlled Reformed Theological Academy in Budapest, Hungary, thus lending prestige and comfort to the enemies of the Hungarian people.

● **September 15-20, 1955:** Bishop and Mrs. G. Bromley Oxnam and Reverend James E. Wagner, President of the Evangelical and Reformed Church, U.S.A., attend Reformed Budapest Theological Centenary Celebration. Oxnam and Wagner receive honorary degree. Dr. John Mackay (Presbyterian), president of Princeton Seminary received a degree in absentia. Also attending the celebration for the Communist churchmen from Iron Curtain countries were World Council of Churches leaders from other countries, and Communist State officials including President Janos Horvath and Deputy President Jozsef Varga of the State Office for Church Affairs.

● **October 6, 1955:** General Board of the National Council of Churches announces plans for two-way exchange of religious delegations between Communist Russia and the United States. American delegation to be headed by president of the National Council of Churches, Dr. Eugene Carson Blake (Presbyterian.)

● **October 15, 1955:** Communist-Hungarian Church Press announces Metropolitan Nicolai of Russia receives Soviet Union's Red Flag Order of Work. Hungarian Communist Bishop Bereczky sends his congratulations. Nicolai invited to United States by Dr. Blake (Presbyterian), president of the National Council of Churches.

● **November 17, 1955:** Hungarian Church Press reveals Communist Bishop Lajos Veto is a member of Communist Hungarian Parliament. "He paid tribute to

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fruitful effort of peace-loving humanity for the defense of peace," in behalf of the Communist World Peace Council. Hungarian Church Press also announces Reformed Church was represented at the Central Committee of the World Council of Churches meeting in Switzerland by Bishop Veto and that the next Central Committee meeting will be held in Communist Hungary in the summer of 1956. World Council Central Committee elected Bishop Peter as member of Commission on the Relation between State and Community. Communist Bishop Veto was elected to the Commission of the Churches on International Affairs, and Communist Dean Pap of the staff of the Reformed Academy of Budapest was elected to the World Council's Financial Committee. This all took place at the Central Committee Meeting in Switzerland attended by self-styled Protestant leaders from the United States and other countries.

● **February 1956:** National Council of Churches newsletter announces exchange of Communist church leaders with American church leaders for March and June. Russia's Metropolitan Nicolai sends "brotherly love" greetings.

● **March 1956:** Nine liberal Protestant leaders headed by Blake of National Council go to Moscow.

● **March 18, 1956:** Soviet Spy Chief Major General Georgi Karpoff, head of the so-called Religion Section in the dreaded M.V.D. Headquarters (Secret Police), entertains American church delegation at lavish dinner.

● **April 7-10, 1956:** Metropolitan Nicolai attends Communist World Peace Congress in Stockholm.

● **May 13, 1956:** Dr. Daniel A. Poling (world famous Baptist leader) denounces National Council of Churches leaders for their visit to Moscow. Declared that visit of U.S. clerics to Russia "played right into Soviet hands."

● **June 1956:** Eight Communist clergymen headed by Nicolai arrive in United States and begin tour of major American cities. Large demonstrations break out against them led by Eastern European exiles.

● **July 28, 1956:** World Council of Churches Central Committee meets in Communist Hungary. Reception Committee headed by top Red churchmen of Hungary, including Bereczky, Veto, Pap, and Peter. General Secretary Visser 't Hooft of World Council of Churches states, "Churches under differing systems must learn from one another."

● **September 1, 1956:** Presbyterian Life, official magazine of the Presbyterian Church, U.S.A., reveals World Council of Churches is now ready to sit down with Red church leaders from Russia in January of 1957 and discuss participation of Russia Orthodox Church in the World Council of Churches. Door now open to receive Communist-controlled churches into membership. Same publication photographs American Protestant churchmen with Communist church leaders.

● **September 22, 1956:** Dr. Hans Asmussen, noted German Protestant theologian, hits Protestant leanings to U.S.S.R. Describes Russian church leaders as "political tools of the anti-Christian Communist regime." Says cooperation with Communist Church leaders only benefits the Kremlin.

● ● **OCTOBER 23, 1956:**

REVOLUTION BEGINS IN HUNGARY

Patriots refuse to pay salaries of Communist clergymen formerly paid by the Communist State. Specific mention made in reports from Hungary of same Communist church leaders who came to World Council's meeting in Evanston in 1954, including Bishop Veto, who was elected a member of the Central Committee of the World Council.

Bishops Veto and Deszery, Communist government puppeteers forced to resign from the Lutheran Church! Bishop Albert Bereczky, awarded the Hungarian Communists' Order of Labor, deposed from the Hungarian Reformed Church! Bishop Janos Peter deposed also and labeled "the worst kind of Stalinist"! The editor of the Communist Hungarian Church Press resigned and a new paper titled "Reformacio" was begun! The officers in the State Office for Church Affairs lost their jobs when the office was abolished!

● **November 14, 1956:** The Christian Century forced to admit that these very same Hungarian Communist church leaders, who were exposed by the American Legion in 1954, and now deposed by the Hungarian people, were "false bishops" and "foisted" on the Hungarians by the Communist Government.

● *The Hungarian church people, however, enjoyed but a few brief hours of freedom. The Russians moved into the picture by invading the country, massacring large sections of the population, destroying public buildings, including churches and hospitals. It is anyone's guess as to what has happened to the genuine Christian church leaders who were restored to their rightful positions by the people after the Communist puppet clergymen had been deposed.*

Have the Soviets restored the Communist church leaders to their positions? What has happened to the true shepherds of the flock?

No one seems to know.

EPILOGUE

National and World Council leaders frantically sent cables to Metropolitan Nicolai of Russia asking him to use his influence to stop "the bloodshed and oppression in Hungary." Nicolai sends hypocritical message back saying, "Our Government (the U.S.S.R.) is giving material aid to those who suffer in Hungary and we shall devotedly and unceasingly labor for peace." This is the same "Government" which sent its armored might into Hungary and slaughtered thousands of Hungarians. This sounds like "material aid!"

How long will it take for these "be kind to Communists" clergymen of the United States to wake up to the fact that you can't do business with the Communists?

● **December 1, 1956:** Chicago Tribune writes full length editorial entitled, "Bishop Peter's Loud Silence." The Tribune recalls the visit of the Hungarian Communist clergyman to the World Council Meeting in Evanston and that many individuals and organizations in the United States opposed their visit. The Tribune states that Bishop Peter participated in the drafting of the World Council's Report on

the Christian witness in Communist countries. It says that leaders of both the World and National Councils have long cherished *illusions* about Communism and the possibility of religious freedom in Communist countries. It declares that Dr. Blake came back from Moscow last March talking *nonsense* about the position of the churches in Russia. In the light of the Russian onslaught against Hungary the Tribune hopes for Dr. Blake's progressive enlightenment.

Judging from past experience, we wonder if this is too much to hope!

We now see the National and World Councils of Churches in the United States "getting in on the act" for Hungarian relief. These are the same men who hobnobbed with the persecutors of the people!

Strangest spectacle of all—Garfield Bromley Oxnam, who accepted a degree from these same Red Church leaders in September, 1955 in Hungary, stated on November 29, 1956 in Wilmington, Delaware, at a meeting of the Wilmington District of the Methodist Church, that these men were "puppets and he had come to know them over recent years and expected their rejection when the time was right."

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News and Views

Eternal Vigilance Is Forever The Price Of Freedom

Vol. 20, No. 2

Wheaton, Illinois

February, 1957

Spawning Ground For Communism

Three world famous institutions are adjacent to one another within a single square block of Morning-side Heights, New York City. They are: Columbia University, The Rockefeller (Riverside) Church and Union Theological Seminary. All three have exchanged speakers for many decades. Countless thousands have been educated at Columbia and Union and have gone out to assume top positions in ecclesiastical and secular fields. The influence and prestige of their graduates is said to be second to none in present day American life.

The New York State Report

● In 1919 the New York State Government appointed a committee made up of members of both houses of the State Legislature known as the Joint Legislative Committee of the State of New York Investigating Seditious Activities. This Committee was headed by the distinguished Senator Clayton R. Lusk and is familiarly referred to today as the Lusk Committee. This Committee produced one of the most exhaustive works on revolutionary radicalism which has ever been produced by State or Federal Government. The full report consists of four volumes numbering over 4,000 pages.

In part 1, volume 1 of this report we read as follows on pages 1,115-1,116:

"There are two dangerous centers of Revolutionary Socialist teaching of a university type in ecclesiastical institutions. One is the Union Theological Seminary of New York, where Christian Ethics are taught by Dr. Harry F. Ward.

"Dr. Ward is the author of 'The New Social Order', in which he shows decided sympathy for socialist social forms and is friendly to Bolshevism in Russia. He also wrote 'The Labor Movement', which contained addresses delivered before the Boston School of Theology (where Bishop Oxnham was his secretary and pupil), when he was Professor of Social Science at that institution. He expressed in it approval of the I.W.W. It is reported in a recent issue of the National Civic Federation Review that he gave his endorsement to the new gospel of Bolshevism which he considers a spiritual movement replacing the outworn Christianity of the Russian Orthodox church. He characterized the cognate 'I.W.W. philosophy' as the most ideal and practical Christian philosophy since the days of Jesus Christ, and as expressing the

ideas of Christ much more closely than any church of the present day.

"The activities of Dr. Ward, as shown in other parts of this report are entirely consistent with this point of view. He is chairman of the American Civil Liberties Union which champions the I.W.W., and presided over the I.W.W. meeting of February 9, 1920, held at the Rand School, to raise money for the defense of the I.W.W. murderers of the four members of the American Legion at Centralia. He has also been prominent in numerous pacifist and radical societies such as the 'Fellowship of Reconciliation', the 'Emergency Peace Conference', and 'Peoples Council', the 'Liberty Defense Union'.

"The pro-Bolshevik articles which Dr. Ward contributed to 'The Social Service Bulletin' of the Methodist Federation for Social Service (known now as Social Action) were considered particularly objectionable because the Bulletin was circulated not only by the Methodist church, but by the Congregational, Northern Baptist and other organizations. They call attention to Dr. Ward's textbooks circulated by the 'Graded Sunday School Syndicate'. Dr. Ward is also connected with the Y.M.C.A., the Y.W.C.A., and the Interchurch World Movement."

H. R. No. 136

● In the government publication known as House Document No. 136 entitled "One Hundred Things You Should Know About Communism", page 42, is found the following:

Question No. 82.—Do Communist propagandists ever actually get before church groups as speakers?

The Answer—Yes. For example the head of the communist party, on one occasion at least, spoke at the Union Theological Seminary in New York City.

Earl Browder, Guest Speaker

● In the American Mercury magazine for July 1953 is found an article entitled "Reds and our Churches" by Dr. J. B. Matthews, nationally recognized authority on subversion. Dr. Matthews has the following to say about Union Theological Seminary:

"While he was still head of the communist party in the United States, Earl Browder made a speech to the students of Union Theological Seminary in New York City in which he said: 'You may be interested in knowing that we have preachers, preachers active in churches, who are members of the communist party.' Although Earl Browder is hardly to be believed under oath, there is overwhelming evidence

that he spoke the truth to the seminary students on this particular point.

"Browder went on to explain to the budding clergymen of the seminary that the communist party allowed a certain ideological latitude to the Protestant ministers who joined the Kremlin's conspiracy. 'There are churches in the United States,' he said, 'where the preachers preach communism from the pulpit in a very primitive form, of course. In one particular church service described to me, the substance of the sermon . . . was that the Communists were the angels of God that had been sent like Moses to lead the people from the wilderness while the representatives of the devil were the capitalists and their agents. This, of course, is not an expression of the official communist attitude on these questions. As you will understand: but we do not expel such people from the party. The test for us is whether such people represent the social aspiration of the masses, which may take on a religious form but which are essentially social rebellion. When such is the case, we welcome them into our party'."

Applause

● This is certainly a fine situation! The head of the communist party of the United States is a guest speaker at Union Theological Seminary and tells the students that there are communist preachers throughout the country. According to observers who attended this particular session at Union, when Mr. Browder finished his address he was given resounding applause by the student body and faculty members.

Dr. Ward Makes Communist Policies

● In recent testimony before the Committee on Un-American Activities by former top policy making members of the communist party in the United States of America, the names of Union Theological Seminary and Dr. Harry F. Ward are brought into the testimony time and time again by the witnesses. In H.R. document entitled "Investigation of Communist Activities in the New York City Area", page 2076, is found the testimony of Benjamin Gitlow, original organizer of the communist party in the United States; its candidate for the Vice-Presidency of the United States in 1924; and its candidate for the Presidency of the United States in 1928. Mr. Gitlow identifies the Rev. Harry F. Ward, not only as a Professor in Union Theological Seminary, but also as one high in the councils of the Methodist Episcopal church. He, and other witnesses during this hearing, tell us that Dr. Harry F. Ward was not only Professor of Christian Social Ethics at Union Seminary for twenty-five years but was also one of the top policy making members of the communist party in the United States. Mr. Gitlow, Manning Johnson, and Leonard Patterson reveal that Dr. Ward helped formulate the policies of the communists in this country which have weakened the American government, and that he even made a trip to Moscow in 1925 and from there went on to China and began to sow the seeds of communism in China as far back as 1926.

The Rev. Webber

● On page 2085, Mr. Gitlow is discussing, under oath, the role which the Methodist Federation for Social Action played in furthering the communist cause. He mentions that it collaborated very closely with well established communist front organizations. He declares that Dr. Ward was not only an official of the communist party but that he was also an

official of the American League against War and Facism and the Methodist Federation for Social Action. Dr. Ward was not the only one. Gitlow testifies that there were many officials of the Methodist Federation who held important posts in the American League against War and Facism. "One of them was the Rev. Charles C. Webber, an instructor in the Union Theological Seminary and co-secretary of the Methodist Federation with Dr. Ward."

"A Revolutionary god"

● On page 2185 Mr. Gitlow gives us further information in regard to the Rev. Charles C. Webber. In the Social Questions Bulletin of November 1946, the official publication of the Methodist Federation for Social Action, there is an article entitled Religion and Labor by the Rev. Charles C. Webber in which Mr. Webber outlined a program based upon the class struggle. Mr. Gitlow said, "Rev. Webber contends that big business is struggling for profits and power causing poverty amidst potential plenty, while labor is struggling for security, peace, and freedom, that, of course, the Marxist, the Communist contention. Rev. Webber wants a revolutionary god to change our society into a planned society, into communism."

"Rev. Webber's Marxist, pro-Communist orientation was not a secret which he kept to himself. He played too prominent a role in Communist-front organizations. Because of his various activities, Rev. Webber became one of the most controversial figures in the Methodist Church. He left his position as executive secretary of the Methodist Federation for Social Action to become an organizer for the Amalgamated Clothing Workers of America, at a time when the Union cooperated closely with the Communist Party, a time when its president, the late Sidney Hillman, collaborated with the Russian unions in perfecting an international labor federation into which to enroll the world's labor union thereby putting them under the hegemony of the Communists. Rev. Webber became director of the Virginia CIO PAC, when its national organization, the CIO Political Action Committee, was honeycombed from top to bottom with Communists, Soviet spies, and fellow travelers."

Oxnam To The Rescue

● "Rev. Webber's activities aroused the indignation of many members of the Methodist Church. Their protests were responsible for Rev. Webber's case being considered by the New York East conference of the church. Rev. Webber, dealing with these protests, in the hearing given him, wrote as follows, in the Social Questions Bulletin, of December 1946:

"After I presented my reasons for being kept in active relationship, the Committee unanimously adopted a motion that they approve Bishop Oxnam's continuance of me in active ministerial relationship. Whereupon Bishop Oxnam appointed me as Chaplain to organized labor."

"Bishop Oxnam was vice-president of the Methodist Federation for Social Action when he appointed Rev. Webber. In spite of the many protests against him, an official chaplain of the Methodist Church to organized labor."

Patterson's Testimony

● The next witness to appear before the Committee on Un-American Activities during its investigation of Communist Activities in the New York City area was Leonard Patterson. Mr. Patterson was a former member of the Y.

cism and Communist League and of the Communist Party. He went into the Party in the Fall of 1928 and came out in 1937. He was one of the top policy-makers of the Party and one of the Party organizers in New York, Philadelphia, Baltimore, and the District of Columbia. Since Mr. Patterson left the Party he has been giving valuable testimony to Government committees, boards, and the Federal Bureau of Investigation.

On page 2138 Representative Gordon Scherer of Ohio, himself a Protestant churchman, is asking questions of Mr. Patterson as follows:

Mr. Scherer: "Let me ask, did you ever know in your Communist Party a Rev. Harry F. Ward?"

Mr. Patterson: "Yes."

Mr. Scherer: "Did you know him well?"

Mr. Patterson: "Yes. I worked with him."

Mr. Patterson then asserted that Dr. Harry F. Ward was not only a member of the Communist Party but was assigned to the top fraction of the Party, or as Mr. Patterson says, "In other words a top-policy making body of the Communist Party." He affirms that in 1935 in Chicago he and Dr. Harry F. Ward of Union Theological Seminary worked together in a top fraction meeting of the Communist Party.

This was a meeting which only selected top Communist Party members could attend—a policy-making body.

Mr. Robert Kunzig, Chief Counsel of the Committee, continued the questioning of Mr. Patterson in regard to the Chicago Communist meeting as follows:

Mr. Kunzig: "Rev. Harry F. Ward was present?"

Mr. Patterson: "He was present and an active member when that body."

Mr. Kunzig: "Therefore you know Rev. Harry F. Ward as a member of the Communist Party, as a very important member of the Communist Party?"

Mr. Patterson: "Yes."

Mr. Scherer: "As far as you know, at the time you left the Party, he was still a member of the Party?"

Mr. Patterson: "Yes."

Recruiting Party Members

On page 2142 of this testimony there is one of the most startling pieces of information which has yet come to light in regard to the extent to which Communism had penetrated Union Theological Seminary. Mr. Robert Kunzig questioned Leonard Patterson further:

Mr. Kunzig: "I would like to ask you one question further. Did you ever see any examples of young ministers sent out to churches by the Union Theological Seminary who were Communists?"

Mr. Patterson: "Yes."

Mr. Kunzig: "Would you describe that to the Committee?"

Mr. Patterson: "Yes. While I was in Baltimore, two members who had graduated from Dr. Ward's seminary came down to Baltimore for assignment to their ministerial duties. At the same time, they came for assignment for their Communist duties from the section committee of the Baltimore section of the Communist Party. They were Party members when they got there. They explained that they were recruited as Party members by Dr. Ward while they were studying under him."

Ministers Identified

At the time this particular testimony was given to the Committee on Un-American Activities the names of the two

ministers were not mentioned. This was in July 1953; however, on Thursday, March 25, 1954, the Committee conducted a hearing in Baltimore and the names of the two ministers who were recruited for the Communist Party while they were studying under Dr. Ward were revealed to the American public.

The Chicago Tribune for Friday, March 26, 1954, Part 1, Page 5, gives us the following account:

PASTOR ADMITS HE LIED ABOUT RED PARTY TIES

Tells Of Joining While In Chicago

By PHILLIP DODD

Washington, March 25—A former Chicago minister told the House Un-American Activities Committee today that he lied when he testified last December he had never been a Communist.

The Rev. Joseph S. Nowak, former pastor of the Portage Park Presbyterian Church of Chicago, said he joined the Communist Party in 1946 while working at the University of Chicago Settlement House. He said he quit the party after four months.

The Polish-born Nowak was a witness in the Committee's investigation of Communist activities in Baltimore in the mid-1930's and the part other witnesses have said he and another young minister, John A. Hutchison played in the party's drive to stir up trouble on the city's waterfront and in its industries.

The Rev. Hutchison before the committee a week ago, denied having anything to do with the Communists and communist-front organizations when he was in Baltimore. He is now a Congregationalist minister in Williamstown, Massachusetts, and an instructor in religion at Williams College.

But the Rev. Nowak and two witnesses who said they had been Communist party officials in Maryland and the District of Columbia testified the Rev. Hutchison had helped organize Communist-front activities in Baltimore, worked closely with communist officials, and had attended at least one communist meeting.

The Rev. Nowak said he had been trying to forget about his Communist Party membership for eight years, and that when he testified in November he felt it safe to ignore that affiliation. He said that when he learned of what the former Communist officials had testified, he decided to make a clean breast of it.

The Baltimore activities of the Rev. Nowak and the Rev. Hutchison were described by Earl C. Reno, Communist party organizer in Baltimore from 1936 to 1937, and Leonard Patterson, Young Communist League director in Baltimore during the same period.

Reno said the Rev. Nowak and the Rev. Hutchison came to Communist Party headquarters in 1935 and said they had just graduated from the Union Theological Seminary in New York where they had been well grounded in Marxism.

RSV Fronters

On September 30, 1952 amid great fanfare, the Revised Standard Version of the Bible, copyrighted by the National Council of the Churches of Christ in the U.S.A., was presented to the American public.

On the flap of the jacket covering the New Bible is carried the following statement: "The members of the committee since 1937, listed in order of the date of appointment with indication of their assignments to the Old Testament and New Testament sections are:" There then follows a list of 22 names. Of the twenty-two names, four are from Union Theological Seminary in New York City. They are: Julius A. Bewer, James Moffatt, Frederick C. Grant, and James Muilenburg. Of these four, Moffatt and Grant have been connected with subversive organizations in the past.

Union's Lyons

On March 2, 1953 the Permanent Sub-Committee on Investigations of the Committee on Government Operations, United States Senate, was conducting hearings on the State Department Information Program, particularly that phase

of the program known as the Voice of America. The committee had before it as a witness one Roger Lyons who was identified as the Director of Religious Programming of the Voice of America. Information had been given to the committee to the effect that Roger Lyons was an atheist. Mr. Lyons stated that he did not belong to any affiliated church organization. He said he did not attend any house of worship regularly. When asked by the chairman how much he had contributed to church work over the last five years Mr. Lyons said he had given ten dollars to one church in his neighborhood.

The chairman asked Mr. Lyons if he did not think that a man who was in charge of Religious Programming for the Voice of America might do a better job if he belonged to some church himself and were a regular church-goer. Mr. Lyons answered: "Not necessarily."

Senator Jackson asked the witness: "Have you had any religious education?"

Mr. Lyons: "My religious education was not of a formal kind. I am Jewish by background. I studied religion at Columbia University in connection with writing my philosophical thesis."

Senator Jackson: "Did you major in religion?"

Mr. Lyons: "No. I majored in philosophy."

Senator Jackson: "You are head of the Religious Desk of the Voice of America. What particular qualifications did you feel that you had that would be helpful in view of this important assignment?"

Mr. Lyons: "I was about to tell you."

Senator Jackson: "Will you proceed?"

Mr. Lyons: "In connection with my thesis I studied religion in Union Theological Seminary, which is a branch of Columbia University. There I studied mostly under a Prof. Paul Tillich, who inspired me to become very, very interested in this whole subject, and I organized of my own volition and with his approval a seminar with Professor Tillich, who is a teacher of the philosophy of religion and systematic theology in Union, a seminar on religion at which he gave a weekly lecture at various times with some regularity over a period of 3 years."

Senator Jackson: "Is this in connection with your master's degree?"

Mr. Lyons: "This was entirely on my own initiative. It happens to be that Professor Tillich was one of my advisers in connection with my thesis, but this further work was because of my own spontaneous interest in the spiritual factors."

Senator McCarthy: "Could you tell us something about that thesis, in that you indicated that you believed in a Divine Being, or did you indicate that you did not?"

Mr. Lyons: "I did not indicate either that I believed in a Divine Being or that I did not, because the thesis had to do with an attempt to discuss the meaning of certain words, and the clarification of certain statements, in order that a principle of moral value might be stated, which might or might not be acceptable. It was not a question of belief."

One-man School(?)

● This product of Union Seminary then told the Congressional Committee that he went to Switzerland and studied psychology and religion under Prof. Karl Jung from 1946 to 1948. He said, "It was the School of Analytical Psychology, if you want to have a name for it."

The Chairman: "How many students attended?"

Mr. Lyons: "I was one of the first. At the time I over after the war, there was no formal study a time, but later."

The Chairman: "You were the first student?"

Mr. Lyons: "I was one of the first students to come from America."

The Chairman: "You were the only student for a while?"

Mr. Lyons: "There wasn't any formal curriculum."

The Chairman: "Were you the only student in this field?"

Mr. Lyons: "There may have been others, but I know them."

The Chairman: "That is rather an unusual school with only one student."

Mr. Lyons: "That increased with the time, because war prevented a great many students."

The Chairman: "What is his religious background?"

Mr. Lyons: "His religious background, he is the same as a clergyman, and he has never professed himself any particular religious belief, but he has a great interest in the spiritual factors that are involved in analytical psychology or depth psychology, as it is sometimes called."

The Chairman: "This professor under whom you studied, as far as you know, does not go to any church synagogue?"

Mr. Lyons: "I don't know."

The Chairman: "Well, now, if you studied with him and are studying religion, I assume you would know."

Mr. Lyons: "I studied religion but not in connection with his churchgoing activities."

The Chairman: "If you were a one-man school, a man professor was teaching, studying religion, would not be interested in knowing whether this man was affiliated with any church?"

Mr. Lyons: "As a matter of fact, I didn't study with him directly, because he was too busy to see me. . .

Our Tax Money Again!

● This information concerning the Director of Religious Programming of the Voice of America is startling, to the least! Here is a man who studied for three years in Union Theological Seminary and wrote a thesis in which he said it was not necessary to express a belief in God. He came out of this seminary and went over to Europe to study in a so-called school in which he didn't meet any other students nor did he even see the professor! As one reads this testimony it becomes more and more incredible how a man of this character could obtain such a high position in the State Department's Voice of America program and be paid by the American taxpayers!

"Very Confused"

● Following the testimony of this product of Union Seminary Mrs. Alice Patricia Shephard, an employee of the Voice of America, testified under oath that she had had discussions with Mr. Lyons concerning his religious philosophy. While they were both employed by the Voice of America and going together, Mrs. Shephard said: "I don't believe that he believed in God then. He was going through a difficult period. He was going to be an analyst, and he was very confused at the time." This was while he was Director of the Religious Programming of the Voice of America! Evidently, Union Theological Seminary is a

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Professorial Pinkos

There appeared in American Mercury magazine for November 1953 an article entitled, "Red Infiltration of Theological Seminaries" by Dr. J. B. Matthews. Dr. Matthews is an honor graduate of Union Theological Seminary of some years ago and knows the school and its faculty intimately. In his article one will find the name of Union Theological Seminary cropping up very frequently, with such names as George A. Coe, Harry F. Ward, Paul Scherer, Robert Hastings Nichols, and Arthur L. Swift, Jr., all members of Union's faculty at one time or another, involved in various Communist-front activities.

Toast to Ward

The Daily Worker for May 7, 1953, official mouthpiece of the Communist Party in the United States, devoted much space on page seven to a testimonial dinner given in honor of Union's Professor Emeritus of Christian Social Ethics, Dr. Harry F. Ward. Dr. Ward was described by the Daily Worker as "one of America's noblemen." Other press accounts of his testimonial banquet at the Hotel McAlpin listed a long array of notorious communists and fellow travellers who attended the gala affair and toasted Dr. Ward.

One Red's Influence

The influence which one Communist-infiltrated theological seminary such as Union could have on the churches of America is best described by Manning Johnson, Government witness before the Committee On Un-American Activities investigating Communism in the New York City area in July 1953. Mr. Johnson was formerly a top policy-maker of the Communist Party of the United States. He broke with the Party and has since testified before important Government boards, commissions and committees, as well as before the FBI.

On page 2278 Mr. Johnson testifies as follows:
 "The communist leadership in the United States realized that the infiltration tactic in this country would have to adapt itself to American conditions and the religious makeup peculiar to this country. In the earliest stages it was determined that with only small forces available it would be necessary to concentrate communist agents in the seminaries and divinity schools. The practical conclusion, drawn by the Red leaders was that *these institutions would make it possible for a small communist minority to influence the ideology of future clergymen in the paths most conducive to Communist purposes.*

"In general, the idea was to divert the emphasis from the spiritual to the material and political—by political, of course, I meant politics based on the communist doctrine of conquest of power. Instead of emphasis toward the spiritual and matters of the soul, the new and heavy emphasis was to deal with those matters which, in the main, led toward the communist program of 'immediate demands'. These social demands, of course, were of such a nature that to fight for them would tend to weaken our present society and prepare for final conquest by communist forces.

"The Communists had some small forces in the semi-

naries under the leadership of Harry F. Ward. These were quickly augmented by additional recruits siphoned into the divinity institutions by manipulations of Communist cells in the seminaries. This infiltration into seminaries was expedited by the use of considerable forces the communists had in educational institutions which were eligible for hire by divinity organizations.

"The plan was to make the seminaries the neck of a funnel through which thousands of potential clergymen would issue forth, carrying with them, in varying degrees, an ideology and slant which would aid them in neutralizing the anti-communist character of the church and also to use the clergy to spearhead important communist projects.

"Outright Treason"

● ● "This policy was successful beyond even Communist expectations. The combination of Communist clergyman, clergyman with a pro-Communist ideology, plus thousands of clergymen who were sold the principle of considering communist causes as progressive, within twenty years, furnished the Soviet apparatus with a machine which was used as a religious cover for the overall Communist operation ranging from immediate demands to actually furnishing aid in espionage and outright treason.

"Thus, one professor of divinity, lecturing to future clergymen, who in turn will preach to thousands of churchgoers, is, in the long run, more dangerous than 20 Red preachers singing the praises of Communism from the pulpit."

Capitalist Subsidies

● The Rockefeller Foundation, enriched by millions of dollars earned under America's Free Enterprise system, in 1954 gave Union Theological Seminary over a half million dollars, their largest grant of the year. Was this to aid in carrying out the program outlined by the Kremlin and which Mr. Johnson testified to under oath above?

In High Places

● How have so many of these Union Seminary graduates gotten into so many high places in the theological world and even into U. S. Government positions? The present Secretary of State, John Foster Dulles, is a trustee of Union Seminary. Dulles was present at Amsterdam when the World Council of Churches was founded. Dulles was Chairman of the Federal Council's Just and Durable Peace Commission. Dulles was the chairman of the infamous Delaware Conference held at Ohio Wesleyan University in March of 1942 which called for World Government and which stated that "a new order of economic life is both imminent and imperative, either through voluntary cooperation within the framework of democracy or through explosive political revolution." This is the same Dulles who put Alger Hiss at the head of the Carnegie Endowment for International Peace!

Smear Artist

● It might be well to keep in mind that the young man, Ralph Lord Roy, who recently authored the book, "Apostles of Discord," published by the Unitarian Publishing firm known as the Beacon Press in Boston, in which book he attempted to smear outstanding fundamentalist Christian leaders in the United States who object to the program of the National and World Councils of Churches, has been a student at Union Theological Seminary in New York for some

time, and his personal stationary has carried the address of Union Theological Seminary as his year-round headquarters. Within the past several years he has been in the employ of the notorious Fund for the Republic!

Ecumenicity

● Recently a news release from Boston stated that the National Council of Churches will build its permanent head-

quarters in New York City, and probably alongside of U Columbia and Rockefeller Church.

The old saying is still true: "Birds of a feather lo be ecumenical!" (1957 Revised Version).

★ ★ ★

YOUR ATTENTION PLEASE:

Here is a Bulletin which is of vital interest to every American. This should be distributed in large quantities to church members, ministers, and especially to businessmen who make contributions to churches.

For all Contributions of \$5.00 or more we will send you NEWS and VIEWS for one year. Special reports are included with contributions of \$10.00.

Extra copies of a specific issue: \$5 per hundred—\$35 per thousand. If mailed by us to lists you furnish: \$7 per hundred—\$60 per thousand. (Or to special lists we have available.)

ALL CONTRIBUTIONS ARE DEDUCTABLE FROM YOUR FEDERAL INCOME TAX

We urge you to support this educational program which is reaching thousands of laymen who are leaders in all walks of life, and ministers. Get your friends to support us also. Freedom thrives on knowledge. Totalitarianism breeds on ignorance.

The purpose of this Bulletin and all of our other editions is to inform the American people concerning those subversive forces which are methodically penetrating every major phase of our society. Once the American people are informed, they will do something to stop this infiltration. You can help inform them.

CHURCH LEAGUE OF AMERICA
1407 Hill Avenue, Wheaton, Illinois

News and Views

Eternal Vigilance Is Forever The Price Of Freedom

Vol. 20, No. 3

Wheaton, Illinois

March, 1957

The Reuther Brothers Advise The Churches

The National Council of the Churches of Christ in America, formerly known as the Federal Council of Churches, has been engaged for a number of years in courting the favor of organized labor and in making authoritative pronouncements on labor and management problems—with a pious air of religiosity, of course. Radical leaders of the NCC have now become “experts” in the field of labor relations.

Back of these utterances lies a tale which should make the average, or above average, financial contributor to the Council shudder, especially those who are used to sitting down and writing nice fat checks which they can deduct from their Federal income tax.

Is the American businessman in this category of contributors paying for the destruction of the system which permits him to make these contributions?

Let's examine the record.

“SOCIAL IDEALS”

On December 8, 1932, a statement entitled “Social Ideals of the Churches” was passed by the Quadrennial Meeting of the Federal Council of Churches at Indianapolis which claimed to speak for over 20 million Protestant church members. Here are some interesting passages from it:

“1. . . . subordination of speculation and the profit motive to the creative and cooperative spirit.

2. Social planning and control of the credit and monetary systems and the economic processes for the common good.

3. . . . a wider and fairer distribution of the wealth.

16. The building of a cooperative world order.”

In September of 1948 the Executive Committee of the Federal Council of Churches adopted a statement from its department of The Church and Economic Life, entitled “Basic Christian Principles and Assumptions,” in which the following appeared:

“A passive attitude toward the status quo simply because it is here, and therefore must be here by divine providence, through the centuries has been characteristic of major interpretations of the Christian tradition in relation to the secular order. We should now recognize that God's providence works both for the destruction of some old forms of economic institutions and for the creation of some new forms.

The mere fact of rapid and radical changes in recent centuries has made it difficult to regard any particular economic institutions as final or as ordained by God. . . . These external events enable the Church to have a better understanding of the revolutionary social criticism that is implicit in its own teaching.”

The Council in its subsequent acts then proceeds to hasten “the destruction of some old forms of economic institutions” and pours on “the revolutionary social (socialist would be a better word) criticism.” Its criticism is constantly leveled against the American Free Enterprise System, Capitalism, etc. Its spokesmen are the radicals in religion and labor.

PROFITS AND COMPETITION

Any sane businessman or student of economics knows that there can be no Free Enterprise system without profits or competition. Individuals do not go into business for the sake of “cooperation” but rather for making money. Competition between individuals lowers prices for the consumer and brings a better product to the market. No one has ever claimed that the American Free Enterprise system is “ordained of God,” but we do believe that it is the finest system which has been devised this side of Heaven! The proof is in the economic standard of the United States—far higher than any other nation in the world—and in the fact that we have been able to feed and clothe the rest of the world through our generosity as no other combination of nations on the globe! Why seek to destroy it or replace it then—especially in the name of Religion?

COOPERATIVES AND THE CIO

The Columbus (Ohio) *Evening Dispatch* of Monday, September 9, 1946, and several succeeding issues, carried the full story of a meeting of the National Co-operative Congress at the Deshler Wallick Hotel in that city. The two headlined speakers were Murray D. Lincoln, president of the congress and Walter P. Reuther, UAW-CIO president.

Lincoln outlined a prospective alliance between farmers and labor, particularly the CIO, aimed to meet the “coming revolution” and to achieve a “non-profit” system of enterprise in America.

Here is Fred H. Posey, staff writer of the Dispatch, writing on September 9, 1946:

“In a speech generously sprinkled with denunciations of the ‘profit motive’ and ‘free enterprise’ in American business while praising political and economic policies which come to be identified with the CIO, Mr. Lincoln urged co-operatives to be prepared to assume control and management of the nation's business and agriculture in the coming ‘revolution’ as the only ‘acceptable’ alternative to chronic insecurity on one hand and stateism on the other’.

“He declared the American public ‘today is at the mercy of a profit-minded business system which is determined to exact the greatest possible from the consumer.’”

When Mr. Murray D. Lincoln finished his attack on the American Free Enterprise system and on American business, Walter Reuther then took the platform and praised Murray's

plan for taking over the Nation's economy and announced that the CIO was backing this drive to the hilt all across the country. He said that plans had been laid three weeks before in Detroit with top leadership of the UAW-CIO present.

THE PITTSBURGH CONFERENCE

A year prior to this gathering in Columbus, the Department of the Church and Economic Life of the Federal Council of Churches held a three-day pow-wow in Pittsburgh with 343 delegates assembled from various Protestant bodies to hear, among a number of speakers, Victor and Walter Reuther. Many outstanding business and industrial leaders held their noses at what came out of Pittsburgh in the name of religion. Some saw in it the drawing up of a blueprint for the destruction of the American capitalistic system.

Following the Pittsburgh conference a series of "little Pittsburgh" conferences were set up by the Federal Council in strategic cities over the United States to carry the message down to the local churches.

In 1948 radical church leaders of the Federal Council traveled abroad to observe cooperatives in action in foreign countries. Then, the Committee On the Church and Cooperatives of the Federal Council held a series of seminars in various parts of the U.S. including one with the Co-operative League of the U.S.A. in November. The chairman of the Department of the Church and Economic Life, while all this was going on, was Arthur Fleming, who just recently retired from the Eisenhower Administration where he served for four years as a top-ranking official in the Defense Department.

"HALF-BAKED PEOPLE"

In February of 1950 the Church and Economic Life Department held a much more auspicious gathering at the Statler Hotel in Detroit. Over a thousand attended this conclave with such "notables" as Bishop G. Bromley Oxnam, Victor and Walter Reuther, former California Congressman Jerry Voorhis, and former Secretary of Labor Frances Perkins in the speaking limelight. Government regulation of incomes and industry, Federal Aid to education, heavier income taxes, and socialization of medicine were all called for in the official conference report to the delegates.

So left of center was the meeting that even Frances Perkins, New Deal Secretary of Labor under the late FDR, could not take it. They howled her down after she succeeded in speaking her mind.

Here is the report of the Detroit Free Press for Monday, February 20, 1950:

Concerning economic seminars for churchmen, Miss Perkins declared:

"I don't think we should waste our time on such folly. Why should we meet with a lot of half-baked people to discuss things they know nothing about. The clergy's duty is to guide people in the knowledge of God and not in politics and economics!"

Dr. George S. Benson, President of Harding College, Searcy, Arkansas, writing in his syndicated newspaper column, asserted that the "economic credo adopted by these churchmen at Detroit comes straight from Karl Marx."

NEW NAME, BUT SAME CROWD

In November of 1950 the leaders of the Federal Council of Churches met in Cleveland, Ohio, and, amid great fanfare and nationwide radio, TV and press coverage, changed the name of the Council to the National Council of Churches. Everyone from Secretary of State Dean Acheson on down

participated. Acheson was hailed by the Council leaders as a great leader of our foreign policy. (This was just after major portion of Asia was sold out by the State Department to the Reds!)

"DEAR SIRs AND BROTHERs"

Two years later, November 10, 1952, a most revealing letter was distributed over the entire nation. It was written on the stationery of the National Council of Churches, Division of Christian Life and Work, Department of Economic Life, with the names of Rt. Rev. Henry Knox Sherrill, President; Rev. Samuel McCrea Cavert, General Secretary; Charles P. Taft, Department Chairman; and Rev. Cameron P. Hall, Department Director, appearing on the letter-head. It was addressed to: "Dear Sirs and Brothers".

There then followed in the body of the letter an appeal to labor unions in the CIO to support the National Council of Churches and its program because the Council's program was favorable to the CIO. The Council was commended for its Labor Sunday Message; its strong public statements in support of 'an unsegregated church in an unsegregated society and its opposition to universal military training'; its denunciation of 'the attempt to enforce conformity or to silence people by character assassination, guilt by association, or the use of unfounded charges, etc., etc.'

The letter further stated that "Each year Rev. Cameron P. Hall, Director of the Department, brings ministers to CIO Conventions to hear its speakers and get acquainted with its leaders."

Here, now, is the prize paragraph:

"As a labor union always in the thick of the fight for justice and brotherhood, we feel sure you will want to make a contribution to this work which is entirely dependent upon voluntary support. Some internationals are contributing \$100, with one at \$500; some councils and locals are giving \$50 or more; others \$25; and some smaller amounts. Whatever you can send from your treasury will be deeply appreciated. Please use the enclosed envelope and mail the checks payable to the National Council of Churches."

Sincerely yours,

/s/ Walter P. Reuther
President, UAW-CIO

/s/ John G. Ramsey
Public Relations Director
Organizing Committee

/s/ Ted F. Silvey
Secretary, National CIO
Community Services Committee

\$200,000.00 CIO GRANT

On July 19, 1954, the CIO News, official organ of the Congress of Industrial Organizations, announced that a grant of \$200,000.00 had been made to the National Council of Churches by the Philip Murray Memorial Foundation created to honor the memory of the late president of the CIO. It stated: "The money will be used by the National Council of Churches on behalf of the practical application of religious principles to the everyday world of economic life."

Bishop William C. Martin, president of the National Council of Churches and Methodist Bishop of Dallas, Texas, accepted the grant.

THE REUTHER LETTER

Few American church people, whom the National Council claims to represent, have ever seen or heard tell of the famous, or should we say "infamous" letter written by Victor and Walter Reuther from Russia while they were in that country studying in 1934. This letter was read into the record, under oath, before the Committee On Un-American Activities and is found in H.R. Report No. 282, Volume II, beginning on page 1659 FF. The witness is Mr. Luhrs.

Mr. Luhrs: To get down to the Reuthers, we made quite an extensive check on them, due to the fact that we had so many requests from the U.A.W.A. to do that. The whole town was beginning to get suspicious of these two men, owing to their active part in the strike at that time.

I had occasion to get a copy of this letter which was sent from Russia to Merlin Bishop. Do you want me to read this letter?

The Chairman: Yes; read the letter.

Mr. Luhrs: The letter says:

Dear Mel and Glad: Your letter of December 5 arrived here last week from Germany and was read with more than the usual interest by Wal and I. It seemed ages since we had heard from you, so you might well imagine with what joy we welcomed news from Detroit. It is precisely because you are equally anxious I know to receive word from the "Workers' Fatherland" that I am taking this first opportunity to answer you.

What you have written concerning the strikes and the general labor unrest in Detroit plus what we have learned from other sources of the rising discontent of the American workers, makes us long for the moment to be back with you in the front lines of the struggle; however, the daily inspiration that is ours as we work side by side with our Russian comrades in our factory — —

And he has "our" underlined — — the thought that we are actually helping to build a society that will forever end the exploitation of man by man, the thought that what we are building will be for the benefit and enjoyment of the working class, not only of Russia but of the entire world, is the compensation we receive for our temporary absence from the struggle in the United States. And let no one tell you that we are not on the road to socialism in the Soviet Union. Let no one say that the workers in the Union of Soviet Socialist Republics are not on the road to security, enlightenment, and happiness.

Mel, you know Wal and I were always strong for the Soviet Union. You know we were always ready to defend it against the lies of reactionaries. But let me tell you, now that we are here seeing all the great construction, watching a backward peasantry being transformed into an enlightened, democratic populus, now that we have already experienced the thrill, the satisfaction of participating in genuine proletarian democracy, we are more than just sympathetic toward our country — —

"Ours" is underlined again — — we are ready to fight for it and its ideals. And why not? Here the workers, through their militant leadership, the proletarian dictatorship, have not sold out to the owning class like the S.P. in Germany and like the Labor Party in England. Here they have against all odds, against famines, against internal strife and civil war, against sabotage, against capitalist invasion and isolation, our comrades here have maintained power, they have won over the masses, they have

transformed the "dark masses" of Russia into energetic, enlightened workers. They have transformed the Soviet Union into one of the greatest industrial nations in the world. They have laid the economic foundation for socialism, for a classless society. Mel, if you could be with us for just 1 day in our shop you would realize the significance of the Soviet Union. To be with us in our factory Red Corner at a shop meeting and watch the workers as they offer suggestions and constructive criticism of production in the shop. Here are no bosses to drive fear into the workers. No one to drive them in mad speed-ups. Here the workers are in control. Even the shop superintendent has no more right in these meetings than any other worker. I have witnessed many times already, when the superintendent spoke too long, the workers in the hall decided he had already consumed enough time and the floor was then given to a lathe hand who told of his problems and offered suggestions. Imagine this at Ford's or Briggs'. This is what the outside world calls the "ruthless dictatorship in Russia." I tell you, Mel, in all the countries we have thus far been in, we have never found such genuine proletarian democracy. It is unpolished and crude, rough and rude, but proletarian workers' democracy in every respect. The workers in England have more culture and polish when they speak at their meetings, but they have no power. I prefer the latter.

In our factory, which is the largest and most modern in Europe, and we have seen them all, there are no pictures of Fords and Rockefellers, or Roosevelts and Mellon. No such parasites, but rather huge pictures of Lenin. *** etc., greet the workers' eyes on every side. Red banners with slogans "Workers of the world unite" are draped across the craneways. Little red flags fly from the tops of presses, drill presses, lathes, kells, etc. Such a sight you have never seen before. Women and men work side by side—the women with their red cloth about their heads, 5 days a week (our week here is 6 days long). At noon we all eat in a large factory restaurant where wholesome plain food is served. A workers' band furnishes music to us from an adjoining room while we have dinner. For the remainder of our 1-hour lunch period we adjourn to the Red Corner recreation, where workers play games, read papers and magazines or technical books, or merely sit, smoke, and chat. Such a fine spirit of comradeship you have never before witnessed in your life. Superintendent leaders and ordinary workers are all alike. If you saw our superintendent, as he walks through the shop greeting workers with "Hello, Comrade," you could not distinguish him from any other worker.

The interesting thing, Mel, is that 3 years ago this place here was a vast prairie, a waste land, and the thousands of workers here who are building complicated dies and other tools were at that time peasants who had never before even seen an industry, let alone worked in one. And by mere brute determination, by the determination to build a workers' country second to none in the world, urged on by the spirit of revolution, they have constructed this huge marvelous auto factory which today is turning out modern cars for the Soviet Union. Through the bitter Russian winters of 45° below they have toiled with bare hands, digging foundations, erecting structures; they have, with their own brute strength, pulled the huge presses into place and set them up for operation. What they have here they have sacrificed and suffered for; that is why they are not so ready to turn it all over again to the capitalists. That is why today they still have comrades from the Red Army on guard at the factory

at all times to prevent counterrevolutionists from carrying on their sabotage.

About a 20-minute walk from the factory an entirely new Socialist city has grown up in these 3 years. Here over 50,000 of the factory workers live in fine new modern apartment buildings. Large hospitals, schools, libraries, theaters, and clubs have sprung up here and all for the use of those who work, for without a worker's card one cannot make use of all these modern facilities. Three nights ago we were invited to the clubhouse in "Sorgor" (Socialist City) to attend an evening of enjoyment given by the workers of the die shop. Imagine, all the workers with whom we daily work came together that evening for a fine banquet, a stage performance, a concert, speeches, and a big dance. A division of the Red Army was also present as guests. In all my life, Mel, I have never seen anything so inspiring. Mel, once a fellow has seen what is possible where workers gain power, he no longer fights just for an ideal, he fights for something which is real, something tangible. Imagine, Mel, Henry Ford throwing a big party for his slaves. Here the party was no gift of charity from someone above, for we own the factory, we held the meeting and decided to have the party, and it was paid for from the surplus earnings of our department. What our department does is typical of the social activities which are being fostered throughout the entire factory and the entire Soviet Union.

Mel, we are witnessing and experiencing great things in the Union of Soviet Socialist Republics. We are seeing the most backward nation in the world being rapidly transformed into the most modern and scientific, with new concepts and new social ideals coming into force. We are watching daily socialism being taken down from the books on the shelves and put into actual application. Who would not be inspired by such events?

And now my letter is getting long and still I have said little, for there is so much to say and so little time in which to do it. We have written Merlin and Coach—

I might say that Merlin Bishop is a brother of Melvin Bishop. Melvin Bishop was the educational director of the C.I.O. "Coach" is a nickname they have for Roy Reuther. (Continuing:)

We have written Merlin and "Coach" rather lengthy letters and have requested they forward them to you to save duplicity of material. I believe there is little in this letter which they have not already received, so there will be no need of your forwarding this to them.

A word about your letter. You mentioned that ***.

Roy Reuther typed this letter from the original letter, and he left out a portion of it right there. He says:

Keep your eye on the S.P. It being affiliated to the Second International I am not so certain it is "Drifting" in the right direction, certainly not in the light of recent events.

The S.P. is an organization in Germany.

Let us know definitely what is happening to the Y.P.S.L. and also the Social Problems Club at C.C.C. ***

The Y.P.S.L. is a Young People's Socialist League, and the Social Problems Club is an organization in the C.C.C. camps.

Carry on the fight for a Soviet America.

Vic. and Wal.

Mr. Mosier: That letter was written by Victor and Walter Reuther?

Mr. Luhrs: I would take, from the way it is signed, "Vic. and Wal.," that the letter was written by Victor Reuther.

Mr. Mosier: To whom?

Mr. Luhrs: To Melvin Bishop. It is addressed to "Dear Mel and Glad." It is Melvin Bishop and his wife, Glad.

Mr. Mosier: What is the date?

Mr. Luhrs: January 20, 1934. This was sent from Al mazazoof, Topkini.

Mr. Mosier: This is a place in Russia?

Mr. Luhrs: Yes. His address is printed on the back— "Victor G. Reuther, B. Paumep, Anepikarakin 11, Don. 4 and then this name that I gave you on the top: "C.C.C. U.S.S.R."

That is the end of the letter.

A POWERFUL CITIZEN

Could it be that when Walter Reuther was writing the solicitation of funds letter to the CIO unions on behalf of the National Council of Churches on November 10, 1956, that old ghosts were coming out of the closets to haunt him? Is that why he wrote of "the attempt to enforce conformity or to silence people by character assassination, guided by association, etc."?

Roscoe Drummond, nationally known columnist, writing in the Washington Post, August 29, 1956, states:

"Mr. Reuther is the most successful labor leader in the United States today. ... His family and intellectual background is Socialist and he still tends to look upon labor as engaged in a bitter class struggle, even though he recognizes how fruitful and rewarding labor's part is in the American competitive private enterprise."

Walter Reuther does not have to be President of the United States to be one of its most powerful citizens.

GOD AND CAESAR

Is this the man to give advice on labor matters to the National Council of Churches, or should the National Council even be engaged in such endeavors? What is the mission of the Church? We don't find Christ or the Apostles engaged in raising the wages of the carpenters in Nazareth; calling for Caesar's government to do something about housing conditions or medical care. Rather, we find Christ commanding, "Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's."

Somewhere along the line the ecclesiastical leaders of the various councils got off the track and became lost in the woods of economics and politics. The world is no better for their adventures.

SUBSIDIZING THEIR OWN DESTRUCTION

The tragedy is that many good American businessmen are subsidizing this non-Christian program through deductible contributions to the Council's plea for funds. The budget set by the Council this year is over 13 million dollars, a major portion of which will come from people who made their money under the Free Enterprise system.

How long will the American businessman pay for his own destruction? He ought to be contributing to those religious groups who, though despised by the Council's powerful clique, are fighting the battle to preserve the historic Christian Faith and the government which has given the greatest measure of freedom to the individual of any earthly government known to mankind.

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News and Views

Eternal Vigilance Is Forever The Price Of Freedom

Wheaton, Illinois

April, 1957

Somebody Is Definitely Not Telling The Truth!

On the morning of April 22, 1954, before the Continental Congress of the Daughters of the American Revolution, Washington, D. C., J. Edgar Hoover, Director of the Federal Bureau of Investigation, said:

"In taking a stand for the preservation of the American way of life, your organization became the target of vile and vicious attacks. So have all other patriotic organizations and, for that matter, every other person who has dared to raise his voice against the threat of Communism. It is an established fact that whenever one has dared to expose the Communist threat he has invited upon himself the adroit and skilled talents of experts of character assassination.

"To me, one of the most unbelievable and unexplainable phenomena in the fight on Communism is the manner in which otherwise respectable, seemingly intelligent persons, perhaps unknowingly, aid the Communist cause more effectively than the Communists themselves. The pseudo liberal can be more destructive than the known Communist because of the esteem which his cloak of respectability invites."

On March 26, 1947, J. Edgar Hoover gave detailed information to the Committee On UnAmerican Activities of the U. S. House of Representatives on the extent to which Communism had infiltrated various phases of American life. On Page 43 of that testimony he said as follows:

"I do fear so long as school boards and parents tolerate conditions whereby Communists and fellow travelers, under the guise of academic freedom, can teach our youth a way of life that eventually will destroy the sanctity of the home, that undermine faith in God, that causes them to scorn respect for constituted authority and sabotage our revered Constitution."

Mr. Hoover makes two very solid points in his speech to the D.A.R. and in his testimony before the House Committee On UnAmerican Activities:

1. The Communist cause is aided more effectively by "seemingly intelligent persons" and "the pseudo liberal" than by members of the Communist Party. Therefore, one does not have to be a member of the Communist Party in order to advance the cause of Communism.
2. Communists and fellow travelers are in our school system and use the excuse of "academic freedom" to destroy the home, the United States Government and to inculcate a spirit of revolution against any "constituted authority" in students.

In the light of these pronouncements by the man who is charged with the great responsibility of maintaining the internal security of the United States (which includes our schools, our homes, our churches, etc.) why do the "academic freedomites" and their gullible allies throw spurious and general charges against individuals and organizations who expose Communists and fellow travelers in our educational system? Could it be a guilty conscience crying aloud in trying to rig a defense?

There has recently been published by the National Council of Churches, 207 Fourth Avenue, New York 10, New York, a packet of material entitled "Free Schools In a Free America." This material is to be used in celebration of a so-called "May Fellowship Day," Friday May 3, 1957, sponsored by the General Department of UNITED CHURCH WOMEN, the feminine arm of the National Council. This material has to do with the secular schools of our country, oddly enough, not the religious schools.

Thousands of these packets are being mailed out to local church womens groups all over the nation so that the women may join in this planned celebration—that is *planned* by a small coterie in New York headquarters in cooperation with the National Education Association, the chief advocate of "progressive education" and "federal aid."

It takes only a cursory study of the contents of this packet to discover that it is nothing more than clever propaganda and has nothing to do with the mission of the church: Evangelism; or, the mission of the secular schools, namely, the education of a child so that he can become a responsible citizen in a free society.

Accompanying this propaganda is a covering letter by one Sarah McLee Chapman (Mrs. Alfred M.) of Washington Crossing, Bucks County, Pennsylvania, National Chairman of "May Fellowship Day," which sets the tone for the indoctrination material attached. Here is a choice paragraph:

"During recent years the schools have been under attack, much of it unwarranted and unjust. Individuals and groups have made attacks against schools, teachers or books, accusing them of being subversive. Self-appointed critics and judges have labeled individual teachers Communists, have attempted to determine which books should be used in the classroom and in other ways to thwart the *freedom* to teach and to read."

Mrs. Chapman's qualifications as an "expert" on the condition existing in our schools are not given. In fact, she is not identified other than by her title as "Chairman." Neither does Mrs. Chapman record any names of these *terrible*

organizations and individuals who have made these "attacks," accusations, "labeled," etc., etc. The typical straw men are set up in this typical propaganda technique of the anti-antis and Mrs. Chapman and her crew then proceed to tell all the nice church ladies how to draw their swords and advance on the ENEMY.

The ladies are told just *what* they should say in these May Celebrations; just *who* they should ask to participate; just *who* should be on the panel discussion; just *what* should be repeated by the audience in unison, after the leader reads her part; and just *what questions* should be asked by the panel members. O, yes, then there is the matter of the collection to be taken afterward and where the money is to go!

The order of "worship" is all printed for them in the packet. The "experts" on the panel are to be: Superintendent of Schools; president of the P.T.A.; principal or teacher in a grammar school; and member of the City Council.

Additional material is suggested from the following sources:

The National Education Association, Fund For the Advancement of Learning, and the United Council of Church Women.

Nowhere is there the slightest hint that thousands of pages of testimony given under oath to Federal government committees or state government committees investigating subversives in the public school system or listening to arguments for and against federal aid are available to the ladies simply by having them address a two-cent postcard to the government committees, their own representatives or to the Government Printing Office, Washington, D. C.

Even J. Edgar Hoover's statements, under oath, concerning Communism in the schools are absent from the source material!

Dr. Bella Dodd (doctor of jurisprudence), a former Communist expert on education within the New York school system, who turned over hundreds of names and secrets of reds in education to the U. S. Government is not given even passing mention by these defenders of "academic freedom." How will the nice ladies in the church who are to discuss "Free Schools" ever know that her testimony is in volume form and that the government would be glad to provide them with copies?

How will the church ladies know that the testimony of George A. Timone, Chairman, the Law Committee, Board of Education, New York City, who upheld Dr. Dodd and admitted that the Board had to fire Communist teachers from the schools, is available to them? Of course, they might not be interested particularly in New York unless the local council of church women, or the national headquarters of the United Council of Church Women in New York, were to become aware of the situation there. Anyway, they could choose the hearings concerning Communists and fellow travelers in the schools of Philadelphia, Los Angeles, Boston, or Chicago—IF THEY KNEW ABOUT THEM! But, again, if the United Council of Church Women, Mrs. Chapman, and the National Education Association don't see fit to tell the ladies, how will they know?

The NEA Local Leaflet, No. 22 (Published to advance the Centennial Action Program, 1951-1957) is included in the packet for the church ladies. It is labeled: "Criticism of

the Schools, What To Do About It." It was prepared by National Commission for the Defense of Democracy Through Education. So-called definitions of "Constructive" and "Destructive Criticism" are outlined. "Constructive" criticism is defined as "individual pupil problems," "The academic standing of the schools," "poor teaching," "doubt about competence," etc., etc. "Destructive Criticism" gets the following treatment:

"During recent years destructive criticism, emanating from individuals and from national as well as local pressure groups (no names given), has been directed at schools generally. This propaganda, sometimes appearing in newspaper magazines, and inflammatory (?) pamphlets, tends to undermine the public's confidence in the integrity of teachers in the effectiveness of the public schools.

"Some of this propaganda comes from groups who are openly hostile to the principle of universal public education (No names given). The public schools are pictured as government-operated monopoly and efforts are exerted to cripple public schools, for example, thru proposals for reductions for parents who send their children to other schools. (Notice: Direct slap at people who send their children to religious and private secular schools.

"Propaganda also comes from groups who accuse public schools of subverting the American way of life. (Notice: This pamphlet doesn't say "accuse individuals who have infiltrated the public schools" but rather makes a blanket charge that "groups accuse the public schools!") They charge the schools with promoting far left statism, collectivism, Socialism and Communism. (Notice: The general term "charge the schools," just some teachers in the schools, but the "school making it all inclusive.)

"In some communities disgruntled individuals have used propaganda (?) pamphlets and authoritarian (?) procedures to create a controversy concerning education."

Here are the general charges cited as examples of "Destructive Criticism" BUT where are the specifics? Who made these charges? Names, dates, places, please! In what cities did this take place? Who were involved? No mention is made. The ladies are to use their imaginations, no doubt, and let them go wild until they are convinced that the educational system is in the midst of a reign of terror and it is not safe for a teacher to teach anymore! Should the ladies be taken right after this presentation so that the ladies will empty out their pocketbooks to save the teachers from these terrible, terrible monsters, wherever they are?

Another page in this NEA bulletin No. 22 is entitled "Know the Techniques of Hostile Groups." The question "Have any of these been tried in your community?" is followed by a description of the "techniques" with "Yes" or "No" columns provided for checking. Among the "techniques" are: newspapers flooded with letters of destructive criticism; schools made a political issue during school election or bond issue; private school attendance advocated; attempts made to discredit "nationally prominent educational leaders." (Notice: Doesn't say prominent for what, such as "prominent Communists or pro-Communists," "prominent advocates of federal aid," "prominent advocates

ured by "progressive education.") Here is a prize one: "The time and talents of the Board of Education members are diverted to answering detailed and often trivial questions and defending the philosophy (?) of the schools to the neglect of other pressing duties." Tsk, tsk! Why should the Board waste its talents and time on the Pasadena school question, for instance, or UNESCO in Los Angeles, or Progressive Education in Colorado Springs, or Why Johnny Can't Read, or Why Teachers Can't Teach, when it can be spending it more profitably in discussing the cost of sound-proof band rooms, smoking lounges for the pedagogues, championship football teams, or who will speak during Brotherhood Week!

Among the many other "Technics" listed are: "The 'big education' technic is used—the superintendent and teachers are pictured as labeled 'Progressivists' repeatedly; Educationally sound practices are challenged (*Who says they are sound?*); Rumors are spread that there are subversives on the staff; Local groups organize with a *selected* membership and hold closed meetings." (Who could these be? The League of Women Voters? The Masons? The Moose? The Union League Club? The American Legion? The Daughters of Scotia? or Sigma Chi? They all *select* their members and often hold *closed* meetings.)

Under the heading: "Know the Charges," the following are listed: "They" say schools today: Fail to teach the three R's. Cost too much money. Fail to teach moral and spiritual values. Advocate "John Dewey's godless pragmatism." Are "godless, secular schools." Emphasize "Progressive" education. Use methods and materials which are subversive. Have too many frills and fads. Abolish competition thru new type report cards."

Of course the ladies will never have an opportunity to find out whether or not any of these charges are true, because Mrs. Chapman's packet doesn't include source material on this side of the question. This is a sample of how to keep the schools "Free" according to the United Council of Church Women and the NEA! Tell only one side of the place? Question and keep the ladies in the dark as to the fact that there is overwhelming evidence available to prove that many of the charges made are terribly true and that something should be done about the situation!

Another pamphlet in this packet is "An Invitation to Consider Education in a Changing World". This is a "Special" project in connection with the observance of its (NEA's) Centennial anniversary. This is all for panel discussion with a chairman or moderator. Subjects covered range from "Self Realization" to "Regard for the role of himself and his country in the world community." Among the members of the "Centennial Celebration Commission" are: Walter P. Reuther of the CIO (See NEWS AND VIEWS, Vol. 20, No. 3, March 1957); Willard E. Givens, Chairman of US National Commission for UNESCO (World government propaganda agency); William G. Carr, NEA Executive Secretary (another UNESCO fan); and Rufus E. Clement, President of Atlanta University (Negro institution. See page 157 of the Cumulative Index of the House Committee on UnAmerican Activities for listing of his Communist Front Associations.)

There is a question sheet included for the "panel experts". Samples: "Do you understand how to obtain federal supplementary funds for schools?" "Do the teachers in your home town feel that their academic freedom has been restricted in any way? How?"

Nothing is omitted from this packet which might be needed to put over the "Celebration". Amateurs can carry it out. Press releases, radio and TV spot announcements are all written out by "Headquarters" and sent down to the local ladies along with posters, newspaper mats, glossy prints, and instructions on just whom to see to get a picture of the "Celebration" leaders taken and put into the papers, whom to call on at radio and TV stations and what editors to contact.

When the "Celebration" has ended then each local chairman will please fill in a report, two copies of which are provided in the packet. Such questions as the following will be answered: Attendance. What minority groups attended? What was the *total* (underlined) offering received, before being divided between local and state councils? (Notice how the United Council of Church Women gets financial help for their state and city units, by using the excuse of the education "Celebration.")

HERE ARE PROBABLY SOME OF THE THINGS WHICH THE CHURCH LADIES WILL NOT HAVE A CHANCE TO DISCUSS OR HEAR:

● Illinois Congress of Parents and Teachers Snubs State Senator Paul W. Broyles. Refuse to grant him privilege to explain provisions of his State Anti-Subversive Bills to members. Committee arbitrarily introduces resolution against bills which would require loyalty affidavits from all on public payroll. Hardly any of the delegates have read the bills or know what is in them. PTA lines up with Communist Party, host of Communist fronts, and church women to denounce bills. This is same legislation already passed in New York and other states; challenged by the Communist Party all the way to U. S. Supreme Court. Supreme Court upholds constitutionality of bills and says no one has a "right" to be on state payroll, but State has a "right" to inquire into one's loyalties, past and present when determining one's fitness to receive tax money in form of salary. Broyles Bill passes anyway and is signed into law by the Governor. Several teachers challenge law and refuse to sign loyalty oaths. Backed by American Civil Liberties Union, leftist outfit. Courts rule against teachers and uphold law.

● Professor Arthur Bestor of the University of Illinois, widely known educator both here and abroad, in exclusive interview with U. S. NEWS AND WORLD REPORT, declares: We are less educated than 50 years ago. Schools have lost their sense of purpose. Undertaking a large number of activities that aren't essential to education at all. An appalling percentage of students coming to college cannot write clearly and grammatically. They do not know punctuation. Last year 1500 high schools reduced the number of courses in science and mathematics, or dropped them entirely. We are losing the race with Russia in producing scientists. The professional educators have become confused about the real purpose of education. Lack of money for schools or school buildings is not to blame. The educators are. Instead of giving them the fundamentals

they give the children such things as "life adjustment", or how to act when he goes out on a date. (November 30, 1956)

● Top Army Psychiatrist and assistants reveal after clinical study of one thousand American soldiers captured in Korea by the Communists, and subsequently returned, that more than one-third went over to the enemy and were successfully brain-washed against the American form of government. These were not college graduates but high school youngsters. Major Mayer declares that the American educational system had failed them in not teaching basic values or the truth about American Democracy, our economics, our history, or our system of checks and balances. (U. S. NEWS AND WORLD REPORT, February 24, 1956)

● "Our educators have dismally failed to equip a whole generation of Americans with an understanding of the enemy we face in the war for men's minds." (Lead editorial in Deseret News and Salt Lake Telegram, Salt Lake City, Utah, Sept. 8, 1956). The editorial then quotes from Major Mayer's interview with U. S. NEWS:

"A returning prisoner often said he was given by the Communists a very intensive education about America, a Communist viewpoint of history which evidently emphasized every possible defect in our development and our attitudes, and the soldier would confess that his own knowledge was insufficient to enable him to refute this Communist version, even in his own mind."

● Mrs. Mary Harrigan, prominent as a school teacher in the Dade County, Florida public school system for many years, reveals filthy sexology in course entitled "Effective Living" prepared by the State Department of Education in Tallahassee, Florida. Intimate questions asked of children in course plus suggestions for improving home conditions, which actually put child in role of criticising his own parents. Child is supposed to help develop the parents' tastes! Seventh grade boy brings home spelling paper consisting of various parts of female and male sexual organs and their functions. Little girl across the aisle had to grade his paper in exchange. She had to sign her name. He had to stay after school. Sexual words he missed were written ten times each. Photocopies of actual paper are available. Mrs. Harrigan was running for Superintendent of Public Instruction and said it was not the school's function to put such intimacies before young children and certainly not immature seventh graders!

● Sex educational courses in Argenta, Illinois, Junior and Senior High schools so suggestive and raw that parents launch angry protests to school teachers, officials and Board of Education members. Unmarried female teacher "demonstrates" certain procedures to young girls. Raw talks made in mixed classes. List of 30 questions asked children from 7 through 12 grades. Majority intimate in detail and suggestive enough to arouse passion and curiosity. Ten completion questions for students in 7 through 12 grades could not be read in average mixed audience. When parents protested they were ridiculed, rebuffed and got nowhere with officials or board members, many of whom described as "liberals." Parents had no choice in matter. No other place to send children in town. Protested to State Superintendent of Public Instruction, but he informed them that

Illinois Law gave him no control over local schools. In he or the state board cannot even select textbooks. local school can select any books it wants. No two schools need have similar texts!

● Richmond, Virginia, March 10, 1955—Declarin was shocked that such statements could appear in any publication, Governor Stanley yesterday ordered the immediate recall and revision of a Virginia teacher's manual attacked as expounding "un-American" philosophy. "We is an astounding revelation," the Governor said. "We not plant the seeds of distrust and suspicion in the mind of our future citizens and preserve the American way of life." The manual the Governor referred to was prepared by so-called "educational experts" and was being used in the Virginia Elementary Schools, grades I to VII.

● In February 1954 the National Education Association Commission for the Defense of Democracy Through Education (The same outfit which prepared Bulletin No. 1 to be used by the United Council of Church Women) blew Houston, Texas to hold a closed hearing upon the recall of several unidentified teachers whose left-wing activities had been thoroughly exposed by patriotic citizens of the city. They promptly blew back to Washington after refusing to hear over 500 teachers and 60 school principals were on the side of the patriots and demanded to give testimony. The Houston Chronicle gave the NEA a terrific lashing in a full-length editorial. The Houston Chronicle told the NEA to keep its nose out of the Houston schools and members of the Texas State Legislature did the same.

● Educators in New Jersey, Maryland and California are issuing orders to drop the singing of traditional Christmas carols and Christmas pageants which emphasize the Biblical narrative because they are offensive to "minority groups" which do not believe in Christmas! These groups tried it in Miami, Florida but without success. Principals in Miami and Coral Gables testified that they were subjected to all sorts of threats and pressures, even obscenities during sleeping hours. Reading from the New Testament is not permitted in many schools any more as it is designated as being "sectarian". (Are the United Church women rushing to the defense of the New Testament? It doesn't appear in the "Celebration" program discussion!)

● The National Education Association, the United Council of Church Women, President Eisenhower, and the Administration's Health, Education, and Welfare Department all say that the 48 states need Federal Aid to build more classrooms. Evidently these groups have an unscientific "psychic" sense, or information of such classification cannot be made public because almost all 48 states are on record against Federal aid to their schools; say they don't need it; a number have said they positively will not accept it; governors declare there is not a state in the Union which is not capable of providing for its own educational needs. The U. S. Chamber of Commerce; National Manufacturers Association; State Chambers of Commerce; business associations; the D. A. R.; the American Legion and auxiliary and thousands of other organizations from the C. I. O. to the K. K. K. say that there is no need for any such help. Competent statistics show that new schools and classrooms are being built by the states at the fastest rate in our

ols. In fact, the plants are the most modern and up-to-date that architects can plan.

● Congressman Ralph Gwinn of New York said the statements offered by the Federal Government in support of Federal Aid were "estimates or guesses, generally by some clerk or assistant" and that there was no supporting evidence for their claims. He said that Marion B. Folsom, secretary of health, education and welfare did not send a single man into the field from Washington to collect information on alleged schoolroom shortages.

● To cap the whole debate even Dwight Eisenhower's brother Milton, president of Johns Hopkins University, startled the nation by declaring in Chicago on Saturday, March 25, 1957, before a meeting of the Johns Hopkins Alumni Association in the LaSalle Hotel that he "was completely opposed to proposals for federal aid because he is convinced that such aid would destroy the independence of such schools and lead to undesirable political interference."

●● On Thursday, March 21, 1957, Marcia Winn, columnist for the Cincinnati Inquirer, revealed what may be the most serious misuse of school prerogatives. A mother in Minneapolis sent the writer a questionnaire which was given her daughter in the 10th grade in high school about how she liked her home and family. Here are part of the 35 questions given the girl:

Do you love your mother more than your father?

Has either of your parents insisted on your obeying him or her, regardless of whether the request was unreasonable?

Do you feel your parents have been unduly strict with you?

Do you think your parents fail to realize you are a mature person and hence treat you as if you were still a child?

Does your mother tend to dominate the home?

Has either of your parents made you unhappy by criticizing your personal appearance?

Is either of your parents very nervous?

Have you frequently had to keep quiet or leave the house in order to have peace at home?

Have your relationships with your father usually been pleasant?

Have you felt that your friends have a happier home life than you?

Has either of your parents frequently found fault with your conduct?

Is your father what you consider your ideal of manhood?

Did you ever have a strong desire to run away?

Has either of your parents frequently criticized you unjustly?

Do you feel there has been a lack of love and real affection in your home?

Has either of your parents certain personal habits which irritate you?

Has either of your parents dominated you too much?

What are the church ladies going to do about this sort of thing? Or would it be "destructive criticism" to abhor this type of suggestive and negative approach toward a young child's likes and dislikes?

Again we go back to J. Edgar Hoover's statement: "can teach our youth a way of life that eventually will destroy the sanctity of the home, that undermine faith in God, that causes them to scorn respect for constituted authority . . ."

Is this sort of questionnaire being given children in tax-supported schools a deterrent or an aid to juvenile delinquency, a contributor to the breakdown of parental authority, a scorning of law enforcement agencies, and which ends in the murder of some teen-ager by a teen-age gang on a street corner?

● **BACK TO THE THREE R'S** is the title of the Cover Page of the March 15, 1957 U. S. NEWS AND WORLD REPORT. Inside is an 11-page report compiled from data secured in the field by a team of editors who travelled the nation. The revolt is on: Teachers and parents alike are demanding a return to the fundamentals of education. Teachers are asking for and are being granted more disciplinary authority, including the hickory stick. The breakdown in authority and discipline has gone far enough, they say. Cities such as Chicago and Memphis are taking the leadership in tossing out the frills and fads, the "effective living courses" and are restoring stiff scholastic requirements in the basic subjects such as mathematics, history, English, spelling, science, etc.

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The youth of our nation will one day be our leaders. They must be equipped to meet the challenge of holding the line against the tide of collectivism. They can't prepare themselves for it by courses in interpretive dancing, clay modeling, how to behave on a date, or which parent do you dislike more. Hitler and Mussolini knew that. Their youth by the millions were given rough and vigorous training. The leaders in the Kremlin are concentrating on Russia's youth.

American Olympic officials and heads of the Armed services have called for better development of mind and body. Such drivel and nonsensical stuff as the United Council of Church Women and the NEA puts out to unsuspecting local church ladies will not help the situation at all. It would be far better if the ladies stuck to spiritual things and stopped trying to give advice to parents and children on educational problems, while painting a fantastic picture of imaginary devils attacking the schools. Such propaganda only provides the Communist Daily Worker and other Party organs with more copy to fill up their treacherous columns!

Thank God that the overwhelming majority of our public school teachers are 100 per cent loyal Americans. Most of us can point back with pride and deep affection to those who led us through the maze of words and figures to diploma day. Their sacrifices, reproofs and encouragements are written indelibly on our hearts. We have become better because of them.

We're concerned only with those who would use "education" as a cover-up to brainwash the hope of America's future—our Youth.

YOUR ATTENTION PLEASE:

Here is a Bulletin which is of vital interest to every American. This should be distributed in large quantities to church members, ministers, and especially to businessmen who make contributions to churches.

For all Contributions of \$5.00 or more we will send you NEWS AND VIEWS for one year. Special reports are included with contributions of \$10.00.

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We urge you to support this educational program which is reaching thousands of laymen who are leaders in all walks of life, and ministers. Get your friends to support us also. Freedom thrives on knowledge. Totalitarianism breeds on ignorance.

The purpose of this Bulletin and all of our other editions is to inform the American people concerning those subversive forces which are methodically penetrating every major phase of our society. Once the American people are informed, they will do something to stop this infiltration. You can help inform them.

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A limited number of copies of the famous Senate Internal Security Committee Report **A HANDBOOK FOR AMERICANS: The Communist Party of The U. S. A.—What Is Is—How It Works.**

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News and Views

Eternal Vigilance Is Forever The Price Of Freedom

Vol. 20, No. 5

Wheaton, Illinois

May, 1957

SOCIAL PROGRESS or SOCIALIST PROGRESS - - - WHICH?

The following news story appeared in two prominent American dailies recently and no doubt escaped the notice of many readers:

THE WASHINGTON POST and TIMES HERALD

Saturday, April 6, 1957 B5

A three-member deputation of the National Council of Churches conferred earlier this week with President Eisenhower and Secretary of State John Foster Dulles to "express an interest" in strengthening the mutual assistance program "on the basis of the Christian understanding of the proper role of the United States in the free world."

14 ★★ CHICAGO DAILY NEWS, Fri., April 12, '57

Churchmen Back Foreign Aid Aims

WASHINGTON—(AP)—The National Council of Churches of Christ in America endorsed the administration's new foreign aid proposals Friday on grounds of moral responsibility, military necessity and "good business."

Dr. Eugene Carson Blake, its president, told a special Senate foreign aid committee that "church people across our land are arising in support of a more dynamic program of technical co-operation and economic aid."

"I ASSURE YOU," he said, "that theirs will be an increasingly mighty voice in the land on this issue during the days immediately ahead."

Internal Revenue Form Number 990-A, entitled "Return of Organization Exempt From Income Tax," asks the following question of the organization filling out this form, which is required of all tax-exempt groups.

"Question 12.—Have you during the year either advocated or opposed (including the publishing or distributing of statements) any legislation, national, State or local? Yes _____. No _____."

The National Council of Churches and its constituent bodies are tax exempt organizations, but since the turn of the 20th Century, these groups have become the most powerful political pressure groups in the United States. A vast majority of Congressmen and news agencies recognize this; BUT, they dare not oppose or expose them because of the fear that they will be accused of "attacking the churches"!

What is the reason, or reasons, for a regular parade of churchmen to the Nation's capital, day in and day out, with lobbying offices maintained there, to argue for and against specific policies of the Federal Government, when such churchmen are always crying, "separation of Church and State," the minute they think government is treading on their toes? Why do they engage in political activities when the law forbids it, and still maintain their tax exempt status?

Several years ago FOR AMERICA, a conservative patriotic organization, was started by a group of the Nation's prominent businessmen. An application was made to the Treasury Department for tax exemption, but after 18 months of waiting for a ruling, such exemption was denied on the grounds that FOR AMERICA had advocated support of the Bricker Amendment.

The National Council of Churches has officially opposed the Bricker Amendment, publicly and in writing, and so have many of its constituent bodies, but it still maintains its tax exempt status and proposes a budget of over \$13,000,000.00 for 1957, part of which will go to pay the costs of political propaganda activity!

This powerful clique, consisting of a handful of socialistically minded reverends, firmly entrenched in strategic places (heads of committees, resolution writers, purse string holders, publicity agents, editors of church literature), blatantly represent themselves as speaking for as high as 36,000,000 protestants who have never had submitted to them one single ballot on any question upon which these Council leaders take a stand. This "minority control" technique was thoroughly exposed by J. Howard Pew, retired chairman of the board of the Sun Oil Company, and former Chairman of the National Lay Committee of the National Council of Churches, which committee was unceremoniously dissolved by the same Eugene Carson Blake, radical leftwing leader of the National Council, who appeared recently on Capitol Hill on behalf of further Foreign Aid expenditures in the name of "church people across the land"!

Mr. Pew did the country a great service in publishing a voluminous and thoroughly documented report on the political activities of Blake and his coterie, including the minutes of the meetings the lay people had with these arrogant ecclesiastics. The conclusion reached by the lay people was that the Council of Churches leaders wanted the lay people's money but not their advice. U. S. News and World Report (February 3, 1956) was the only national publication which had the courage to publish a summary of this lay committee report. The daily papers practically ignored it; and YET the Council's clerical leaders, who are in control of the machinery, delight in representing themselves as speaking for 36 million people!

WHAT IS BEHIND ALL THIS? WHY ARE RELIGIOUS GROUPS NOW ATTEMPTING TO WIELD GREAT POLITICAL POWER IN FREE AMERICA, and WHY HAVE THEY ALIGNED THEMSELVES WITH SECULAR ORGANIZATIONS SUCH AS ORGANIZED LABOR, THE NATIONAL EDUCATION ASSOCIATION, and THE UNITED NATIONS?

The National Council of Churches publishes a so-called "CHRISTIAN NEWSLETTER ON INTERNATIONAL AFFAIRS" which can be received monthly for one dollar per year. This publication should be an eye-opener to the lay people of America. It is a political propaganda sheet on all current government policies and it advocates socialistic measures and internationalism in the highest degree.

The February-March 1957 issue of this letter tells the story of the General Board meeting of the National Council of Churches in Williamsburg, Va., on February 27-28 at which time they cited "a new situation of utmost urgency . . . with regard to international economic policy."

This "utmost urgency" was defined as the opposition arising over the entire nation against continued Foreign Aid spending and the pleas coming to congressmen for cuts in the Federal Budget. These ecclesiastics viewed with alarm this trend and voted to send representatives to the U. S. Congress to tell the Nation's lawmakers that "the church people" were all for continued Foreign Aid, technical assistance, etc., etc.

Once the General Board votes anything, even if there is only a handful present at such a meeting (as evidenced by Mr. Pew's factual report); that is the green light for these politically minded divines to pull out all propaganda stops via press, TV, radio, letter writing, visits to the Hill and by any other manner or means so as to give the impression that "the church people" (who have never been consulted) are all for what the General Board decides!

The sounds of the "Ayes" had hardly died away until the wheels were set in motion. Press releases were hurriedly prepared (they have professionals such as Donald Bolles, formerly with AP), communications were issued to all the constituent denominations and departmental agencies and the pressure on Capitol Hill began.

The National Board stated that it "reaffirms the previous position of the National Council on technical assistance, economic aid, and trade policies."

One has to go back into the previous newsletters and the Biennial Reports of the National Council in order to find out what the "previous positions" are. One will find such "positions" as opposition to the McCarran-Walter Law and the plea to have it amended so as to let down the immigration bars and eliminate certain safeguard features; support of international control of atomic energy; "steadfast support for the United Nations" (a secular organization which doesn't wish to admit God into its deliberations); support of the Marshall Plan; support of visits of Red delegates to the United States; higher appropriations for Foreign Aid and less for national defense (March 1956 newsletter); urging church members to write their congressman in support

of all these General Board policies because "a number influential voices in the Senate and House have been raised against the President's proposals"; support of Harold Stassen's disarmament proposals; churchmen's pilgrimages to Washington so as to be briefed on current legislative affairs; support of GATT, ILO, OTC and other world organizations so as to take tariff powers away from the U. S. Congress; federal aid to education, etc., etc., etc.

In addition to those mentioned above the National Council makes pronouncements against Congressional investigations of Subversion; against Nationalism; and against just about everything that patriotic and conservative organizations go on record for!

The interesting part of this propaganda drive of the National Council is how these policies are carried out by the constituent members, the denominations, state and local councils of churches, women's groups, etc. Once the top echelon of command has decided what it wants to do then the program is filtered down through the sympathizers entrenched in the constituent chains of command. Here are some examples:

The Council of Christian Social Progress of the American Baptist Convention draws up similar resolutions, i. e., Revision of the McCarran-Walter Law; Foreign giveaway exchange with Red delegations; support of United Nations and its agencies as "instruments of peace", including SUIFED, UNICEF, UNESCO, OTC, Universal Declaration of Human Rights (*No property rights!*); urges churches to study these agencies and UN program (they are doing this to exclusion of Christian Doctrine). "We further urge the individuals and groups in our churches take positive (*political*) action; that they write to national and local legislatures expressing their (?) convictions."

In other words, the "convictions" will be decided by the General Board of the National Council, which hands the word down to the denominations, which work through their Social Action groups to get the people to write Congress for the program which should not be questioned by any of the laity because the clergy decided it and therefore, it is holy and just and righteous. Any lay person who does stand up and question it invariably is labeled a "hate-monger," "trying to spread disunity," opposed to the program of the church "opposed to Christ Himself," a "disruptive influence," "fascist," etc., etc., etc. This has been the experience of countless numbers of lay people, and, for that matter, clergymen on the local level, who have had the courage to say that such activity is neither the message nor the mission of the church!

In the February-March National Council Newsletter the National Lutheran Council meeting in Atlantic City passed its judgment on the McCarran-Walter Immigration and Naturalization Law and called for crippling amendments to the law which, according to Congressman Francis Walter, who wrote the act, would weaken the security of the United States.

In the same Newsletter the Methodist Women's Division of Christian Service joined the chorus and called for revision of the McCarran-Walter Act, and, a new Director of World Relations for the United Church Women was appointed to direct an "educational program in the area of international relations. Under national guidance this is carried out through nearly 2,000 state and local councils of church women, with an estimated 10,000,000 members, throughout the country." Mrs. Hymer, the new director, is identified as a former UN observer and an "expert" of the Foreign Operations Administration's advisory council. This was former Harold Stassen's outfit before he was removed after Congress exposed and opposed the insane program for throwing away American taxpayers' money overseas. (*Remember Harold's bathtubs for the Iranians?*)

The United Council of Church Women has followed the male resolutions to the letter. Its program is recorded

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in the Biennial Reports of the National Council—one whole section—and in the voluminous material mailed out to the local chapters. Same program—internationalism, one-worldism, attacks on Congressional investigations, attacks on immigration laws and security laws, attacks on the Bricker Amendment, pleas for more federal aid and FEPC bills, etc., etc., ad nauseum.

The record of the Methodist Federation for Social Action (formerly known as Social Service) is well known, the Committee On UnAmerican Activities of the U. S. House having published an entire volume on this organization which officially received the blessings of the church hierarchy since its inception in 1907. It has had members of the Communist Party in its leadership, Communist front joiners and a host of Socialists. Its program for "Social Action" reads like a compendium of the Daily Worker. When public exposé was made of this organization immediately the high church officials began to label it as "unofficial." Then the question arose which has never been answered: How many officials of the denomination who are members of the MFSA does it take to make it "official"? They were the ones who planned and promulgated its programs!

The Congregational Church has been split wide open over the activities of its so-called Council for Social Action. More blatant pronouncements against traditional Americanism cannot be found than have appeared in its publication entitled Social Action. The furor raised by contributing laymen became so great that the leaders of the denomination were called upon to investigate the Council's activities. Of course, the denominational leaders white-washed the charges by the lay people and by some clergymen. To do otherwise would have indicted clerics and denominational wheels who were in "good standing" within the church machinery. Now the Congregational hierarchy (which the denomination has always prided itself in not having hitherto!) is trying to force a merger with the Evangelical and Reformed denomination in the current drive for a world church (the Ecumenical movement). The Social Resolutions adopted by the General Council of the Congregational Church at Omaha, June 20-27, 1956, is the National Council of Churches program right down the line. They even voted to set up a Washington office whose purpose is to be: "to speak on behalf of the Council for Social Action to issues before our national Congress." WHO SAYS THE CHURCHES ARE NOT ENGAGED IN LOBBYING ACTIVITY? This is actually forbidden by law, but what Congressman is going to be brave enough to stick his neck out? Look how the liberals went after Congressman Carroll Reece when he "dared" to expose the illegal operations of prominent tax-exempt foundations!

The Presbyterian Church, U.S.A. (Northern Church) with Eugene Carson Blake as its Stated Clerk and president of the National Council of Churches, has gone all-out for the Social Action program. Letters are available from local members, who have protested their money being used in this way, which show that the denominational leaders are telling church members who protest that they are questioning the program of God Himself. Seminars, study courses, conferences, etc., are held all over the country on this "Social Progress" program with the works of notorious Communist-fronters, Socialists and enemies of the American free enterprise system being used as infallible authorities on "social questions." The Presbyterian Board of Social Education and Action employed a notorious smear artist and one-time paid employee of the infamous Friends of Democracy to write an entire issue of their publication Social Progress in which he attacked almost every major conservative leader and organization in the nation by name. All of this with Church funds! This was the thoroughly exposed Gordon D. Hall! In the same issue one Helen Lineweaver, head of the Washington Office (more lob-

bying) denounced Congressman Bow's proposal to protect American soldiers in uniform overseas by granting them the Constitutional right to be tried by American military courts; denounced the amendment "concocted by Mr. Bricker" (notive the vicious slur of SENATOR Bricker—"concocted"); screamed against those who want to retain Congressional control over tariffs; supported GATT, an international organization which would control American trade policies; and blew the trumpet for increased foreign spending by the United States in the following language: "This is another issue where considerable pressure, from concerned (????) citizens across the country, will be necessary if the President is to receive from Congress the increased support he has requested."

In a special publication by this Social Action outfit of the Presbyterian Church entitled "everyone welcome", a plug for interracial marriage is put in. On page 60 the booklet states that all the "difficulties" of interracial marriage (social difficulties) should be explained to the prospective bride and bridegroom. "If they then decide to marry, it would seem to be the Church's mission to bless the marriage and surround it with every protection."

Again the pattern is exactly the same with the Protestant Episcopal Church. Its National Council has available a bundle of literature on Social Relations. They call it "Christian Social Relations" but upon examination most of the material deals with un-Christian secular affairs and organizations such as the United Nations. Observance of World Order Day, Labor Sunday and Race Relations Sunday are called for. The publications of the Women's Auxiliary are concerned with "the United Nations and its specialized agencies, such as UNESCO, the World Health Organization, the United Nations International Children's Emergency Fund." It recommends cooperation with the American Association for the United Nations and the League of Women Voters. Resolutions adopted at General Conventions of 1949, under Christian Social Relations, and in 1952, have to do with UN, UNESCO, commendation of Secretary of State Acheson's policies, economic security, selfish individualism, reconciliation with the Soviet Union, support of world government and the limiting of national sovereignty, etc., etc., ad nauseum again!

The local city councils of churches are busy on this Social Gospel program, also. Their literature is prominently displayed in YMCA's, YWCA's, local church vestibules, and great quantities of it are mailed out to the residents of the community. A publication of the Baltimore Urban League, which has to do with negroes settling in white communities, was recently distributed by the Department of Christian Social Relations of the Baltimore Council of Churches. Visiting speakers on Social issues are brought to the various cities by the local church councils which advertise such gatherings through the Sunday bulletins of the local churches. The pastors are urged to announce such meetings at their Sunday services.

The various social action outfits of the different denominations sent representatives to Washington D. C.'s Howard University in September of 1951 for the purpose of founding a national Protestant social action combine. The result was the formation of Christian Action, Inc., with the avowed objective of "a socially constructive form of Christianity relating to political and economic institutions." The usual left-wingers were in attendance.

WHERE DID THESE MODERN SOCIALIST GOSPELERS GET THEIR AUTHORITY FOR USING THE CHURCH MACHINERY FOR POLITICAL ACTION? THE ANSWER CAN BE FOUND IN WHAT FOLLOWS.

In New York City on July 7, 1953, the Committee On Un-American Activities of the U. S. House of Representatives took testimony from four former top members of the

Communist Party in Executive Session, that is, behind closed doors. So important was that testimony and so shocking its content, that the Committee did not take the SECRET classification off it until September 10, 1953. At that time the Committee released it to the American public only because certain radical religious leaders who had been associated over a period of years with the Kremlin apparatus in this nation were attacking the Committee from coast to coast in an effort to discredit the investigations of the Committee into the ranks of the clergy.

On page 2046 of this testimony Joseph Zack Kornfeder, former member of the International Secretariat of the Communist Party and a graduate of the Lenin School of Political Warfare in Moscow is testifying. He had just been asked by Representative Gordon Scherer of Ohio what method Moscow had adopted for the infiltration of the church system throughout the world. Mr. Kornfeder said that at first the method had been to attack the churches from the outside and use Marx's old slogan that "religion is the opium of the people"; but, the Kremlin leaders soon discovered that they were not making too much progress against religion through this means. Therefore, a new method was devised which he described as follows:

Mr. Kornfeder: "They designed a method out of which were fashioned the infiltration methods later on practiced in capitalistic countries. They created a thing that became known as the living church movement. The living church movement was based on the idea of interpreting the teaching of Christ and the Apostles in a way that would serve to a large extent Communist purposes; that is, for instance, there is a part in the Bible which says that Christ chased the money changers out of the temple. Well, that would be interpreted that Christ was an Anti-capitalist . . . that is, all the things in the Bible or about the Apostles that could be used for a materialistic interpretation combined with the theological approach were utilized to fashion the ideology for their living church movement. The general idea is to move from the spiritual concept to the materialistic one and to make the church an instrument of social strife . . . it concentrates on the so-called social problems, all the problems that naturally could be exploited to create social strife between classes, races, etc."

What Mr. Kornfeder has said here of the strategy adopted by Moscow for the taking over of the churches is being carried out before our very eyes in the United States of America. A substitution for the genuine Christian Gospel has been made. That substitution is the Social Gospel and it is wrecking our churches, our schools, our homes—our nation in general today.

The Christian Gospel is a supernatural, a divine, and a miraculous Gospel. The Social gospel is a humanistic, rationalistic and materialistic gospel. The Christian Gospel has to do with a supernatural New Birth or Regeneration of the individual; the Social gospel has to do with improving man's state by social coercion and in shifting the emphasis from the individual to collective groups. The Christian Gospel put the emphasis on the need of the eternal soul, while the Social gospel puts the emphasis on the temporal stomach. The question evolves itself into this: Can a full stomach satisfy an empty heart?

The Christian Gospel had its origin in Jesus Christ as the supernatural Divine Son of God, while the Social Gospel had its origin in the twisted brain of the Pyxilated Prophet, Karl Marx.

The Social gospel was actually hatched in this country from "eggs" brought over from 19th Century Germany which produced the Kants, Hegels, Schopenhauers, Feuerbachs, Nietsches, and Marxes. It was the custom for American theological students to go to Germany and obtain their higher academic degrees in the schools where the social gospel was being taught. They then came back to the United States and obtained teaching positions in major theological semi-

naries and divinity schools. They secured positions on the staffs of religious publishing houses and used their positions to influence the church literature toward socialistic ends.

The origin of this Social gospel was pagan from the very beginning. It was willing to sacrifice Christian faith to the so-called New Order. It assumed that man was essentially good and quite capable of solving his problems without outside or other-world help. It shifted faith from God to man, from eternity to time, from the individual to the group, from individual conversion to social coercion, and from the church to the state. God was torn down off His pedestal of Deity and man was elevated thereto. The historic creeds of all the major denominations of Protestantism were relegated to the scrapheap, which creeds and confessions taught the total depravity of man and supreme reliance on a supernatural Saviour for salvation.

Instead of converting people by evangelism the Social gospels argued that they could be changed by giving them the proper social environment. Therefore, the obvious conclusion was, that environment, not the individual, was responsible for human behavior.

The Social gospels within the seminaries and the churches concluded that the Capitalistic system of the United States created a wrong environment because of its emphasis on competition and profits. It was labeled as being "un-Christian." They then set out to aid the Marxists in changing the capitalistic system. They denied and are still denying that they are Communists. By this they mean that they have never joined the party.

That is true in many cases but in other cases it is not, for we now have sworn testimony given to the United States congress by competent witnesses, and also the statements given under oath by J. Edgar Hoover, that many of the top Social Gospels have been top-policy makers of the Communist Party in the United States.

Many of those who are in the ranks of the Social gospels deny that they are Marxists because they say they are against "violence" and that Communism is synonymous with the force or violence principle. Of course, the unsuspecting follower of these peddlers do not know that Marx's tactics were the tactics of the Social gospels from the beginning—infiltration and education into the major phases of Society. They do not know that the force or violence principle did not come in until Lenin came on the scene in 1903, as head of the Social Democratic Party in Russia, and proposed the addition of the force and violence principle to the teachings of Marx in order to bring in the "perfect state of society" faster.

It is true that many of the Social gospels are pacifists, but they will not hesitate to use the force of government to put over their ideas. In fact, they lobby consistently before Government agencies in the name of "the Church" to try to force Socialistic theories over on the people. They are one worlders as well, when it comes to government. They have stated that nationalism and sovereignty stand between God and the realization of His purposes, and that the church must use all its power to bring in a World Government to supplant our narrow national one!

The Social Gospel students who came back from Germany in the period following the Civil War introduced the German historical study of the Bible which was an attempt to explain away the last vestige of the supernatural or the miraculous by a so-called critical analysis of the Bible. Attacks were made on the Mosaic authorship of the Pentateuch, the authenticity of such books as Ruth, Esther, Jonah, Isaiah, Daniel. The four Gospels were said to be merely idle gossip which was passed from one person to another over a period of years long after an historical figure by the name of Jesus had died. The epistles were said to be mere letters and not

Scripture and that many of the authors were unknown and unreliable. Historic Christianity was attacked because of its emphasis on great doctrines such as the Virgin Birth, the Trinity, the Blood Atonement, the Resurrection, the Second Coming, Eternal Punishment of the Lost, and Eternal Life for the Redeemed. The name of Science and Scholarship were both invoked as proof that the Bible consisted in the main of old Babylonish, Canaanitish and Hebrew myths and tales. Once the critics got rid of the Creation account in Genesis, Charles Darwin's theory of Evolution was hailed as the answer to all of life.

These Social Gospelers began to put out textbooks for the church schools and colleges on the subject of: "The Social Teachings of Jesus." Their great champion near the turn of the Twentieth Century was a man by the name of Dr. Walter Rauschenbusch, a graduate of Colgate Rochester Divinity School whose own Hebrew professor testified against him concerning his radical views before a missions board, which refused to send him into the field.

Rauschenbusch in 1893 said, "If ever Socialism is to succeed, it cannot succeed in an irreligious country. It must start in the churches." He wrote his *Prayers for the Social Awakening* upon his return from England where he studied under the teaching of Sidney and Beatrice Webb; the Fabian Socialists who later brought England to her knees economically. He was convinced that Jesus was a Socialist and were he here today would be out in the picket lines marching with the workers in a demonstration against management and private ownership.

In 1908 the Social Creed of the Churches was written and adopted first by the Methodist Episcopal church. Also in that year, the Federal Council of the Churches of Christ in America was founded and Walter Rauschenbusch was a guiding spirit in its founding. Many liberal protestant leaders in various denominations saw in this organization a chance to promulgate the Social Gospel on a nation-wide scale and so they rushed their denominations into membership in the Federal Council without consulting the man in the pew, who has often been termed "too theologically ignorant" to be consulted before such momentous decisions.

From 1908 until 1950 the Federal Council of Churches methodically carried out the program of the Social Gospelers. It elected as its heads and committee chairmen, men who were on record in their own published sermons and books as denying practically every major doctrine of Christianity while posing as "Christian" or "recognized Christian leaders." They never bothered to tell the public who "recognized" them as such. In truth, it became a mutual admiration society for Apostate ministers who delighted in their all-out attacks on the Deity of Christ while claiming piously and hypocritically to believe in his "divinity." "Divinity" then became defined as anything from a sweet syrupy white candy to an adjective to describe a crooning bobby-soxer as "simply divine"!

This organization put out pronouncements lambasting the profit motive, competition, business in general, while glorating on anything from the glories of the collectivist system to the use of Hollywood style drama in the church worship services. They set up a lobbying office in the Nation's capital which was former Senator Hiram Johnson's home. They had their pacifist representatives rush over to the halls of Congress prior to Pearl Harbor and contend before committees discussing National Defense that the church people of America opposed any measure that had to do with military appropriations. They saw in the New Deal a Government Angel to carry out by force their darling socialistic schemes. The Sunday school literature, youth publications,

seminary textbooks became loaded with the glories of State Socialism. Whole Sunday school lessons consisted of nothing but how 'the American people became convinced that it was the business of the Government to keep the individual from the cradle to the grave.' Bible doctrine was conspicuously absent from the literature.

When newspaper writers, conservative and orthodox ministers, and even committees of the Congress began to expose the Social Gospelers as collected together in the Federal Council, these religious liberals who had assumed the self-appointed spiritual leadership of the nation began to cry: "Fascism! Fundamentalists! Reactionaries! Obstructionists! Supporters of the Status Quo! Literalists!" and many more names with evil connotations. When the Congressional Committees saw that the honeymoon with Red Russia was over and began to ferret out subversives within the United States many a prominent self-styled "church leader's" name was uncovered as having aided and abetted the Communist conspiracy. They even were discovered in top government positions as advisors to Presidents on Foreign Policy and domestic affairs. Alger Hiss, the celebrated friend of the Red Conspiracy in the State Department, was also found to be chairman of one of the important committees of the Federal Council of Churches. The Federal Council itself took pride in boasting that it was responsible for the Acheson foreign policy and that it had conceived the idea of the United Nations. It claimed John Foster Dulles as one of its distinguished church leaders who was responsible for incorporating the Six Pillars of Peace of the Federal Council into the Dumbarton Oaks conference and later into the framework of the United Nations.

It gave official government atmosphere to its national meetings by inviting Harry S. Truman, Dean Acheson and other government officials to address it in assembly. Of course, the press and radio carried all of this until the Federal Council arrived at the point where it boldly claimed to represent "the Church" in all matters spiritual and material. This—while the vast majority of protestants were not giving their consent for any such utterances and did not even know what was going on in the name of Christianity.

In August 1948 the leaders of the Federal Council went to Amsterdam, Holland; and formed its body on a World-wide scale with the help of men like John Foster Dulles, Charles P. Taft, an Ohio lawyer and newspaper owner, and leading radicals from Union Theological Seminary, New York, which seminary had been classified in the official report of the Joint Legislative Committee to Investigate Seditious Activities in the State of New York, "as a dangerous center of Revolutionary Socialist teaching of a university type in ecclesiastical institutions," and which seminary also entertained Earl Browder, the head of the Communist Party, as a speaker to its student body, and which also had as one of its top professors for 25 years, a member of the Communist Party.

These liberals came back from Amsterdam after having accomplished several notable things: 1. They elected a Communist as president of the World Council for all of Asia, Dr. T. C. Chao, who later welcomed the armies of Mao Tse Tung with joy and was given a position in the new Communist government of China. 2. They elected Bishop G. Bromley Oxnam as President for North America, who testified under oath before the Committee On UnAmerican Activities of the House of Representatives on July 21, 1953, that he had been associated with nine out of fifteen communist fronts he was faced with; and who had worked with identified members of the Communist Party for over a period of 30 years! 3. Dr. John C. Bennett of Union Seminary wrote a resolution passed by the assembly in which Capitalism

was condemned and scored because it had "been proven false"! 4. They elected at least two more Communists to their Central Committee, Dr. Josef Hromadka of Prague and Bishop Albert Berczky of Hungary.

When the Eisenhower administration took office, after having been given a mandate by the American electorate to return government to the American concept, and to root out subversives in high and low places, scarcely was it in operation until the Social Gospellers began to pop up like mad in the Administrative branch of the government. John Foster Dulles, Federal Council of Churches hero and foreign policy expert, became Secretary of State. Harold Stassen, vice president of the National Council of Churches (they changed their name in Cleveland, Ohio, in November, 1950) and president of the International Council of Religious Education, appeared as Mutual Security Director; Arthur Flemming, a vice president of the National Council of Churches, on leave from Ohio Wesleyan, a Methodist institution, became head of the manpower division of the Department of Defense.

Eisenhower joined the National Presbyterian Church in the capital and was also "taken in" by leftist Dr. John A. Mackay, former moderator of the Presbyterian, U.S.A., church, president of Princeton Theological Seminary, president of the International Missionary Council of the World Council of Churches who has had a string of Commie front affiliations, after his name. Mackay, Oxnam, Flemming, Dulles, Stassen and the President's own pastor, Dr. Elson, all pooled their resources and advised the President to put the pressure on, against Senator Joseph McCarthy, his chief investigator, Dr. J. B. Matthews, who had written a series of articles, in a national magazine exposing the Reds in the clergy, naming Mackay among them; against Rep. Velde and the Committee on UnAmerican Activities and other groups exposing the Reds in the clergy.

Eisenhower graced the speaker's table at the National Council of Churches luncheon meetings and made fine speeches on Brotherhood before ecumenical religious groups which see "a religious prejudice and racial hatred" campaign being put on by those who merely are trying to maintain an historic Christian doctrinal position on Faith and Order.

While the President was speaking to the United Council of Church Women, the women's propaganda arm of the National Council of Churches, in Atlantic City, a prominent Social Gospeller who has made some of the vilest attacks on the Deity of Christ which have ever come to recent light, and an apologist for Marxism, was bringing morning "devotional messages" to the ladies in another hall. It was Dr. Nels F. S. Ferré, who stated in his book *The Christian Understanding of God*, that Jesus Christ COULD have been the illegitimate son of a blond German soldier stationed in a Roman garrison near Nazareth. He teaches that Jesus was born in Nazareth although the Bible says he was born in Bethlehem. This Dr. Ferré, latest darling of the Social Gospellers, who puts all others in the shade, says in his book, *The Sun and the Umbrella*, that men have been erecting umbrellas down through the years to hide the true Sun, and that these umbrellas are the Bible, the Virgin Birth, the Deity of Christ, the Blood Atonement, the Resurrection, and the Second Coming, and that we had better get rid of all of those umbrellas and get out in the Sun! What follows is Marxism pure and simple. Bring in everybody, regardless of race, color, religion and put them all into a conglomerate mass to be known as the Kingdom of God on earth!

The Marxian Socialist, who openly avows he is one is no hypocrite! He boasts that there is no God, no Hell, no Bible but The Communist Manifesto, and no Saviour but MAN.

The Modernist-Radical-Socialist Theologian is the hypocrite. While using the name of God with his lips, he denies Him. His God is not the God of the Scriptures but the figment of the human imagination. While talking about "regeneration, salvation and being born again" he means the socialization of collective society by changing the economic system and the social environment through man's own efforts. While claiming to base his teachings on the Bible, means the Manifesto and tries to eliminate the last vestige of Deity and the supernatural by putting out the latest visions of the Bible under the shibboleth of "modern scholarship."

The Social Gospel has been challenged to produce credentials, and it has none. It is a hypocritical, humanist, paganistic philosophy which has its roots in the teaching of Marx and the skeptics of the ages, not in Jesus or the historic Christian Church.

In the Sixth chapter of the Gospel of John is found the familiar story of the feeding of the five thousand. This is a recorded miracle which Jesus performed from five barley loaves and two fishes. When the five thousand were full in their stomachs, they rushed upon Jesus and would have made Him their ruler if He had not disappeared out of their midst. Why did they rush upon Him with force? Because man is basically the same in all ages despite manner of dress, architecture and transportation. Unregenerate man in the first century was looking for an easy living without having to work for it and that is the type of candidate he will put up today if he can find one, someone who will give him material substance for nothing.

Jesus Christ, the son of God, did not come into the world for that purpose. He told this throng in John 6 verse 26 that they were not following Him because of the supernatural, divine, but because they got bread and fish for their stomachs and were filled with material food.

He then said in verse 27: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you: for the Father hath God the Father sealed." And, in verse 29: "This is the work of God, that ye believe on him whom he hath sent."

They didn't like that. No, sir! When he claimed to be the living bread of God come down from heaven and that how that body would be broken and the blood spilled for the remission of sins, they turned back and followed Him no more. They would follow Him as long as He gave them something of the materialistic world but they wanted nothing of the Spiritual. They hated the doctrine of the blood atonement. They cried for His blood later on, but not as atonement for sin. They wanted Him crucified, for they said they had no king but an earthly king, Caesar.

Those who followed Him as long as He gave them something for the physical body were later on standing in the streets below Pilate's Judgment Hall and screaming for crucifixion. Their candidate had failed them! They wanted the more abundant life! What kind of abundant "life" is the Spiritual? No. Material. They were the original Social Gospellers, who rejected the Son of God and His plan of salvation.

Unless our Nation turns back to the Gospel of its fathers; unless we go back to THE BOOK, to the message of Salvation, we are doomed! Finished! Undone! Unless the people in the pews wake up to see what they have been supporting in the name of religion for years, and come from among them as our Puritan-Pilgrim forefathers out of the Church of England, corrupt system; then, there will be no Salvation either individually or as a Nation.

News and Views

Eternal Vigilance Is Forever The Price Of Freedom

Vol. 20, No. 6

Wheaton, Illinois

June, 1957

The United Front Movement is Revived!

When the investigative committees of the United States Congress launched their public exposés of Communist Front activities several years ago, many of these tools of the Communist Party began to drop out of sight. For years the front organization had been the most effective weapon of the Communist Party in furthering its program. These fronts provided a convenient arrangement for thousands of individuals in sympathy with Communist objectives but who did not care to join the Party as such.

Under the guise of "peace," "brotherhood," "democratic rights," "civil liberties," "aid" to this and that, these Communist front joiners enabled the Communist Party to advance its program far more effectively than thousands of identified Party members could ever have done.

Clergymen outnumbered educators by more than two to one in these fronts. Communist petitions had more clerical names affixed to them than from any other single category. When security agencies began to expose this fact the "pious parsons" began to run for cover with a multitude of alibis and protests of "innocence by reason of ignorance." Vicious and vitriolic attacks were launched from pulpit, seminary chair and through religious publications against the Congressional Committees and their individual members. "Freedom of thought, religion and education" were all invoked against those who exposed the very wrong reverends. The late Senator Joseph R. McCarthy's name was hissed from many a Protestant pulpit in scornful derision as the lowest example of an "investigator," although the Honorable Senator had never investigated a single clergyman or theological institution in his entire life.

When the tumult and the shouting died down (following the inexcusable condemnation of Senator McCarthy on two counts later proven to have no foundation) the Party Sympathizers (not joiners!) had to turn to a new device to further the cause of the Kremlin. People had become too aware of Communism.

"The peaceful path to socialism" became the new rallying cry. Force and violence are to be outlawed (tongue in cheek.) The Party members, fellow-travelers and just plain-dupes must now join hands in co-existence and cooperation toward one goal: The One-World Classless Society, with citizens of this Utopia on the same economic, educational, religious (humanistic), social and political level.

Articles were written and published by religious writers with a new theme: *Marx was not against religion. He was just against the religion of the fundamentalists, the orthodox, the literalists (those who actually take the Bible at face value), and the conservatives, who put emphasis on man's worthlessness; complete dependence upon a being from another world (GOD); and who failed to teach and preach that man was quite capable of saving himself and changing the world into a restored Garden of Eden—with the cooperation of the STATE, of course!*

In the May 1957 issue of NEWS AND VIEWS pages of evidence were printed to show how the Socialistic Action groups in the councils of churches are organized to put this materialistic program into action, even to the extent of placing their own agents in the high echelons of government in order to secure the backing of the STATE to further their aims (while crying 'separation of church and state' as a camouflage!)

What better evidence could we submit in this June issue than to photograph from the pages of American newspapers the manner in which this program is being carried out!

HERE IT IS:

A CLERGYMAN IS THE CHAIRMAN OF IT !

Chicago Daily Tribune
Monday, May 13, 1957

ORGANIZE NEW GROUP TO JOIN REDS, LEFTISTS

Seeks 'Untrammled' Political Talk

[N. Y. Times-Chicago Tribune Service]

New York, May 12—Formation of a new organization to promote cooperation among communist and non-communist leftists in this country was announced today — the broadest representation of such political thought since the Progressive party of 1948.

Called the American Forum for Socialist Education, the new organization said in a statement it aims to advance "study and serious untrammled political discussion among all elements that think of themselves as related to historic socialist and labor traditions; values and objectives . . . however deep and bitter their differences may have been."

Some Former Enemies

The group includes several persons who have been political enemies in the past, such as Dr. Doxey Wilkerson and Dr. Albert Blumberg of the Communist party and Farrell Dobbs, last year's Presidential candidate of the Trotskyite Socialist Workers party.

The chairman of the new organization, the Rev. A. J. Muste, a pacifist, stated in his official announcement that the new group "neither promotes nor seeks to inhibit" concrete untried front actions by different groups represented in the American Forum.

← 'new' organization
but same old
leftists !

← Veteran backer of
Communist Party
Fronts !

Eye a United Front

The American Forum's sponsors said they hope to generate a national discussion among socialist-minded groups in this country which could conceivably result in a new united front and the breaking down of past barriers to common action. Those

members of the Communist party who have urged dissolution of the party as such are reported to be among the

most hopeful regarding the possibilities of the new organization.

The new organization's national committee also includes non-Marxists, notably Dorothy Day, editor of the Catholic Worker, and others whose approach to socialism has been from a religious point of view, rather than from that of atheistic, materialistic Marxism.

Prof Eby Vice Chairman

Vice chairmen of the new organization are Kermit Eby, professor of economics at the University of Chicago; Milton Mayer, author and lecturer; John T. McManus, editor of the leftist weekly, National Guardian; Bayard Rustin, an editor of the socialist-oriented Liberation magazine; and Dr. Mulford Sibley of the political science faculty of the University of Minnesota. Secretary of the American Forum is Sidney Lens, Chicago unionist.

Other members of the national committee include Prof. Paul Baran of Stanford university; Stringfellow Barr, former president of St. John's college; Harold Chabnau, Chicago, and Harvey O'Connor, Winnetka, Ill.

← 'United' to promote

the Marxist Cause !

If the Communist

Front records of some

of the names listed

here in this new

organization were

set forth in detail,

they would fill many

pages.

PROTESTANTS BACK SOCIAL WELFARE PACT

Document Requires Council Approval

Atlantic City, N. J., May 8
—Representatives of major American Protestant churches today agreed for the first time in history on a common policy for social welfare.

About 400 delegates to a policy conference of the National Council of Churches overwhelmingly approved a broad charter to govern the billion dollar welfare enterprise of 30 denominations.

Delegates to the conference represent almost 37 million Protestants.

Council Must Act

Approval of the policy statement by the conference means it now must be adopted by the council and its member churches before it can become effective.

The document presented to the opening session of the four day meeting yesterday sets forth these points:

1. America's Protestant churches have a duty beyond preaching the gospel—the duty to protect the well-being and social justice of all people.

2. The church must move into the social and political action fields to bring about needed social change.

Urge Political Action

3. Churches should encourage better schools, better housing and help overcome racial discrimination, take social and political action to influence community decisions and maintain close ties with nonsectarian social agencies.

The statement says church-related institutions should share in organized community support such as Community Chests and still "be able openly to maintain both its Christian character and the religious aspects of its program."

Including grants from Tax-Exempt foundations !

The man in the pew is not asked for his vote on this !

The new Social Gospel.

Political action on the part of Tax-Exempt groups is forbidden by law. Do they propose to thwart the federal laws on this, or will they consent to having their tax exemption taken away ?

CHICAGO TRIBUNE

May 1, 1957

4 Churches Withdraw from Group

BY RICHARD PHILBRICK

Four churches withdrew from the Chicago Congregational Christian association yesterday, two of them because of a disagreement on policy, at the organization's semi-annual meeting in Westchester Community church.

The churches dissenting, North Berwyn Congregational and Rosemoor Community, 104th st. and Eberhart av., stated they were severing their ties because they do not want to be drawn into the United Church of Christ, the denomination to be formed in June by merger of the Congregational Christian churches and the Evangelical and Reformed church.

Both said they would join the National Association of Congregational Christian churches, a group of more than 130 churches opposed to the coming merger. The other churches which ended their membership were Winnetka Congregational and Beacher Community, which joined the association in 1955.

Their representatives said the churches wish to be non-denominational.

The pastor of the North Berwyn church, the Rev. Hugo Pruter, was a leader in organizing the Cook-DuPage Congregational association composed of churches in the Chicago area unwilling to become members of the denomination to be formed next month.

Rosemoor Community church was established first in Englewood. A layman, Byron Reynolds, has been pastor since 1935.

The association accepted as a member Good Shepherd United Protestant church of Park Forest. As now constituted, the association has 85 member churches. The Rev. James S. Caskey, minister of Wellington Avenue Congregational Christian church, presided at the meeting.

THERE ARE STILL SOME BRAVE SOULS !

The power-hungry press on toward a super-church !

CHURCH GROUP ACTS TO WORK OUT MERGER

The Illinois Conference of Congregational Christian churches yesterday approved the establishment of a study group to work out means of uniting their activities with those of the Evangelical and Reformed church in the state.

The two denominations are scheduled to be merged at a meeting next month in Cleveland. The merger has been the subject of controversy and court action since it was first proposed in 1947.

The Rev. Fred Hoskins, secretary of the General Council of Congregational Christian Churches, told the Illinois conference, meeting in Elmhurst, that the merger would fulfill hopes of the early leaders of Congregationalism.



Hoskins

CHURCH LEADER TERMS FOREIGN AID ESSENTIAL

Urges Less Emphasis on Armed Might

Buck Hills Falls, Pa., May 10 (AP)—A call for the United States to concentrate more on economic and technical aid abroad—rather than military might—was sounded today at the United States conference of the World Council of Churches.

In the closing session of a three day meeting, the Rev. Dr. O. Frederick Nolde of Philadelphia, director of the commission of the churches on international affairs, said:

"The United States is in danger of betraying its responsibility and forsaking its opportunity in the field of economic and technical assistance."

Aid Termed Essential

"Military strength which is deemed necessary so long as military threats exist will in itself prove inadequate to win the battle for justice and freedom."

He said "forces of indifference, ignorance, and isolationism" were now seeking to throttle an effective economic aid program. Continuing such aid is essential to a "constructive and positive" foreign policy, he said.

Nolde, a spokesman for the 165 denominations in 50 countries that make up the World Council, urged qualifications in the Eisenhower doctrine, which offers military aid to any middle east government that claims it is threatened by communist imperialism.

He said such military support should be given only when the government asking it agrees to hold free elections, since otherwise the aid might be used to crush the "will of the people" — as Russia's military aid was used in Hungary.

Is this where the President got his backing for continued Foreign Aid spending?

Something new has been added to church activities!

The parishioners were not consulted!

Social Action Stressed

Atlantic City, N. J., May 10 (AP)—A national policy conference today detailed social needs it said demand emphasis in the billion dollar a year Protestant welfare enterprise.

Almost 400 delegates to a National Council of Churches conference unanimously adopted the report, which calls for action from the strengthening of family life to world peace.

Adoption of the report came at the close of a four day policy meeting called by the council's department of social welfare and the division of home missions.

Chicago Daily Tribune
Monday, May 13, 1957
F Part 2—Page 5

CHARGES DRIVE TO WIN U. S. TIE WITH RED CHINA

Committee Names Unit Founded by Ike

New York, May 12 (AP)—The Committee of One Million said today a concerted effort is under way to convince the American people that relations with communist China should be enlarged. The drive, the committee said, has reached "alarming proportions."

The committee is a bipartisan organization opposed to the admission of communist China into the United Nations.

Those signing the committee statement included Sen. Douglas [D., Ill.], Sen. Smith [R., N. J.], Joseph C. Grew, former United States ambassador to Japan; Charles Edison, former secretary of the navy and former governor of New Jersey; Rep. Judd [R., Minn.], and Rep. Walter [D., Pa.].

Warns of "Pressures"

A statement by the committee said:

"The past few months have seen the rise of a concerted effort to convince the American people of the desirability of closer economic and diplomatic relations with communist China."

"The pressures exerted to achieve these ends have reached alarming proportions since November of last year, when the U. N. general assembly, for the fourth consecutive year, voted to defer the consideration of communist China for membership."

The committee said expanded relations with Red China have been aided by "wishful thinking" and "political naïveté" demonstrated by several organizations and publications.

It would be impossible here, for lack of space, to detail Dr. Mackay's collaboration with the Communist-front apparatus. He has written: "anti-communism is more dangerous than Communism." Head of Presbyterian denomination's largest seminary, and on public record in favor recognition of Red China.

Notes Speech by Theologian

One organization singled out by the committee was the American assembly, founded by President Eisenhower while he was serving as president of Columbia university. The committee said the assembly recommended last November that trade in nonstrategic goods with communist China be increased.

The assembly, a nonpartisan organization, was established in 1950. Its purpose is to bring together representative Americans to discuss vital national issues.

The committee statement also called attention to a speech last December at Indianapolis by Dr. John A. MacKay, president of Princeton theological seminary, before a meeting of the National Council of Churches.

Step Towards Recognition

The committee said MacKay called on the council to initiate steps to send a delegation of American churchmen to Red China. Several magazine articles also were cited for calling for enlarged relations with Red China.

The committee said the concerted campaign for expanded relations with Red China was based on two presumptions:

1. That the Communists "are in firm and permanent control of mainland China."
2. That "Chinese communism is somehow different from that promoted by the Kremlin."

Both assumptions, the committee said, are "completely false."

Any extension of trade with communist China, the statement said, would be the first step toward recognition of the Peiping government.

Martin Buber Talk Is Heard by 1150

Washington Post, 1 April 1957
More than 1150 persons heard Martin Buber, renowned Jewish theologian and philosopher, speak last night at the Adas Israel Congregation, Connecticut ave. and Porter st. nw. The 80-year-old philosopher talked about redemption in the teachings of Hassidism. Hassidism is a quasi-mystical movement in Judaism that began among Eastern European Jews two centuries ago. The lecture was sponsored by the Jewish Community Council of Greater Washington, and the Washington Board of Rabbis.

Buber explained that the Hassidic ideas of redemption revolve around the ideas that God himself, the cosmos, the Jewish people and each individual human being is in exile.

Because of these ideas, Buber explained, the Hassidic teachings on redemption involve redemption of God, the world, the Jewish people and individual humans.

In Judaism, Buber said, individual redemption is impossible apart from collective redemption. There must therefore be a reunification of the people of Israel with the land of Israel, so the people of Israel individually and collectively may work toward a God-like individual life and a holy society, Buber explained.

This will help bring about the redemption of God and the world as a whole, he declared.

LEADERS SEEK AGREEMENT ON CHURCH UNITY

Buck Hill Falls, Pa., May 8 (AP)—American churches today are preparing for their most thoro-going attempt to find a road to unity. Details of the undertaking were outlined tonight at the opening of a three day session of the United States conference of the World Council of Churches.

Leaders of 43 United States and Canadian denominations are taking part in the preliminary unity studies, which will come to a head at a continent-wide conference next fall. This meeting will be the first ever held in North America to tackle the bedrock theological problems of church divisions.

They are responsible for what follows.

Blasphemy ! ! !

Blasphemy of the vilest type !

Again, the terrible blasphemy repeated !

The word should be

"UNION". There is no

unity in unbelief.

The drive for a super-world church continues.

THURSDAY, MAY 2, 1957

CINCINNATI TIMES-STAR 3

Second Front Page

Blake Confirms Gift to NAACP

The moderator of the Presbyterian Church, U. S. A., Thursday confirmed Ku Klux Klan statements that the church gave \$10,000 to the National Association for the Advancement of Colored People to pay off a damage suit.

The South Carolina Klan said that the church (the northern branch) gave the money to the NAACP to use in an out-of-court settlement



The same Dr. Blake who, as head of the National Council of Churches, made a pilgrimage to Moscow and banqueted with Gen. Georgi Karpov, the head of the Russian Secret Police.

Dr. Daniel A. Poling, distinguished Baptist leader and editor of The Christian Herald, said concerning Blake's Moscow pilgrimage that he "played right into Soviet hands".

of a suit brought by Sumter, (S. C.) Attorney Shepherd K. Nash.

The moderator, Dr. Eugene Carson Blake, said in Chicago:

"I gave them \$10,000 from church funds on the authority of the Assembly."

The Klan statement, authorized by Robert E. Hodges, Kligrapp secretary of the Columbia (S. C.) Klavern, asserted:

"Few Americans and fewer Presbyterians ever thought they would see the day when the Presbyterian Church would sink to low in the mire of social gospel politics as to raise funds for the race mixing activities of the Communist-dominated National Association for the Advancement of Colored People."

This was suit for libel brought as a result of local NAACP members accusing the attorney for the School Board of probably lying. Blake gave the \$10,000.00 on the grounds that one of the defendants was a member of the Northern (USA) Presbyterian Church.

oust minister for charges against bishop

Churchmen Expel Him in Secret Trial

El Paso, Tex., April 30 [Special] — The Rev. James J.



Smith

Stewart, a Methodist minister who had charged his bishop with accepting fees and gifts in violation of church law, today was deposed as a minister and expelled from the Methodist church.

Stewart said he might take the matter into the civil courts. Meantime, he said, he would go back to teaching school.

The unusual action against him was taken by a jury of 13 fellow ministers sitting as a Methodist conference investigating committee. Present at the trial was the superior Stewart had accused, Bishop W. Angie Smith of Oklahoma City, who was white washed of the charges at a similar hearing a year ago.

Quits Secret Hearing

Stewart, former pastor of St. John's Methodist church in Albuquerque, was charged with 17 counts of un-Christian words or actions and imprudent or unministerial conduct.

He had come here with 14 witnesses but walked out of the hearing, which went on all day yesterday and far into the night, because the public and press were excluded.

The presiding officer, the Rev. Ralph R. Reed of Fabens, Tex., appointed three ministers to guard the courtroom, in the basement of the First Methodist church, and told them to search everyone, "even the bishop and me."

Persons authorized to enter were searched for photographic equipment and recording devices. A court stenographer's machine was tak-

en from Mrs. Richard Richards of Albuquerque, whom Stewart had brought here to make a record of the proceedings.

"Under Bishop's Thumb"

A statement signed by Reed, issued when the hearing ended after midnight, said the court voted unanimously in finding Stewart "guilty as charged, and assessed his punishment as follows: 1. That he be deposed from his office and the ministry of the Methodist church. 2. That he be expelled from the Methodist church."

Stewart said neither the closed nature of the trial nor the finding came as a surprise since the jury "is completely under the bishop's thumb."

In a statement to the court, which he later issued to the press, Stewart said the bishop had asserted Stewart didn't have the courage to face him, that he was now ready to answer any charge he had made against the bishop and to answer charges made against himself. He added: "But I will not honor the cowardice of men who bring charges against me and do not have the courage to face me in open court."

Bishop Smith, whose district includes Oklahoma, New Mexico and West Texas, was cleared last May of charges by Stewart that included the following:

That he accepted fees for consecrating and dedicating churches, that he permitted ministers to solicit money for him and his family, that he took excessive fees and that he permitted a minister to collect money by asking a congregation to place an offering on the altar at communion.

Why the Secrecy ?

Did the Bishop and

his jury have

something to hide?

UNITED CHURCH WOMEN PUT O.K. ON FOREIGN AID

BY RICHARD PHILBRICK

The board of managers of United Church Women, a department of the National Council of Churches, yesterday adopted four resolutions involving proposals now before Congress.

The measures asked reform of "unfair" congressional investigation committee practices, urged passage of legislation to help refugees, supported the administration's foreign aid program, and requested American participation in a United Nations agency for control of atomic energy.

Represent 10 Million

United Church Women represents an estimated 10 million Protestant women in 2,100 state and community councils. The board met in the Congress hotel.

The resolution concerning congressional investigations asserted that "individual rights and freedom have been jeopardized" by certain committees. It asked state and community councils to study proposed reforms and express their convictions to their congressmen.

Calling attention to the plight of Hungarian refugees in this country on parole, the resolution on immigration asked that their status be clarified and that new, more liberalized legislation be enacted.

Cite Immediate Need

The resolution in favor of foreign aid urged church women to impress upon their congressmen the "imperative need for immediate support" of programs designed to strengthen peace thru self-help assistance projects.

At an International Affairs dinner last night, which the United Church Women of Greater Chicago joined in sponsoring, Paul G. Hoffman, former Marshall plan administrator suggested the United States extend additional economic aid to the 900 million "uncommitted" peoples in the 18 new nations set up since World War II. He listed these reasons:

"[1] We are dependent on the outside world for critical war materials; [2] the under-

developed countries offer the world's largest potential consumer's market; [3] our political and strategic interest in these areas is of even more vital concern, and [4] if these new nations do become strong and independent, Russia may decide that further efforts to stir up internal strife and to subvert these governments are futile."

Schools to Be Topic for Fellowship Day of Church Women

May fellowship day luncheon of the United Church Women of Greater Chicago, over which Mrs. Ross Snyder will preside Friday in the Midland hotel, will focus on "Free Schools in a Free America."

With Prof. George D. Gibson of McCormick Theological seminary in the role of moderator, the subject will be discussed by Dr. Annabel Carey Prescott, secretary of the Chicago schools' human relations committee and recipient of the distinguished service award of the Chicago commission on human relations; Dr. Kenneth W. Lund, assistant to the schools superintendent, and John W. Fewkes, president of the Chicago School Teachers union.

Mrs. A. L. Elder heads the committee for the spring luncheon and special program.

Notice the TECHNIQUE :

A minority clique,

claiming to represent

TEN MILLION women, take

the described action,

and the press publishes

it throughout the land,

giving the reading public

the impression that the

this is "the Church Women

program :

News and Views

Eternal Vigilance Is Forever The Price Of Freedom

Vol. 20, No. 7

Wheaton, Illinois

July, 1957

THE CASE OF PRIVATE PETER H. GREEN

or

GANDHI-ISM INFLUENCES AMERICAN YOUTH

In the summer of 1956 a healthy robust graduate of Evanston Township High School, Evanston, Illinois, enlisted in the United States Marine Corps. To enlist means to do so voluntarily, without compulsion or draft.

Peter Green was all set to become a member of that branch of the Armed Services of the United States which has a long record of heroism, bravery under fire and noble traditions. Evidently the words, "from the Halls of Montezuma to the shores of Tripoli," had been ringing in Peter's mind for some time, and had left an impression; for, he did not choose the Air Force, the Army or the Navy.

He was inducted and sent to Camp Pendleton, California, Marine Corps Base, for his basic training. This training is rough and hard because the Marine Corps knows that battle is even rougher and harder, and the Corps prides itself in making "MEN". Green seemed to get along all right until one day in his training period he was issued his rifle. He refused to accept it. He was charged with wilfully disobeying an order from his superiors, 2nd Lt. Robert L. Walsh and Sgt. A. D. Russell.

Green's grounds for refusing to bear his rifle was that he was a Conscientious Objector. This he had not stated when he voluntarily enlisted in the Corps. He had a right to make such claims before enlisting and the government of the United States allows such exemption when stated prior to entering military service, and on religious grounds. All who claim such status are then assigned to C. O. non-combatant service.

Pvt. Green was tried by a military court martial and found guilty of wilful disobedience in refusing to accept his rifle. He was found guilty on May 29, 1957, and sentenced to four months at hard labor.

Green's trial received national publicity. Leaders of the Methodist Church, to which he belongs, saw to that. Newspapers have been filled with front page stories of charges made by Methodist Bishops, ministers and others against the Marine Corps, with demands for apologies, re-trial, and appeals to President Eisenhower. Other church groups joined in the fray and passed resolutions of censure against the Marine Corps.

During the course of the trial Bishop Gerald Kennedy, Methodist leader of the church in California, and the Rev. Eugene C. Wood, pastor of the First Methodist of Ocean-side, California, testified in behalf of Green, stating that Green's statement demonstrated "a religious position according to the Methodist Church." The Rev. Dr. Harold Bosley of the First Methodist Church of Evanston, Green's home church, questioned the right of the Marine Corps to determine whether the young Methodist was sincere in refusing to bear arms, in a letter to President Eisenhower. Bosley fur-

ther called Green's conviction "a gross miscarriage of justice."

Liberal church leaders denounced Pvt. Green's trial because they said that the Prosecutor for the Corps, Captain Gerald T. Gaffney, asked a series of questions during the trial procedure in which he attempted to link Bishop Kennedy, Dr. Bosley, and the Methodist church with communistic causes. It was also alleged that one of the members of the Court Board was overheard referring to Bishop Kennedy as "that creep you had on the stand."

The Methodist leaders are now attempting to exert pressure on the White House and the Marine Corps Commandant, General Randolph M. Pate, to let Green off. One Southern California group of ministers demanded that Pate "apologize." The Commandant refused to do this.

Two important questions—important to every American citizen—have been raised concerning this case of Pvt. Peter Green:

1. Does a young man, eligible for military service, have a right to classify himself as a conscientious objector after he voluntarily enlists in a branch of the Armed Services when he does not do so at the time of enlistment?
2. Does the Marine Corps prosecutor have a right to ask Methodist leaders who appear as witnesses in a trial concerning their Communist front affiliations, or those of other leaders of their denomination, if there is ample evidence to prove that such is a matter of public record, and that Communists and their sympathizers are using a phoney "peace" issue to destroy American preparedness and influence youth who are eligible for military service?

The answer to question Number 1, must be an irrevocable "No." If members of the Armed forces can declare themselves conscientious objectors whenever they decide they are, then it is logical to assume that all the enemy has to do in time of battle to secure victory is to press their antagonists so hard that they will throw down their arms and yell: "Don't shoot! I'm a Conscientious objector! See! I refuse to bear my rifle against you. I'm a pacifist!"

The answer to question Number 2 is absolutely "Yes." The reasons for it are simple. The FBI, the Department of Justice, the investigative committees of the U. S. Senate and the House of Representatives have all declared, backed by thousands of pages of sworn testimony and exhibits, that the Communists have infiltrated religious groups, have captured control of church commissions and are using the pacifist line to weaken United States internal security.

We will now present a small portion of this voluminous documentation.

BISHOP GERALD KENNEDY*

Churchman Associates, Dinner Presenting Award To G. Bromley Oxnam; Member of honorary committee, (Program, Feb. 23, 1949)

Methodist Federation for Social Action: Nominee, (Ballot, Social Questions Bulletin, Feb. Mar. 1949, pp. 46-48)

National Committee To Repeal The McCarran Act: Signer of Open letter to Congress (Letter, Jan. 19, 1957). Initiator, (Letterhead, June 22, 1951). Signer of petition, (Petition, June 22, 1951).

Signer of open letter to the Republican and Democratic parties, (Daily Worker, July 9, 1952, p. 3)

Statement Endorsing Publication And Distribution Of The Report of Seven Clergymen Who Visited Yugoslavia: Signer, (Press Release, Oct. 31, 1947).

HAROLD A. BOSLEY (Rev.)*

Amnesty Appeal For The Communist 11: Signer: (Daily Worker, Jan. 15, 1953, p. 8)

Appeal For Amnesty For Eleven Communist Party Leaders: Signer, (Press Release, Jan. 13, 1953).

Appeal To Guard Civil Rights: Signer, (Daily Worker, Aug. 28, 1950, p. 3)

Methodist Federation For Social Action: Signer of Statement Defending MFSA After Kansas City Meeting, (Leaflet, Dec. 27-29, 1947). Nominee, (Ballot, Social Questions Bulletin, Feb.-Mar. 1949, pp. 46-48).

Peace Information Center; Signer of appeal, Leaflet, Aug. 31, 1950).

National Committee To Win Amnesty For Smith Act Victims: Appealed for amnesty, (Leaflet, May 22, 1953.)

Statement Endorsing Publication and Distribution Of The Report of Seven Clergymen Who Visited Yugoslavia; Signer and sponsor, (Press Release, Oct. 31, 1947).

*Compiled from Public Records by the Circuit Riders, Methodist Laymen's Organization, 18 East 4th Street, Cincinnati 2, Ohio.

"LEFT WINGERS OPEN EVANSTON CHURCH SESSION" story by John H. Thompson, p. 8 Methodist Federation For Social Action holds its annual meeting in First Methodist Church of Evanston, Ill., the Rev. Harold A. Bosley, pastor. Quote from story: "One of Methodism's leading preachers, Dr. Henry Hitt Crane of Detroit, urged support of a sovereign world federation, denouncing the 'insanity' of the international arms race, and asserted that Americans are controlled by the ghosts of outworn ideas, beliefs and convictions." Other speakers included Rev. Jack McMichael and Bishop Francis J. McConnell, both having long communist-front records and having served as officers in such fronts.

"RED FRONT DAY IN EVANSTON," title of Chicago Tribune Editorial for Sept. 2, 1951, in reference to meeting in Bosley's church. Quote from editorial: "The facts are that the federation is and has been for a generation one of the most active fronts for communism in the country . . . when a Methodist church becomes a host to such a meeting, it cannot do so without, in effect, indorsing the organization."

"RED CHINA O. K. VOTED BY GROUP OF METHODISTS"

(Headline, Chicago Tribune, Sept. 5, 1951, p. 7) Story concerning meeting by MFSA in Bosley's church. Quote from story: "Capitalism is opposed to democracy. We want a democratic America, not a capitalist America," said the Rev. Sumpter M. Riley, Jr., Negro, Chicago district superintendent of the Lexington conference of the Methodist church.

On Wednesday, July 12, 1950, John J. Edmiston, undercover agent for the FBI in the Communist Party, State of Ohio, testified under oath that the Communist Party established certain Peace Leagues in the state. One was located on the North Side of Columbus and consisted of "200 members of the Communist Party, fellow travellers, people who were on the faculty of Ohio State University, and people living in the north end of Columbus." It "maintained its headquarters in the Indianola Methodist Church."

According to House of Representatives Report No. 1661, entitled "Review of The Methodist Federation for Social Action" page 4, the Rev. George Tucker, D.D., pastor of this same Indianola Methodist Church, was head of a committee which met in Chicago, May 6, 1957, about which the Chicago Herald Examiner wrote as follows: Alliance of the pulpit with Communism was voted today by the unofficial Methodist Federation for Social Service at its annual convention yesterday at the Evanston Y.M.C.A.

"Resolutions were adopted indorsing the action of the Red-dominated American Civil Liberties Union in demanding freedom of speech for all clergymen."

"Bishop Francis J. McConnell of New York, President of the Federation, who was also named among the 5 radicals, was the honored guest at a dinner commemorating the 25th anniversary of his elevation."

METHODIST FEDERATION FOR SOCIAL SERVICE

known as the METHODIST FEDERATION FOR SOCIAL ACTION

1. "Among the more conspicuous fronts for Communist activity in the field of relief, assistance, and welfare work, and dealing with problems of the unemployed and underprivileged. * * * A statement in the Methodist Federation For Social Service Bulletin, No. 8, 1932 * * * admits cooperation with * * * the Communists." (California Committee on Un-American Activities, Report, 1948, pp. 73 and 246.)

METHODIST FEDERATION FOR SOCIAL ACTION

1. "With an eye to religious groups, the Communists have formed religious fronts such as the Methodist Federation for Social Action * * *." (Internal Security Subcommittee of the Senate Judiciary Committee, Handbook of Americans, S. Doc. 117, April 23, 1956, p. 91) Guide to 'Subversive' Organizations and Publications, Jan. 1957, Government Printing Office.

100 THINGS YOU SHOULD KNOW ABOUT COMMUNISM

92. What is the Methodist Federation for Social Action? A tool of the Communist Party, denounced by numerous loyal American Methodists. It claims to speak for 17 Methodist Bishops and 4000 clerics and laymen.

*All of its officers have been officials within the Methodist Church.

COMMUNIST ACTIVITIES IN THE NEW YORK AREA

(Page 2092, Government Printing Office) Mr. Kunzig. Did the Communists infiltrate the Methodist Church?

Mr. GITLOW. In the infiltration of the Methodist Church the Communists were highly successful. To detail the extent of the Communist infiltration of the Methodist Church, I have people who served the Communists in the church conscientiously and those who were its stooges would take several hundred pages of testimony.*

*Sworn testimony of Benjamin Gitlow

From The Daily Worker, the central organ of the Communist Party U.S.A., Jan. 7, 1936:

"U.S.S.R. PRAISED AT CONFERENCE OF METHODISTS"

Memphis, Tenn., Jan. 6—"The Methodist Young People's Conference with five thousand delegates in attendance took a sharp turn to the left in its closing sessions. The Soviet Union was highly praised by Dr. Ivan Lee Holt (a Bishop). Dr. Holt defended the Soviet Union from attack. He declared that the aim of the dictatorship of the proletariat in Russia was the establishment of a better life. The Russian government did not propose to do this through exploiting someone else, but through raising the general level of all. It is difficult to find youth anywhere in this world more devoted to the cause of Christ than you'll find the youth of Russia to Stalin and the new social order."

1661. On June 26, 1940, the Southern California-Arizona Conference of the Methodist Church in session at Long Beach, California, presided over by Bishop James C. Baker, adopted by vote of 250 to 115 a resolution concerning conscientious objectors in which the following appeared:

(d) To discipline themselves in the realization of world community: To regard nobody as alien, but everybody as a brother, so that in the event of invasion they can treat the invaders as brothers not as an enemy and by their brotherhood conquer his belligerence, convince him of his error, right his wrong, make him at last a friend."

The reaction of the Board of Stewards of one church to this action (Central Methodist Church Board of Stewards, Phoenix, Arizona) was to send a telegram to Bishop Baker stating: "We read newspaper report stating conference had voted against national defense. Such an act is disloyalty to our government and is as subversive as any communistic teachings."

In his book, "Moscow Over Methodism," the late Dr. Rembert Gilman Smith, Methodist pastor for over 40 years, documents page after page of evidence of Communist influence in the Methodist Church. He waged an unsuccessful fight to get Methodist leaders to clean house, and died almost penniless after using his own meager funds to publish the truth to the Methodist lay people.

The Adult Sunday School quarterly for June 1950 contains four of the most vicious attacks on the American Free Enterprise System one would ever want to read. The so-called four Sunday School lessons read like pages from the Daily Worker. Ridicule of profits is made. Noted American corporations are scored. The Welfare State is praised to the skies and government paternalism is said to be desired by the people of our country." The FBI, House Committee On Un-American Activities, loyalty oaths, and government security programs all come in for attack. The fourth lesson is an attack upon military preparedness, mobilization plans for industry and labor, investigation of workers on defense projects, and the military leaders are ridiculed as "brass hats" being "glamorized" at "our expense." The writer of the "lesson" then advises the readers to send to the Methodist Commission on World Peace, 740 Rush Street, Chicago 11, Illinois, for a pamphlet "New Evidence of the Militarization of America." "The cost is only twenty-five cents."

This pamphlet is an outrageous collection of half-truths and smears against all preparation for national defense. Some of the writers of the articles have notorious Red front records, and the pamphlet itself is put out by a leftist outfit, The National Council Against Conscription.

Here is a juicy bit from the opening page of this propaganda booklet:

"A marked trend toward military control over American life and institutions has developed as an aftermath of the second World War. Never before in American history has the military establishment had so much money to spend, so many officers and ex-officers in important civilian government posts, so much influence in the formulation of foreign policy, or such an ambitious publicity department as it does today. Never before have we seen such careful plans being prepared for control of labor and industry, nor such widespread influence exercised in the field of public and higher education as is true now."

Of course, no mention is made of the necessity for adequate preparedness, or the formulating of plans ahead of time so as to counter a surprise attack, such as the one which came at Pearl Harbor. No mention is made of the fact that we face a new type of enemy, World Communism, which strikes without warning, and then it is too late to prepare. Why this strange silence on the part of these great pleaders

for "peace"? Look up their records over the years and one will discover why. Their sympathies lie in another direction!

All of these pacifist organizations are interlocked with one another. A new one pops up frequently, but the same names are to be found directing the programs. Their publications are recommended by each other on the back and inside covers of their prolific pamphlets. Names like Charles F. Boss, Jr., former head of the Methodist Board of World Peace; Abraham J. Muste, grand old Commie front-joiner and advocate of evading the draft; Muriel Lester, convert to Mahatma Gandhi, imprisoned by the British government for trying to sabotage the British defense plans, and post-war propagandist for Red China; Victor Reuther, who with brother Walter studied strike tactics in the Soviet Union and wrote the famous letter ending, "Carry on the fight for a Soviet America!"; Dr. Harold A. Bosley; Dr. Henry Hitt Crane; George A. Buttrick; E. Stanley Jones; appear over and over again in a long parade of so-called "peace" outfits. Actually they are propaganda units for destroying national defense, damaging the morale of men in the Armed Forces, and promoting world government.

The chief missionary for this new doctrine is a disciple of the late Mahatma Gandhi, one Dr. E. Stanley Jones, popular evangelist (?), silver tongued orator and darling of the modern social gospellers. Jones has had very nice things to say about the Soviet economic system even while he was parading around the country as an evangelist under the official auspices of the Federal Council of Churches Department of Evangelism, speaking in public auditoriums, on university campuses, town halls, forums, etc.

The thinking of Dr. Jones is best revealed in his book, "Mahatma Gandhi" (Abingdon-Cokesbury Press—Methodist), published in 1948. Jones admits that after going to India as a Methodist missionary and clashing with Gandhi for over 30 years, "in the end he had conquered me." Here is a supreme case of missionary work in reverse order. Instead of converting the heathen, the heathen converted him!

Dr. Jones admits that Gandhi would not accept the person of Christ nor the authority of the Bible. But, that didn't make any difference! Dr. Jones says that Gandhi was a "natural Christian" rather than an "orthodox" one!

Why was Gandhi a "natural Christian?" Dr. Jones tells us why. Gandhi believed in sitting down in the streets with his followers in non-violent resistance (Satyagraha in the Hindu) against the British government, even if the government forces rolled over them or put them in jail. This is Christianity in action, a la E. Stanley Jones.

Jones tells us on page 75 of his book that one day, before coming back to the United States on a trip, he went to see Gandhi and asked the cow worshipper how "we should live this Christian life?" The "we" is us in the U.S.A.! Gandhi couldn't give Jones an answer so Jones told him that if he, Gandhi, would come to the United States and organize the population against the government's military preparedness program, a non-violent resistance campaign, then he, Gandhi, could have a world kingdom for his reward. Where Dr. Jones got the authority to make such an offer no one knows, but this is the same thing which Satan offered Christ on the Mount of Temptation and Christ refused—the kingdoms of the world!

Finally, Dr. Jones reaches the climax in his last chapter, pages 149 through 160. He tells us that there is no need to go to war to right wrongs. We must use Gandhi's way. We must sit down in the streets without resisting when the

invader attacks us. He will throw us in jail but he will soon get tired of building jails for there will be so many of us. Jones says that some of us would be butchered if Russia, "to take the extreme case" (why extreme?), should invade and conquer us. But, triumphs Dr. Jones, at the end of five years Russia would get tired of butchering us and throw up the sponge; For, "There is something in the human heart that recoils at continuously butchering the non-violent resisters."

Since 1917 they have been butchering. When, Dr. Jones, will they "get tired"?

On the last page he tells us that Christ was good enough for the first century, but that God is engaged in a poker game, world-wide, now and that Gandhi is His trump card for the 20th Century!

So, a Hindu cow-worshipper, who rejects the Christianity of the Bible, is the new hero of the pacifists who like to refer to themselves as "Christians"!

This is the teaching which is infiltrating thousands of churches, young peoples conferences and camps, publications, and pulpits.

Thousands of pages of evidence are at hand to show how this is being carried out throughout our country. Here are several specific examples:

THE CHURCH PEACE MISSION

513 West 166th Street
New York 32, N. Y.

Publishes an Affirmation and Appeal: "We appeal to individual Christians to refuse to make the weapons of war . . . support the use of the methods of reconciliation and non-violent action in situations of conflict."

(This means no people on the production lines to turn out tools for our soldiers!)

Do we hear the Soviets laughing?

This "appeal" was signed by Harold A. Bosley, E. Stanley Jones, Henry Hitt Crane, Abraham J. Muste and a list of Methodist preachers and theology professors. The appeal calls for outright refusal to serve in the Armed Forces!

THE FELLOWSHIP OF RECONCILIATION

21 Audubon Avenue
New York, N. Y.

Publishes pamphlets and booklets by the bushel such as one on "HOW TO BECOME A CONSCIENTIOUS OBJECTOR." Chicago address: 740 Rush St., same as Methodist Commission on World Peace. Among the advisers' names: Harold A. Bosley.

"A CREATIVE APPROACH TOWARD PEACE"

Under Auspices of the Church Peace Mission
Conference held in Columbus, Ohio, December 7, 1950, University Methodist Church.

3½ by 5 inch picture on front of program: Harold A. Bosley, First Methodist Church, Evanston, Illinois

For some unknown reason Mr. Bosley did not show up at the last minute so a ready substitute was found to address the assorted gathering of Youth Leaders, professors, preachers, social workers, etc. None other than Abraham J. Muste, draft-dodging advocate and Chairman of the newly founded American Forum for Socialist Education. (See June 1957 NEWS AND VIEWS for full story) in which Communists, Fellow Travellers and Socialists are uniting to form a new front movement.

What did Mr. Muste (Rev.) tell these youth leaders? Here are some excerpts from his address—he made several during the afternoon and evening:

Morning Session, "The Philosophy of Christian Pacifism":

"People are inclined to believe or to identify the nation or state with orderly society. Most people think if the United States were threatened or invaded, people would be assaulted, women would be raped, and there would be no orderly society. This is an illusion. Is life less orderly in Denmark than in great nation-like Russia? Orderly society goes on just the same whether the country is a democracy, socialist, fascist or communist."

"It is the United States who is in Korea. What if the Chinese were in Meico? These Americans do get around! The United States represents expansionism. It is because of the United States that Russia is where she is today."

"If the Japs, Nazis or Communists had first made the atom bomb, we would have said, 'It is just like them.' But we didn't under circumstances where we didn't need it to win the war. Now it is evil for the Russians to do it. This shows the struggle for our naked power. Such a totalitarian state as the U.S. trying to usurp the power of God!"

Afternoon Session: "A Christian Pacifist Looks at War Tensions." A. J. Muste:

"If the Russians should take over this country there would not be any noticeable change here. We could meet them with friendship. I would not fight to defend America; although my son was in the Navy in the last war. These conscripted Christ were put in prison during the last war, but they were God rather than men."

CHURCH AND WAR CONFERENCE HELD IN DETROIT May 1950

500 Delegates from 13 Denominations Attended.

Detroit Free Press for 12 May 1950 reveals resolutions passed calling for Gandhi-like demonstrations. Asked Christians to stay out of war plants and shipyards and to refuse military service. Urged ministers to help "friend and foe alike" and stop supplying Chaplains for the armed forces. Among those manning the conference: Norman Thomas, Abraham J. Muste, Dr. George A. Buttrick, etc., etc. President of meeting—Dr. Henry Hitt Crane's Central Methodist Church!

PASTOR TO DISCUSS WAR AND PEACE

(Chicago Daily News, Thurs., April 30, 1953)
Where: First Baptist Church, Evanston, Illinois
Auspices: Fellowship of Reconciliation
Speaker: Dr. Henry Hitt Crane, Methodist

STATEWIDE YOUTH CONFERENCE

Southern Hotel, Columbus, Ohio
April 29 and 30, 1950

Attending: Representatives of youth organizations from 83 Ohio counties, including 4-H Clubs and Future Farmers of America

Main Speaker: Mr. Gene Sharp, Conscientious Objector, and President of Ohio Youth Council of the Ohio Council of Churches

Topic: Youth Looks To The Future

Excerpts from Speech:

"Difference in wealth is not justice. Private profit is not justice. What is the solution for war? Our solution for war must be Love, as practised by Gandhi. We must adopt love, non-violence, as it is called. Help China, the Soviet, South America! We love all people. We must not compromise. Should our government policy not change, what can we do? We obey our conscience. That means civil disobedience, as it is called—but we will be obeying a higher law for the Brotherhood of man. Gandhi said he must continue to argue until he had converted his opponents."

The Marine Corps has done its duty in regard to Peter Green, Methodist youth of Evanston, Illinois. The question yet unanswered: Who was working on Pvt. Green between the time he voluntarily enlisted in the United States Marine Corps and the time he refused to accept his rifle?

News and Views

Eternal Vigilance Is Forever The Price Of Freedom

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Vol. 20, No. 8

Wheaton, Illinois

August, 1957

IT'S TIME TO RETURN TO THE FUNDAMENTALS

Many of us have seen the famous advertising sign which depicts a globe of the earth, a paint can tipped up on edge, red paint pouring out on top of the world, and then descending in great drops until the words in the blazing lights spring out—"Cover the Earth."

That is the picture of the world in which you and I live today. We are seeing Red and it is not a figment of the imagination nor a particular species of fish as some would have us believe!

There is at large today, and sweeping over the world, an ideology which is gaining ground steadily and subverting not just small groups of individuals but entire governments and millions of people at a fast rate of speed.

It is the ugly Red figure of Communism or rightfully known as totalitarianism. This monster has had a steady growth ever since its founder the Pixilated Prophet, Karl Mordechai—familiarily known as Marx—proclaimed himself to be a 19th-Century Moses to lead the world-at-large into the Golden Age of Utopia.

This man had a hatred for free enterprise in any form, mainly because he, himself, hated work, believed the world owed him a living, borrowed and stole most of his life, and considered himself to be the social superior of the down-trodden he championed, although unable even to write legibly or provide for his starving family.

His was a parasitic philosophy of life which has been handed down to his present day followers in various forms and clever disguises.

The United States stands today as the last citadel of freedom and the last fortress of private enterprise and thrift in the world. Forces are at work from without and within to overthrow the system that has made our country the greatest nation on the face of the earth. Some of these forces have assumed strange shapes and have adopted clever disguises but behind them all looms the ugly spectre of the Pixilated Prophet.

Some of these disguises are the least suspected, the reason being that Communism cannot use the same tactics in the nation which has the highest standard of living in the world as it can in foreign countries where education and living are on a low level.

Let's get away from the idea that the Commie is the old bearded gent who, standing on the soap box down on the corner of Bug House Square, waves his arms wildly and shouts, "Down with everything." He's not! He may be the one who obtains a position in the U. S. Department of State as a graduate of a major university, high-salaried, belonging to a number of philanthropic foundations, and then turns over to a foreign agent—top secrets of our government. Or perhaps it's the young lady who is well educated, finely dressed, and accomplished who obtains a position in the U. S. Justice Department and for the love of a foreign agent, sells out her country for a mess of pottage.

Or again, the highly paid Movie Scenario writer and Director whose esthetic sense and artistic soul leads him to believe that the free enterprise way is all wrong, so he joins up with the local Red Cell and gets his party card.

Many times he has been found on the teaching staff of a well-known university or holding a respected position among the clergy, sounding out such seemingly harmless phrases as: "the brotherhood of man", "siding with the masses against the privileged few", "we misunderstand the Russians", or advocating that we not provide any more money for national defense; urging the President of the United States to scrap all Atom and H-bombs; calling for socialization of medicine and the elimination of the profit motive, which is termed un-Christian.

Our American heritage is a Christian one and one which our forefathers cherished so much in the founding of this nation that they went out to brave the dangers of an uncharted wilderness, savage natives and animals, and dangerous elements with a Bible in one hand and a rifle in the other, in order that we might have what we have today.

That Bible plainly states in the Ten Commandments: "Thou shalt not steal" and "Thou shalt not kill." This guarantees to every man security of person and property. In other words, neither you nor I have the moral or spiritual right to say "because he has more than I have it's my right to take it from him by any manner or means." This was Marx's philosophy. This parasitic concept is abroad in our land today. It is endorsed in high government circles. Call it the Welfare State, Soak the Rich, or \$30.00 every Thursday plan. It's all one and the same thing.

The Constitution of the United States tells us that all men are created equal. That is an eternal verity. But, it does not tell us that all men will use opportunity and initiative to accomplish the same end.

If I were to give \$10,000.00 to one individual and \$10,000.00 to another, and tell them both to use it to better their lives and let me know the results, one will invest wisely and show a profit while the other may wind up at the horse races with every last cent lost gambling on the ponies.

The Constitution of the Soviet Union says, Article II, Chapter I:

"The economic life of the U.S.S.R. is determined and directed by the state national economic plan with the aim of increasing public wealth, of steadily improving the material conditions of the working people and raising their cultural level, of consolidating the independence of the U.S.S.R."

That sounds fine, but while the common man of the Soviet Union, and women, too, are working on the Collectivist farm from early morn until dark for their portion of black bread, bortsch and coffee, the state planners are dining on caviar, sturgeon, beef filets, and vodka, riding in custom-built limousines and raising their own "cultural level" by attendance at nightly performances of the ballet and opera.

Every child born into the Soviet Union is the servant of the state from birth to death. He is told where he may get his education, where he may work, how much money he may make, what kind of home he may live in, and he isn't allowed to express dissatisfaction with State policies. He is not allowed to compete with anyone else in making a living as competition is considered wicked. There are no labor strikes in the U.S.S.R.

The other day I went downstairs to the basement of my home in order to secure a needed article. Suddenly, I noticed a little pile of sawdust on the cement floor. I looked up and became suspicious when I saw a hole about the size of the end of a match stick in one of the 2 x 8 floor joists. I hit the board, which looked perfectly sound, with my fist, and the whole center section fell down at my feet into pieces.

What had happened? Yes—termites, little creatures coming from without and boring silently from within.

The termites are at work on the foundation structure of this nation, boring from within. How? Here is a sample of literature being spread by fifth column agents in North America:

- "Communism is concerned with economic welfare and the accessibility of the goods of life to all men."

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- "It would be an error to consider the Soviet leader a willful man who believes in forcing his ideas upon others."

★ ★ ★

- "These are some of the aspects of Stalin's life which we should understand. Here is a man who was born under the Tsar's tyranny, without any money, coming from the poorest of the poor in the Caucasian Mountains, speaking in a foreign dialect. Yet he studied desperately hard to win honors at graduation. Then he went out to fight for justice for the people, and he finally became dictator of a country embracing one-sixth of the earth's surface. No doubt he has serious faults. He loves power; he may have been ruthless in getting it. But can we go out to serve God and the common people of America as sincerely and courageously as Stalin did for what he believed was best for his people? Let us devote our lives to the unfinished task of making America a country with a serving church, a serving state, and a serving economic order."

★ ★ ★

- "It is almost equally clear that a system in which the main motive of work is competition for selfish gain, regardless of public service rendered is likewise less than Christian."

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- "This competitive individualism has already undergone drastic modification in all lands where it has existed. Indeed an increasing number of informed observers is convinced that it is impossible to return to the old ways or even to retain permanently what is left of capitalism."

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- "In confronting all such problems the man of faith will not be concerned about labels of 'capitalist' or 'Communist', 'reactionary' or 'liberal'. He will be concerned with creating an economic order in which all may share in the goods which all work to produce. With this principle in mind he will study through each problem as it arises and take his stand accordingly."

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- "This Christian ideal calls for hearty support of a planned economic system. . . . It demands that cooperation shall replace competition as a fundamental method."

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- "The churches should stand for social planning and control of the credit and monetary systems and the economic processes."

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- "The Christian conscience can be satisfied nothing less than the complete substitution motives of mutual helpfulness and good will the motive of private gain."

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- "Is it not probable that the greatest event of 20th Century thus far is the Soviet Revolution and all it has meant to human welfare?"

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- "The principle of competition seems to nothing more than a partly conventionalized bodiment of primeval selfishness."

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- "When the Western world was floundering in unjust competitive order. . . . God reached and put his hand on the Russian Communist produce a juster order and to show a recumbent church what it has missed in its gospel."

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Do you know the sources of these quotations? Probably not. They are from material being used in Sunday School and churches of several prominent protestant denominations.

These borers are manufacturing sloppy sob stories about so-called "down-trodden" minorities, manufacturing of and racial conflicts, advocating socialization of medicine, industry and transportation. Calling for us to give away resources so as to remake the economy of the world, condemning our national defense program. Telling us the American Revolution was a mistake; that we should give up sovereignty; join a world state, etc., etc. Praising social nations which want more billions from Capitalistic America to keep their socialistic states from collapsing.

These starry-eyed dreamers actually get into high government circles and advise our leaders on how to bring about a "planned economy" by heaping more and more taxes upon American citizens.

As Americans, we like the free enterprise system. It is time to call a halt to the activities of those who seek to undermine our foundations. For too long a time the toil of laboring people and the savings of business women and men have been diverted to the support of large bureaucratic organizations, both religious and secular, whose perfidious leadership diverts the prestige, influence and money of America to condemn American ways and to laud the twins, Socialism and Communism, which have both proved a failure wherever tried.

Someone has well stated that religion has often been the last refuge for scoundrels. A more modern interpretation could well be that religion has suddenly become a fertile field for exploitation by Marxists.

On July 13, 1953, Manning Johnson, former official of the Communist Party of the U.S.A., appeared as a favorable witness under oath before the Committee On Un-American Activities of the U. S. House of Representatives in New York City during an executive session which was concerned with Communist infiltration of religious groups. Mr. Johnson entered as an exhibit in the official record an article by David Easton which was published in the April-May 1953 edition of a Communist magazine called the Protestant article was entitled *Spirituality and Marx*. In this article Easton maintained that Marxism and a liberal religion are one. By "liberal" he meant a modernistic religion which does away with the historical doctrines of Biblical Christianity and substitutes the Social Gospel program in its place.

There is one particular portion of Mr. Easton's article which explains why so many "liberal" religious leaders in the United States embrace Communist aims and objectives:

"The relation of Marxism to religion will never be understood if we stop with the slogan, 'Religion is the opium of the people'. We should remember that Marx's sallies were primarily against those forms of religion which belittle man and discount his ideal aims. His criticism was a response to 'the categorical imperative to overthrow all conditions in which man is a degraded, servile, neglected, contemptible being.' In one of his letters Marx wrote, bitterly, that after the Greeks the essential dignity of man disappeared from the world. *Historical Christianity* too much emphasized man's worthlessness and the vanity of any effort to change his present estate.

"It is clear that Marx's attack on religion is primarily an attack on supernaturalism or other worldliness (Heaven) which is indifferent to human needs and development. His views are quite in harmony with humanistic and naturalistic philosophies of religion. . . . In this respect, as well as others, *Marxism and democracy and a liberal religious faith are as one.*"

In this significant passage written for the Communist cause is contained the revelation of why Dr. J. B. Matthews wrote the truth in his famous American Mercury article of July 1953 entitled *Reds and Our Churches* which caused a furious storm from one end of the continent to the other, bringing the White House, Senators, and other high government officials into the fray.

Dr. Matthews stated:

"The largest single group supporting the Communist apparatus in the United States today is composed of Protestant clergymen. Since the end of the First Cold War in April, 1948, the Communist Party of this country has placed more and more reliance upon the ranks of the Protestant clergy to provide the party's subversive apparatus with its agents, stooges, dupes, front men, and fellow-travellers. Clergymen outnumber professors two to one in supporting the Communist-front apparatus of the Kremlin conspiracy."

Dr. Matthews spoke not only as a Protestant, who had been ordained in the Methodist Church and as a returned missionary from the Far East, but also as one who had been in the very middle of the Commie apparatus in this country and had seen with his own eyes men of the cloth who were serving Moscow.

Benjamin Gitlow, former organizer of the Communist Party of the U.S.A. in the year 1919, told this same Congressional Committee which heard Manning Johnson under oath that "it would take several hundred pages of testimony" to detail the extent to which one Protestant denomination, namely, the Methodist Church, had been infiltrated by Communism. No one has ever appeared under oath before this same committee to refute this testimony. Mr. Gitlow made it clear that this did not mean that party members alone did the infiltrating work. He mentioned the stooges, dupes and fellow-travellers, plus religious-front organizations such as the Methodist Federation for Social Action.

But again, some unlearned or naive individual who thinks of all churches and Sunday Schools solely as places to sing uplifting hymns; receive an offering, hear an inspiring prayer or a dissertation on Scripture by the preacher will ask: "But, how can a minister or church leader support Communism when it is the very opposite of Christianity?"

The answer is found in Marx's own writings and in Mr. David Easton's article *Spirituality and Marx*. Just because an individual has the title "Reverend" or "Doctor of Divinity", or because he edits a Sunday School quarterly is no guarantee that he has not in the past, or is not now, supporting Communist objectives.

There was a time in the history of the United States when a majority of men who occupied the pulpit, the seminary chair, or who wrote Christian literature were true to the great fundamentals of the faith. Their emphasis was on Biblical Doctrines, the supernatural, or the divine. The church was a center for spiritual worship; not for book reviews; not for attacks on the late Senator McCarthy; not for lashing the Congressional investigating committees; or, propagandizing for federal aid, socialization of medicine, elimination of the "profit motive," for world government, etc., etc.

There was a time when one could go into the Sunday School class and not pick up an Adult Student Lesson Quarterly and read:

"We must also keep in mind the fact that in one sense a profit represents an unpaid wage. Furthermore, even when profits go to stockholders they go to a small number of people."

And, when one finds that this same "Sunday School" lesson is being printed by the millions of copies and distributed throughout the entire United States for mass brainwashing of unsuspecting Church-goers, he realizes that men like Dr. J. B. Matthews know exactly what they are talking about, even if the truth hurts!

Before any man in the field of religion can embrace the Marxist program he must be a "modernist" or "liberal" in theology first. This does not mean that all "modernists" or "liberals" have been connected with the Communist conspiracy. It simply means that in one hundred cases out of one hundred in which ministers or theologians have been connected with the Communist Conspiracy they have been first of all, liberals, moderns, humanists, or naturalists.

Modernistic theology is based on a materialistic interpretation of Scripture. It excludes belief in the doctrines which were once termed "essential" by great creeds and confessions, such as the Virgin Birth of Christ; that Christ is Very God of Very God, the Substitutionary and Sacrificial Atonement, the Physical Resurrection, the Ascension and the Bodily Return of Christ. Even though many of those creeds and confessions, which are repeated as a matter of form on Sunday mornings, are still in the Articles of Religion, Catechisms, etc., they are not believed by a great host of leaders in the denominations, who rather than defend them have openly ridiculed them in sermon and in book. Why then are they left in the order of Worship? Perhaps, to appease the old-time parishioners who contribute liberally to the church in which they have been raised.

Every one of those historic Protestant confessions maintained that man was incapable of saving himself and that outside or "other world" help was needed. This is Biblical teaching. Easton wrote the truth when he said that this is what Marx attacked. Marx was not against religion, as such, he was against **Biblical religion** which puts the emphasis on the supernatural or divine intervention in the affairs of men. He was all for modern or liberal religion which did away with those things Marx hated and substituted "Social Action" in their place.

A minister who is faithful in proclaiming the "fundamentals" of the Christian Faith will never be found aiding the cause of the Communist conspiracy. The "liberals" despise the word "fundamental" and have tried to give it the connotation of a "dirty word" ever since they have gained the upper hand as "recognized leaders," a mutual admiration society and promotional phrase.

One of the distinguished "fundamentalists" in the United States is Presbyterian layman John Edgar Hoover, Director of the F.B.I. In his article entitled *God or Chaos* (Redbook Magazine, February 1949), in which he details the extent to which Communists have infiltrated the churches of the United States, he says:

"Many Communist fronts have operated under the guise of some church commission or religious body. It is ghastly to see the monster atheism being nourished in the churches which it seeks to destroy. Church leaders can stop this nefarious infiltration by taking vigorous action in the boards and commissions under church supervision. Individual ministers and church members can avoid being hoodwinked if they will stay close to the fundamentals of their faith."

We should not be afraid of an America which is kept enlightened and informed on those forces from without and within which are seeking to destroy us; but we should be fearful lest we become so complacent and lulled into such a state of false security that we become weak from within. We should not be afraid to reveal the truth, even when it hurts our own personal feelings. Blind servitude to a "program" simply because it is sponsored by a religious organization makes friends for the forces of totalitarianism. Dupes can be just as dangerous as saboteurs. *Before anyone can detect error, he must know what the truth is first!*

The crying need in America is for her people to be grounded in the "fundamentals" whether in the Christian Religion, the American Form of Government, or Secular Education.

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Three important questions are invariably asked by members of audiences throughout the United States who attend anti-Communist lectures. These questions need to be asked and answered over and over again until the American public becomes aware of the softening up process which is taking place in our midst today.

QUESTION I:

Why do you think some individuals with a good education, a fine position, and more than the average comforts of life, have embraced Communistic doctrines?

ANSWER:

We have a strange situation in regard to the class of people who embrace Communistic doctrines. Some do it because they *really* believe the teachings of the Marxian philosophy are superior to the Free Enterprise System. Others, however, have become soured against life in general because they have not been able to attain the high position in life they desire by legitimate means; so, they embrace an immoral system which they think might help them to attain that position eventually. Still, some have a queer quirk of personality. They like things and ideas which run opposite to normal procedures. In other words, there is a spirit of rebellion (revolution) within themselves against accepted moral law and order. One may term them "idealists", "thrill seekers", "dare devils", "different" or whatnot. The main trait is stubborn resistance to anyone or anything which would make their lives conform to routine or lawful standards. A simple example of this type of rebellion is the person who likes to see how often he can run through a red traffic light without getting arrested, although he knows that there is a law on the local statute books which makes it unlawful to do this.

QUESTION II:

Are there really many actual card-carrying members of the Communist Party in the United States?

ANSWER:

No, there are not many card-carrying members of the

Communist Party as such in the United States. Rather, there are many more fellow-travellers, party sympathizers, pinko pseudo-intellecuals, and those who aid and abet the cause of Communist Front organizations. These are the ones who tend to weaken us from within because, while denying party membership, they promote the aims and objectives of the Communist Party and aid the cause of the party far more effectively than an identified member could. Many are pure Socialists at heart; but, you can not separate the two philosophies as Socialism is the initial stage of Communism.

The fellow-travellers, party sympathizers, and just plain dupes outnumber party members by more than 10 to 1. They are in government offices, schools, colleges, labor union newspapers and magazines, radio and television, the legitimate stage, the movies, and in clubs and in churches. They use their offices to reach those who ordinarily would not become indoctrinated with the Red virus except through these media. They delight in taking cracks at those they term "greedy Capitalist Ogres who oppress the masses", "militarists who do not know that the Russians are peaceloving brothers", and a system of government which "caters to the privileged few". These are the real wolves in sheep clothing!

QUESTION III:

Who finances the programs of the Communists?

ANSWER:

Most of the money comes from prominent businessmen and corporations which have amassed fortunes under the Free Enterprise System but who are too busy with their businesses to find out how their contributions are being used. This is the most tragic aspect of the whole Communist conspiracy within our borders! Millions of dollars are being diverted annually into Red channels by business houses and heads of large corporations who will authorize their public relations directors, or "Gimme Fund" chairmen, to write large checks for so-called philanthropic, educational, religious and charitable causes which are never investigated before the checks are disbursed. Many of these organizations have huge headquarters and high-sounding names. They have paid field representatives who travel throughout the length and breadth of the nation, calling on the heads of corporations and foundations, soliciting donations.

What may be a more tragic aspect than the above is the fact that many of these organizations which divert funds for Red causes actually persuade prominent American citizens to serve on their boards of directors, reference committees, and advisory councils. The "directing" and "advising" consists of saying "yes" to a telephone call or flattering letter which requests their august presence on the letterhead.

In other cases these same corporation heads are brought to colleges and universities at commencement time—institutions which harbor Communist-fronters and invite prominent Communist lecturers—by educators who flatter the ego of those invited by awarding them an honorary degree. This is a sure-fire way to get a large financial donation to the institution from the recipient of the degree.

The Communists and their sympathizers have to have MONEY to carry on their programs. Without it, the conspiracy would fold up overnight.

The quickest way to destroy the Red plot in the United States is for contributors to cut off their contributions and withdraw their presence from any organization or group which diverts financial support to the Communist Conspiracy either directly or indirectly!

CORRECTION: In July 1957 issue of NEWS AND VIEWS, page 2, column 2, par. 1, line 5 should read: "me Chicago, May 6, 1937" instead of "1957."

News and Views

Eternal Vigilance Is Forever The Price Of Freedom

Volume 20, No. 9

Wheaton, Illinois

September, 1957

GUILT BY COLLABORATION

Several years ago the government of the State of New York enacted legislation known as the Feinberg Law. The purpose of this law is to weed out Communists from teaching positions in the New York Public School System. From the time this law was first introduced in legislative committee and long after it was passed, the Communist Party, the Red Fellow Travellers and Stooges, and just plain Dupes attacked it from every angle, testing it in the lower courts and carrying their fight to the Supreme Court of the United States.

In March of 1952 Justice Sherman Minton, speaking for the majority on the Supreme Court, which upheld the constitutionality of the Feinberg law, stated:

"One's associates, past and present, as well as one's conduct, may properly be considered in determining fitness and loyalty. . . .

"From time immemorial, one's reputation has been determined in part by the company he keeps. . . .

"We know of no rule, constitutional or otherwise, that prevents the state when determining . . . fitness and loyalty of . . . persons, from considering the organizations and persons with whom they associate."

In passing upon the constitutionality of that part of the Taft-Hartley Law which requires a non-Communist affidavit the Supreme Court said in May 1950, Justice Robert Jackson writing:

"The conspiracy principle has traditionally been employed to protect society against all 'ganging-up' or concerted action in violation of its laws. No term passes that the Court does not sustain convictions based on that doctrine for violations of the anti-trust laws or other statutes. However, there has recently entered the dialectic of politics a cliché used to condemn application of the conspiracy principle to Communists.

"'Guilt by Association' is an epithet frequently used and little explained, except that it is generally accompanied by another slogan, 'guilt is personal.' Of course it is; but personal guilt may be incurred by joining a conspiracy. That act of association makes one responsible for acts of others committed in pursuance of the association."

J. Edgar Hoover, Director of the FBI, testified under oath before the House of Representatives Committee on Un-American Activities, March 26, 1947:

"Fellow travellers and sympathizers can deny party membership but they can never escape the undeniable fact that they have played into Communist hands, thus furthering the Communist cause by playing the role of innocent, glibble, or willful allies."

There are the official statements of the Supreme Court of the United States and the Director of the Federal Bureau of Investigation in regard to individuals who hobnob with Communist organizations and individuals. One associated with Communists in the form of a Fellow Traveller, a Dupe, *willfully or otherwise*, is responsible for his collaboration, and the governments of the Sovereign States or the Federal Government can make rules and regulations to refuse him or her employment on the public payroll.

Since this is the law of the land, why then does the Presbyterian U.S.A. denomination employ people on its payroll who ridicule and smear patriotic and church leaders who believe in upholding these laws and applying them to people who hold positions of authority in church organizations?

There has come to the desk of the Church League of America headquarters some of the most unexplainable correspondence on this subject yet brought to light.

The Chairman of the Anti-Subversive Committee of the American Legion Department of Washington recently read some startling statements in the March 1957 edition of Social Progress, publication of the Department of Social Education and Action (See NEWS AND VIEWS, May 1957) of the Presbyterian Church U.S.A., the northern states branch of Presbyterianism.

Seeking the background for such statements Lawrence Timbers of Seattle, Washington, wrote to the author of the article in question, Miss Margaret E. Kuhn, identified as the Associate Secretary of the Social Education department of the Presbyterian U.S.A. denomination, a very courteous letter.

Miss Kuhn did not bother to answer the letter. Instead she turned it over to one Clifford Earle, identified as "Secretary" of the Social Education and Action department, who wrote Mr. Timbers.

We reproduce here the letter by Mr. Timbers to Margaret Kuhn, and then the reply by one Clifford Earle:

LAWRENCE TIMBERS

315 First Avenue West, Seattle 99, Wash.

March 31, 1957

Miss Margaret E. Kuhn, Associate Secy.
Dept. of Social Education and Action
Social Progress
1009 Sloan Street
Crawfordsville, Indiana

Dear Miss Kuhn:

I read your article "The Walls Come Tumbling Down" in March 1957 Social Progress. It caused me to wonder. You speak of "just a little pressure properly applied" and I wonder if you have come to the conclusion that force can be used to get people to love one another.

Then I note that you recommend the American Civil Liberties Union as an organization, people and especially church members, should join.

And again I wonder if you are aware that House of Representatives Report No. 2290, 71st Congress, 3rd Session, page 56, reads as follows:

"The American Civil Liberties Union is closely affiliated with the communist movement in the United States, and fully 90 per cent of its efforts are on behalf of communists who have come into conflict with the law."

The California 1948 report, page 112, says:

"Applying the same rule to the American Civil Liberties Union, its communist front character is indicated. When the other tests are applied no doubt at all is left in the mind of a reasonable person."

It is possible that you do not accept governmental legislative reports. Then take the "36th Annual Report of the American Civil Liberties Union, July 1, 1955 to June 30, 1956" and check through it. You will find that the organization opposes all restrictions against obscene and indecent literature and movies, it opposes loyalty oaths the teaching of moral and spiritual values, etc.

Do you favor this kind of a program? I will want to discuss your answer with others, who feel as I do, and we shall await your answer with interest.

Very truly yours
Signed (Lawrence Timbers)

PAUL CALVIN PAYNE, *General Secretary*
G. W. RENNEISEN, *Treasurer*

THE BOARD OF CHRISTIAN EDUCATION
of the
PRESBYTERIAN CHURCH in the UNITED STATES of AMERICA

Department of Social Education and Action
830 Witherspoon Building, Philadelphia 7, Pennsylvania

PENNYPACKER 5-6722
April 17, 1957

Mr. Lawrence Timbers -
315 First Avenue West
Seattle 99, Wisconsin

Dear Mr. Timbers:

I have before me your letter of March 31 (received in this office on April 9) addressed to Miss Margaret Kuhn of our Department.

We have every reason to believe that the American Civil Liberties Union is a thoroughly responsible organization, that its national and regional officers are responsible and loyal persons, that its goals are consonant with those of the Presbyterian Church in the United States of America. We shall continue to commend the ACLU to our ministers and churches.

We do not believe that a comment by the Ham Fish Committee of the 71st Congress (in the late 1930's) or by the Tenney Committee of the California Legislature (of the late 1940's) is a suitable index of the responsibility and loyalty of the American Civil Liberties Union in 1957.

As to our church's position on social issues of various kinds, we are guided by the social deliverances of the General Assembly of the Presbyterian Church in U.S.A. Again I say that I do not believe there is a real conflict between our goals as a church and the goals of the ACLU on such questions as obscene literature and loyalty oaths.

If there is further correspondence on this subject would it be possible for you to identify yourself? Are you writing in behalf of an organization? Are you representing a proper judicatory of the Presbyterian Church in the U.S.A.?

Sincerely yours,
(Signed) Clifford Earle
Secretary

CE:lm

Mr. Earle has put the Presbyterian Church on record concerning the American Civil Liberties Union. He says that "its goals are consonant with those of the Presbyterian Church in the United States of America and shall continue to commend the ACLU to our ministers and churches."

He further states: "Again I say that I do not believe there is any real conflict between our goals as a church and the goals of the ACLU on such questions as obscene literature and loyalty oaths."

Not only does Mr. Earle think that the pro-Communist activities of the ACLU are in line with the program of the Presbyterian Church U.S.A., but he also believes that the ACLU's stand on allowing filthy and smutty publications to be disseminated freely is okay as well. He puts himself and the church on record as opposing the two historic decisions of the Supreme Court of the United States which upheld the Feinberg Law and the Taft-Hartley Law in regard to loyalty oaths.

If a leader of the Presbyterian Church U.S.A., or any other major denomination which purports to be Christian, had made such a statement on the official stationery of the Church twenty years ago there is strong evidence that he would have been tried by an ecclesiastical court, found guilty and been deposed from the church. Not so now. Things have changed! We are living in the "liberal" and "enlightened" age when Christian standards and doctrines have been tossed onto the trash heap and the rule of "anybody goes" has been substituted.

Let us look at the record of the outfit which Mr. Earle of the Presbyterian U.S.A. Department of Social Education and Action says has "goals consonant with those of the Presbyterian Church in the United States of America."

THE AMERICAN CIVIL LIBERTIES UNION AND ITS ACTIVITIES

● In 1919 the New York State Government appointed a joint legislative committee to investigate seditious activities within the state, known as the Lusk Committee because of the fact that State Senator Clayton R. Lusk was the chairman. Special counsel for the committee consisted of Attorney General Charles D. Newton; Samuel A. Burger, Deputy Attorney General; Archibald E. Stevenson, Associate Attorney General; and Frederick R. Rich, Special Deputy Attorney General. The Committee's investigators were in charge of the Finch, formerly of the Bureau of Investigation, U. S. Department of Justice.

● In 1920 this New York Government Committee published a monumental report in four parts of approximately 5,000 pages. Chapter 8 of Volume I dealt with the subject "Development of American League to Limit Rearmament."

December 18, 1914, into the American Civil Liberties Union, January 1920."

This chapter deals with the effort to sabotage the U. S. war effort from 1914 until the end of the war, including the actions of members of this organization to get young men to resist military service.

● The Congress of the United States passed the Espionage and Espionage Bills, which made it a Federal offense to incite young men not to register for military service, or to engage in spying for the enemies of this country. The American Union against Militarism withdrew from the field of activity because of these laws, leaving the field in the hands of its branch offices which were organized under the name of Civil Liberties Bureaus.

● The director of the Civil Liberties Bureaus was one Roger N. Baldwin. Under Mr. Baldwin's leadership young men were encouraged to register as conscientious objectors; people were urged to assist in any radical movement calculated to obstruct the prosecution of the war, as evidenced by the Bureau's activities in collecting facts for the I.W.W. defense; to furnish attorneys for conscientious objectors and persons prosecuted for violation of the Espionage Act; to "bore from within" in churches, religious organizations, women's clubs, labor groups, etc., in order to spread radical ideas, and propaganda sympathetic to conscientious objectors. Norman Thomas, head of the Socialist Party, gave sworn testimony to the fact that Baldwin was "a philosophical anarchist." Baldwin was convicted as a draft evader and sentenced to the Essex County Jail in 1918.

● Baldwin, in subsequent years, after the Communist Party was formed in the United States in 1919 and it began to organize "front organizations" throughout the country, joined a long list of these Red satellite organizations numbering more than twenty. Among the members of the Executive and National Committees of the A.C.L.U. were members of the Communist Party such as Dr. Harry F. Ward, Elizabeth Gurley Flynn, William Z Foster, and a host of Communist-front joiners whose records of pro-Communist activity would fill volumes.

● On a letterhead dated November 5, 1951, the American Civil Liberties Union, with the address of 170 Fifth Avenue, New York 10, N. Y., listed Roger N. Baldwin as chairman, National Committee, with a long column of names under "Board of Directors" and "National Committee," among which are some of the most notorious Communist-front joiners of the country, including the Reverend Abraham J. Muste, who has just assumed a position as chairman of the new coalition of Communists and Socialists known as "The American Forum for Socialist Education" (see NEWS AND VIEWS June 1957). The news of this organization was announced to the world by the major press services of the United States from New York on May 12, 1957.

● The Counter Subversive Section of the National Americanism Commission of the American Legion issued in 1954 a volume of 62 pages listing the Communist-front activities of 32 officers and committee members of the American Civil Liberties Union. Every American, and especially members of the Presbyterian U.S.A. denomination, ought to send for a copy of this documentation to the National Americanism Commission, the American Legion, Indianapolis, Indiana. (Price \$1.00 per copy.)

● The Special Committee of the U. S. House of Representatives, 71st Congress, published a report on the A.C.L.U. January 17, 1931:

"The American Civil Liberties Union is closely affiliated with the communist movement in the United States, and fully 90 per cent of its effort is in behalf of Communists who have come into conflict with the law. It claims to stand for free speech, free press, free assembly; but it is quite apparent that the main function of the ACLU is to attempt to protect the communists in their advocacy of force and violence to overthrow the Government, replacing the American flag by a red flag and erecting a Soviet Government in the place of the Republican form of government guaranteed by the Federal Constitution. Roger N. Baldwin, its guiding spirit, makes no attempt to hide his friendship for the communists and their principles. He was formerly a member of the I.W.W. and served a term in prison as a draft dodger during the war . . . Testifying on force and violence, murder, etc., the following is quoted:

"The Chairman: Does your organization uphold the right of a citizen or alien—it does not make any difference which—to advocate murder?

Mr. Baldwin: Yes.

The Chairman: Or, assassination?

Mr. Baldwin: Yes.

The Chairman: Does your organization uphold the right of an American citizen to advocate force and violence for the overthrow of the Government?

Mr. Baldwin: Certainly, insofar as mere advocacy is concerned.

The Chairman: Does it uphold the right of an alien in this country to urge the overthrow of the government by force and violence?

Mr. Baldwin: Sure; certainly. It is the healthiest kind of a thing for the country . . ."

● On the afternoon of Wednesday, September 6, 1939, Earl Browder, then General Secretary of the Communist Party of the United States, and a member of the Executive Committee of the Communist International, told a Special House Committee that the Communists, themselves, know the ACLU to be a transmission belt for communist propaganda. This is from the record:

"Mr. Browder: Transmission belts refer entirely to the Communists' approach to the problems of reaching the masses. Transmission belts mean having Communists work among the masses in the varying organizations. . .

Mr. Thomas: How about the Lawyers Guild?

Mr. Browder: Yes, they are one of the organizations (i.e., transmission belt.)

Mr. Thomas: And the American Students Union?

Mr. Browder: Yes.

Mr. Thomas: And the National Negro Congress . . . The World Youth Congress . . . The Southern Conference for Human Welfare . . . The Negro Youth Congress . . . The Consumers' National Federation . . .

Mr. Browder: Yes.

Mr. Thomas: And the AMERICAN CIVIL LIBERTIES UNION?

Mr. Browder: Yes . . ." (Emphasis, ours)."

● The A.C.L.U., while purporting to be defending so called "civil rights," very rarely rushes to the defense of someone who is fighting the battle against the Communists and whose "civil liberties" are suddenly put in jeopardy. However, it has been estimated that the Union's efforts devoted to the cause of Communists' "civil liberties" have run as high as 90%. Roger Baldwin wrote an article for the Red propaganda organ entitled, *Soviet Russia Today*, which may contain the key to the affinity of the A.C.L.U. for protecting Communists "civil rights":

"Those of us who champion civil liberties in the United States and who at the same time support the proletarian dictatorship of the Soviet Union are charged with inconsistency and insincerity. . . If I aid the reactionaries to get free speech now and then, if I go outside the class struggle to fight censorship, it is only because those liberties help to create a more hospitable atmosphere for working class liberties. *The class struggle is the central conflict of the world; all others are incidental. When that power of the working class is once achieved, as it has been only in the Soviet Union, I am for maintaining it by any means whatsoever.*" (Italics Baldwin's.)

● Harold Lord Varney, distinguished author, summarized the recent activities and pronouncements of the A.C.L.U. in an excellent article entitled, *Where Is the "Liberty" in Civil Liberties?* in the American Mercury January 1956 issue. Mr. Varney wrote that "virtually all of the heavily publicized current activities of the A.C.L.U. are pointed toward the discredit and frustration of the anti-Communists, and of the Anti-Communist policies of the Federal Government. Let us cite a few, among many, of the recent A.C.L.U. achievements in baiting the anti-Communists:

1. Pressured the Army to discontinue the circulation of the pamphlet, *How To Spot a Communist*, among Army personnel.

2. Took legal action, together with the Red International Workers Order, to quash the Gwinn Amendment requiring loyalty oaths by tenants in U. S.-aided housing projects.

3. Protested successfully to the FOA against the order requiring security clearance for Americans serving overseas under contract as technical aid experts.

4. Protested to the Department of Commerce against the setting up of the Office of Strategic Information to stop the disclosure to Russia of strategic unclassified data.

5. Demanded that the Federal Communications Commission withhold licenses from radio and TV stations which discharged or refused to employ artists with pro-Communist records.

6. Demanded that Secretary Dulles withdraw his order banning books by pro-Communist authors from overseas USIA libraries.

7. Protested to the United Nations against the dismissal of 20 American UN employees against whom there was evidence of pro-Communist associations or activity.

8. Spearheaded the stop - McCarthy drive of 1954, and the attempted McCarthy censure move of the same year.

9. Actively opposed the enactment of the Internal Security Act (McCarran Act) of 1952.

10. Following the conviction of the 1 top Communists under the Smith Act, issue a 40-page statement demanding repeal of the Act.

11. Issued a 16-page pamphlet denouncing internal policies in the American Federation of Labor at a time when the Federation was leading an international fight to drive the Communists out of the labor movement.

12. Issued a protest against the discharge of teachers with Communist record from their teaching posts.

13. Issued a statement to the President demanding the abolition of the Federal loyalty program.

There we have a summary of the unmistakable path which the A.C.L.U. has followed since its inception. Posing as a knight in shining armor to protect the "liberties" of the down-trodden and oppressed, it has acted as a "transmission belt" for Communist propaganda stated in House of Representatives Sub-Committee Report for January 17, 1931.

Is Mr. Clifford Earle, Secretary of the Department of Social Education and Action of the Presbyterian U Church, guilty of using his position in that church to promote the activities of an organization whose history definitely proves that it has been working *against* the Church and the American Republic and in the best interests of the world-wide Communist conspiracy?

The same "minority technique" of control and use of church organization to promote left-wing propaganda, cited by Herbert A. Philbrick in his testimony to the House, and his subsequent articles, is being used by a coterie of arrogant self-styled liberal religionists who have more conception of the message and mission of the Church than a Hottentot in darkest heathendom!

Every member of the Armed Forces of the United States and those who hold positions in the U. S. Government, submit detailed information on their entire lives, from time they were in the first grade in school to the present including a listing of all organizations with which they have been associated, before they can receive a clearance to handle classified documents. No one who has been associated with any of the organizations listed by the Attorney General of the United States as subversive, can be employed by the Government or handle material which has to do with the security of the United States.

Under Federal and State laws we may be able to keep out of the hands of collaborationists with Communist causes out of Government positions which are supported by public tax money. How are you going to keep them out of and clean them out of positions in powerful opinion-molding religious groups which can use tax-exempt money to promote the destruction of the Church and the Government?

The only answer seems to be:

BY EDUCATING THE LAYMEN WHO PAY THE BILLS AND DO NOT KNOW THAT THEIR MONEY IS BEING USED FOR THEIR OWN DESTRUCTION.

News and Views

Eternal Vigilance Is Forever The Price Of Freedom

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AND THEY CALL THIS "BROTHERHOOD"

The Adult Student Sunday School Quarterly of the Methodist Church for October 1957 contains one of the most vicious examples of how current Communist propaganda has infiltrated religious publications which has yet been brought to light. Hiding behind the front of "Peacemaking" is found in this publication, which goes to millions of churchgoers, the current Red line found in all the Communist organs.

This so-called Sunday School material is written by one D. F. Fleming, identified as "research professor of political science at Vanderbilt University, in Nashville, Tennessee. He is the author of several books." It is published by the General Board of Education of The Methodist Church and printed by the Methodist Publishing House in Nashville.

One can only wonder, after reading this Red propaganda, if Professor Fleming is teaching the same stuff to his political science students in Vanderbilt!

It is the Communist line through and through—Peaceful Co-existence and a negotiated peace with the Reds—as the only hope of the world's salvation. It is the United States who is made to be the worse of the two nations. The author states:

"IN THE EFFORT to contain communism we have encircled the Soviet Union and China with armed bases from Japan around Eurasia to Norway."

This is almost verbatim what the Communist publications and diplomats have accused us of doing. The conclusion then is that since we have ringed Russia with these bases, which threaten her security, then Russia must gear her war production and direct her policy toward dissolving that ring which threatens her. In other words, the Soviet Union, it is implied, is acting in self-defense!

Notice that the professor does not even qualify the word "China" with either "Red" or "Communist." He simply refers to it as "China," and he is talking about the mainland, which is "Red China." There are two Chinas. The Communists will not recognize the Formosan Free China.

Here are the main points of the "Sunday School Article" which the author makes:

1. "No knowledgeable person now speaks of China as a Soviet satellite."

Comment: Persons who disagree with this statement are not in the "know." This is the same line which the Acheson-Truman State Department tried to promote after all of Free China had fallen to the Communists. They were not being directed by Moscow, controlled by Moscow; they were just poor farmers revolting against a corrupt government! Intelligence reports of the United States Government show otherwise.

Our Government speaks of the "China" which he is writing about as "Red China" or "Communist China." Why does he say simply "China"? Could it be because the Methodist Church leaders in Communist China excommunicated Generalissimo and Madame Chiang Kai Shek, real Bible-believing Christians, from the Methodist Church, and will not now recognize the Free China which they head?

2. "In the Soviet Union itself the police state is well in the background."

Comment: Where does this man get his information? Does he have a top-secret line to the inside of the Kremlin? The Communist propagandists, including their Red religious leaders, have been trying to convince the world that all is now sweetness and light inside the Soviet Union and that there are no more purges, imprisonments in Siberia, slave labor camps, etc. The ruthlessness of the Soviet butchers has never been more graphically demonstrated than in the crushing of the Hungarian Freedom Fighters revolt. Does this man ever look at the photos of such events in Life Magazine and in the daily press, or is all of this "Fascist propaganda"? Even so, if that were true of the daily press, sworn testimony before Congressional committees and U. S. Intelligence reports do not lie. What has happened to the Red leaders with whom Krushchev and Bulganin disagreed? Why have so many of them disappeared? Does the long arm of the Soviet Secret Police still operate, the OGPU?

3. "Poland has gained a large degree of *real* (italics ours) independence."

Comment: This is what the Communists are trying to sell to the United States in order to obtain more of the American people's tax money to bolster their Red regime. The American Legion in National Convention assembled at Atlantic City, N.J., on September 18, 1957, unanimously passed a resolution calling upon the United States Government to cease sending any foreign aid to Red Poland as it was not going to the Polish people but

to bolster the shaky Communist economy. Riots in Poland have been by groups of Polish citizens because of low wages, poor living conditions, etc. They have not been against Soviet domination of Poland. The Red Army still keeps its divisions in Poland, and the Secret Police hold a death-like grip on the government and people. Is this the "real" independence that Professor Fleming speaks about?

4. "But greater self-government for the Soviet satellites will have to come, as in Poland's case. Even Hungary will eventually achieve it."

Comment: Here is a combination of half-truths, wishful thinking, and prognostication without evidence being offered. The New York Times headline on page one for September 17, 1957 was: "TITO AND GOMULKA BACK SOVIET ARMS". No wonder so many American Senators and Congressmen have been opposed to sending any of our military equipment to Soviet puppets such as Tito and Red Poland's Gomulka!

5. "Hawaii and Alaska are advancing toward statehood despite the dread of added *liberal* (italics ours) votes in the Senate. . . ."

Comments: Since when has it become the custom in Sunday School literature to refer to the Communists as "liberals"? Is this more innocuous phraseology meant to deceive simple souls? The real fear for the past few years in the U. S. Congress has been that because of the heavy Communist vote in Hawaii, led by Harry Bridges, which has tied up shipping, etc., on the island, a Communist might be elected to the United States Congress if Hawaii were given statehood? And further, the Hawaiian State Government might be Communist as well.

6. "The trend toward greater self-rule is world-wide. There follows behind it a sense of *world community*. (Italics ours.) That may save us from the final world war if we can gain enough time."

Comment: Here is the standard solution offered by those who always deny any affinity for Communism. World Government is now given window dressing in the form of other seeming innocuous phrases and euphemisms such as "world community." In order to defeat Communism or stop the Atom or Hydrogen bombs from destroying us we must have world government, trust everybody, love everybody, destroy our nuclear weapons, give up our national defense program, and negotiate peace at any price. The One-Worlders and the Communists are both seeking the same ultimate goal, but by different means. Theirs is a One-World classless society. The Commies want it brought in faster by the force or violence principle, by deceit, subterfuge, etc. The

World Government advocates who are not Commies are willing to take the slower road: by capitulation, pacifism, negotiation, indoctrination, etc. "We have no war," say the latter.

7. "Now, too, the Canadians are hoping that Western Europe will unite and grow strong enough to enable them to lean away from the United States. The hot anger of the Canadians over the repeated efforts of our Internal Security Subcommittee to police the political morals of Canadian citizens will not soon subside. Those efforts resulted in the April suicide of the Canadian ambassador to Egypt: E. Herbert Norman."

Comment: Which and how many "Canadians" is he referring to? It was Lester Pearson and his now discredited liberal government of Canada, which launched a protest at the U. S. State Department and the White House over disclosures made by the U. S. Senate Internal Security Committee, and tried to force the Committee to discontinue its hearings in which it was shown that one Herbert Norman, then serving the Canadian Government in Cairo, was a Communist, consorted with them, and had intimate associations with certain American diplomats. Furthermore, he had been assigned to Counterintelligence, in which position he could conceivably have compromised the security systems of the Western nations. Anyone with such past affiliations is not eligible for a security clearance for any position with the United States government, let alone a job in Counterintelligence. If the Methodist Church wanted to be fair in this presentation by a political science professor it would urge its readers to read the report by the U. S. Senate Internal Security Committee on the Norman affair.

The Methodist Church should also tell its Sunday School pupils that Lester Pearson and his discredited government were thrown out of office by the Canadian people in the election following the unwarranted interference in United States affairs, and a Conservative Government restored to power.

The Methodist Church should also tell its captive audience that SUICIDE is a strange way in which to show innocence. An innocent person is always willing to testify under oath either in a courtroom or before a Congressional Committee because he knows there is nothing to hide and no reason to be dishonest. Mr. Norman decided to jump out of a window in Cairo rather than face the music.

This is nothing more than a brazen attack against the U. S. Internal Security Committee which is charged by the people of the United States with protecting our internal security by ferreting out the enemy in our midst.

The American Legion National Convention on September 18, 1957 unanimously passed a resolution calling upon the same Senate committee to proceed forthwith

with in the investigation of suspected diplomatic personnel including suspected State Department employees, some of whom were closely associated with Dr. Norman.

This is only right and reasonable when we consider the statement by the Secretary of State of the United States, John Foster Dulles, to the American Legion National Convention in Miami, Florida, in October 1955 that the Soviet Union has taken 900 million people into its orbit since the end of World War II. Perhaps we should find out who influences American diplomats when they go to a conference table overseas and vote to give some one's else property away to the Communists without the consent of the property owners! Who makes these policies? Who influences the policy makers? It's long past time to find out, and the Senate and House Committees ought to and must conduct such investigations even if it means that more Herbert Normans will jump out of windows. It is ridiculous to charge the Senate Internal Security Committee with policing "the political morals of Canadian citizens" merely because a Red jumps out of a Cairo window. Perhaps if the Senate Committee and other U. S. agencies had done a little more "police work" we would not have had a Soviet spy ring working in Ottawa, Canada, and securing our atomic energy secrets, such as was revealed by Igor Gouzenko, the Russian Code Clerk who escaped from the Soviet Embassy in that city.

If the Methodist people would rise up in wrath against this sort of vicious propaganda being published by the officials of their church, would stop subsidizing it by putting their money into the offering boxes, and would spend more time reading the sworn testimony given to the U. S. Congressional Committees, then the officials responsible for issuing such propaganda would be either forced to withdraw or be tossed out of the church!

8. "IN THE EFFORT to contain communism we have encircled the Soviet Union and China with armed bases from Japan around Eurasia to Norway."

Comment: The Communist line: The United States is the real aggressor!

9. "The United States is engaged in the first arms race has ever been in, and it will almost certainly be the last."

Comment: The first half of the sentence is untrue and the latter half is pure speculation. Because of the fact that we were not adequately prepared on December 7, 1941, our enemies took advantage of us and destroyed our Hawaiian Pacific Defenses, Wake, Guam, Manila, etc. Under the soil of Pearl Harbor today lie the bodies of 3800 American men as an eternal testimony to unpreparedness.

Because the Japs were stupid in their strategy and did not follow up the successful attack on the Hawaiian Islands with invasion, and subsequent invasion of the Pacific Coast, which also was largely undefended, we were given precious time to engage in an "arms race." Thank God for it! We raced against time, and we raced against Japanese, German and Italian arms.

After Pearl Harbor we said that never again would we let our guard down. Our great military leaders have tried to keep that promise to the American people despite all the hordes of pacifists, appeasers, "be kind to Communists," and "trust Russia" exponents. The military commanders have long memories. Oftentimes, politicians and preachers do not have such. But politicians and preachers, in the main, do not fight wars when the country needs defending. The military men must. The Defense Department has often had to "fight" political demagogues who are egged on by liberal preachers who appeal to the people to adopt the tactics of Mahatma Gandhi and "write your Congressmen" to oppose appropriations for the Air Force, the Army, the Navy and the Marine Corps.

When a Professor of Political Science tries to tell a church audience what will happen in the field of military strategy he is posing as an Intelligence Officer, which he is not. He should stick to his field of an "uncertain science"!

10. "History tells us that the final arms race will go on until both the tensions and the costs become unbearable and an 'incident' or a false alarm touches off the end of Western Civilization."

Comment: Question 1: *What history?* Page and paragraph, please, Mr. Professor! Question 2: *What is going to happen to Eastern Civilization?* Question 3: *Could it be possible that some historian or history book has tipped you off that the Soviet Union is going to defeat us, but the Communists are going to survive and rule the World?*

I think that you should submit your findings to the FBI, the Defense Department, the Central Intelligence Agency, the White House, the State Department, the Congressional Committees, for they would, without a doubt, be interested in such data. Please identify your *historical* source, or could it be an *hysterical* source instead?

11. "FROM THIS PITIFUL FATE (referring to the above) there is only one way out. That is to negotiate peace."

Comment: There you have it! Scare the Sunday School Students to death by telling them the only alternative to total destruction of the West is to sit down with the Reds and talk "peace." One can only cry

aloud with the Apostle John on the Isle of Patmos: "How long, O Lord, How Long!" How long do we have to endure such propaganda in the name of religion? The United States and the Western Nations have been talking "peace" with the Communists since the end of World War II, all through Korea and afterwards, with what results? We have almost gone the full concession last mile with the Soviets. We have been scorned, ridiculed, viciously attacked and misquoted in their controlled press, over their radio and television, and their agents in this country have gone right on undermining our internal security. "Childe" Harold (A National Council of Churches favorite) goes as a "peace" messenger to London and sits down with the Kremlin Butchers, while living in a 12-bedroom palace and some of the British Queen's own servants to boot. The American wage earner is asked to finance this glorious expedition by willingly forking over his tax dollars. Harold smilingly issues frequent communiques of the wonderful "peaceful" atmosphere around the conference table, of the great progress — greater than ever before — made with the Communists toward world "peace." Even when our own Secretary of State sadly tells the Nation that the conference is a failure, Harold Stassen beams from ear to ear and exudes success as he refuses to accept reality or the facts concerning Communist aims and objectives. Like so many political science professors and "liberal" church leaders he has failed to understand what the great prophet of God meant when he asked and answered the question within the question:

**"CAN TWO WALK TOGETHER,
EXCEPT THEY BE AGREED?"**

Amos 3:3

All of history since 1848 shows that the Communists have but one objective and that is complete subjugation of the world by them. They have often changed their strategy and tactics but never their final objective. This is a basic law in their training courses. Why will so many of those in opinion-moulding positions not recognize this?

The Apostle Paul, writing in his letter to the Ephesian Church, said:

"Have no fellowship with the unfruitful works of darkness, but rather reprove (*expose* in the Greek) them."
(Ephesians 5.11)

The word "no" is not modifiable by "some," "a little," or "part."

12. "Germany can be united only if it is neutral."

Comment: Here is the out-and-out Communist line. Western Germany now provides the major defense in Western Europe, under the present re-armament program,

against a Communist westward advance. The Reds want Germany disarmed; they can march to the English Channel when their timetable calls for it. Our own Government sees this. That is why we are helping Western Germany rearm. Germany can only be united if the Communists are eliminated from the soil.

13. "We do not like that; but we cannot prevent more than we can hold Formosa and other Chinese islands indefinitely against the growing power of China in a far-off locality."

Comment: Again the straight Communist line promulgated through Sunday School literature. How does Fleming know "we cannot prevent it"? Here is the present line for turning the off-shore islands over to Red China along with the Nationalist-held island of Formosa, which is the seat of Free China. That is one of the major objectives in the Communist platform for 1957-58. Notice once again that the writer does not refer to China as "Red" China. He simply calls it "China" while referring to Free China as "Formosa." This is the exact thing the Communists do in all their publications and speeches.

14. "Nor can we organize the Middle East against the Soviet Union on her own doorstep."

Comment: Take particular notice of how this is phrased. Instead of telling us that we cannot help the Middle East to defend itself against a possible Soviet attack, we are made to think that it is the Middle East which is organizing against Russia; that this is Russia's doing and we should mind our own business. Does this so-called professor of political science know that over 50 per cent of the proven world's oil supply lies underground in the Middle East and that the nation which controls that would control any future world war? Does he know that Suez is the strategic gateway to the Middle East and Far East from the West and that Allied Fleets could be bottled up in the Mediterranean if the Soviet should take control of this? The U.S.S.R. does not want us to organize the Middle East defenses either. This professor is helping her in the present campaign!

15. "We shall also have to stop quaking in our boots as a few Communist microbes (*italics ours*) destroy the body of the mightiest nation on this planet."

Comment: J. Edgar Hoover says they are not a few but many, and constitute in the year 1957 the greatest danger to our internal security. The hundreds of thousand pages of sworn testimony given to the FBI, the Committees of the House of Representatives, and of the U. S. Senate of the State Legislative Committees

Intelligence arms of the Services, the patriotic organizations, and all other security forces all attest to the great threat of the Communist conspiracy to our nation.

What makes this writer an authority for lightly dismissing this gigantic conspiracy as "a few communist microbes"?

16. "If we are to survive in the nuclear age, we are obliged to stop hating and fearing the Russians and Chinese as a steady diet at least—and really make them our friends."

"It will pay us well, for example, to speak to the Chinese before they decide not to recognize us."

Comment: This is Communist propaganda in all of its cleverness, submitted for consumption by readers and listeners who do not have the ability to evaluate what they are reading or hearing. Let's dissect it:

1. There is no evidence that Americans "hate" the Russian and Chinese people. The people of both nations are not in control of their governments. They have been made slaves and prisoners by ruthless power-mad despots who hold them in bondage by means of tyranny, terror, secret police and armed forces. All Americans feel sorry for the Russian and Chinese people who are forced to live under these conditions.

2. We would be friendly with these people, but we cannot reach them because their leaders will not allow us. We cannot move into their countries and start handing out good things to eat, clothing, houses, etc. We have to deal with the ruthless powers in charge. Every cent or commodity we send into those countries must go through the hands of the oppressors, with the result that it does not get to the "people." Why should the oppressors fatten the ones they are oppressing when they can appropriate these gifts for themselves? Only the naive and ignorant can believe that foreign aid to Communist-controlled countries reaches the oppressed people of those countries.

How would Professor Fleming advocate that we extend our friendship to the masses held in bondage? By sitting down with their leaders in Geneva, for example, and toasting them in Champagne or Vodka? Or, giving their leaders exchange banquets in villas and chateaus with tables laden with the finest of foods? Or, perhaps, having our leader sit with their oppressors for the benefit of the cameramen, some of whom are from the Iron Curtain countries, and who will reproduce these "buddy-buddy" pictures by the thousands for plastering on the walls of the prisons and

slave labor camps? This could surely be a morale-raising and friendly device! If history teaches anything at all, it teaches that the best way to win the friendship of an enslaved people is to help them to overthrow their oppressors. If the professor would start at that point then we would be getting somewhere. Strange, he didn't suggest it!

3. The second statement is more Communist propaganda for the recognition of the Red Chinese government. Notice again, they are referred to simply as the "Chinese", not the "Red" Chinese. The Red Chinese government recognizes the fact that the U. S. is very much in existence and wants us to recognize them more than any other thing. Why should we recognize into the community of nations butchers, devils, murderers, torturers, who have shot their way into a ruling position? Let's go one step further: Why should we continue to recognize the Soviet Government or any of her puppet Soviet governments? If we were dealing with the "people" then freedom would stand a chance in those countries; but, as long as we continue to "recognize" their illegal governments then we are not working for the cause of the "people".

17. "The most primitive tribe in blackest Africa knows what is fair and what is not."

Comment: The most primitive tribe in blackest Africa usually practises the worst form of cruelty against their own people and other tribes. They are bound in the darkness of superstition. They are savages and cannibals. Abundant evidence from missionaries and historians show that these people have little sense of right and wrong. That is why we send missionaries to them. The professor in his statement, taken in its context, implies that the savages know better than the civilized nations do what is fair and what it not.

18. "Even making friends with the Soviet and Chinese peoples is not sufficient. We are obliged to go on to organize a functioning world community with them."

Comment: But what does history show? It shows that the leaders of the Communist movement, who are in absolute control of these nations, are a ruthless bunch of liars and international gangsters whose word cannot be trusted, and who will undermine a free nation every time they have a chance. They have opposed the free world in the world debating society: the UN. They are on public record for the atrocities against the Lithuanians, Finns, Poles, Latvians, Estonians, Rumanians, Czechs, Hungarians, Bulgarians, Germans, Greeks, Jews, Koreans, Ameri-

cans, etc., etc., etc. They have vetoed every major plan for world peace. They have slaughtered their own people and turned on each other for advantage. Is this the crowd to sit down with and organize "a functioning world community"?

All of this is presented through a plea for world "brotherhood." "Brotherhood" is the label put on anything which sounds as if it might accomplish unity of all races, creeds, and colors, thus bringing in Utopia on earth. God's plan for the world is left out. The Christian Gospel of Salvation through Christ is neatly and expediently shoved aside, for it might offend those who don't believe. The Church must compromise all its historic doctrinal and Biblical beliefs for the sake of "brotherhood." "Brotherhood" is going to be brought in by conferees sitting around a conference table and repeating often enough: "Peace! It's wonderful!" Evil must co-exist with good. Righteousness must join hands with unrighteousness. Truth must lie down with error. Respectable law-abiding citizens must fellowship and sup with gangsters. Light must dwell with darkness. The Constitution of the United States and National Sovereignty must be scrapped along with our defense system in order to bring in a "World community" or "World citizenship."

In other words, we will defeat communism by out-com-

municizing communism. We will adopt the communist goal, scorn its "methods"! *That is what they are saying in many words.*

We can understand the wild-looking gent on the sox box on the corner of Bug House Square, with a bomb in hand and a six-shooter in the other when he screams such things; but, few there be who can see it when the propaganda and program come through the medium "Sunday School" literature.

You cannot detect error unless you know truth. If the Sunday School pupil does not know what the Bible teaches is the message and mission of the Christian church then he will be in a perfect state to be brainwashed by those who pose as prophets, priests and professors, but are in reality the "wolves in sheep's clothing" which Christ warned of in the 7th Chapter of Matthew and which Paul describes in the 20th Chapter of the Book of Acts.

How long will church people continue to put with this type of propaganda being put out in the guise of Sunday School material by their denominational heads? The answer is simple: Just as long as they are kept from finding out the facts, and just as long as they continue to subsidize the publishing by putting money in the offering boxes!

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The purpose of this Bulletin and all of our other editions is to inform the American people concerning those subversive forces which are methodically penetrating every major phase of our society. Once the American people are informed, they will do something to stop this infiltration. You can help inform them.

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News and Views

Eternal Vigilance Is Forever The Price Of Freedom

Vol. 20, No. 11

Wheaton, Illinois

November, 1957

PROFESSOR FLEMING

In the October issue of NEWS AND VIEWS appeared an analysis of Communist-line propaganda written in the October 1957 *Adult Student Sunday School Quarterly* of the Methodist Church by one D. F. Fleming of Nashville, Tennessee. The Church League of America was not prepared for the over-whelming favorable response which it received from Methodist laymen and ministers, and readers of other denominational affiliations. The League has already gone into a third printing of this issue.

Since the distribution of the October issue the Church League has received additional information on Professor Fleming which makes it an absolute necessity to devote the entire November issue of NEWS AND VIEWS to the record of this man who appears to be the latest authority on world affairs, security, disarmament and so-called "peace" for the Methodist Board of Education which is responsible for the publication of Sunday School and Youth material.

Before presenting D. F. Fleming's record it would be apropos to the present situation to go back for several years and consider a similar propagandist who exercised considerable influence in Methodist circles before being fully exposed by competent writers and Methodist laymen.

Stanley High, a senior editor of Reader's Digest, wrote an article entitled *Methodism's Pink Fringe* which appeared in the February 1950 issue of that magazine. In it he said:

Two years ago the Federation (Methodist Federation For Social Action—A Communist front) called a national conference in Kansas City, Mo., to discuss "The Christian Church and Present-Day Tensions"

Headlined speaker and consultant on American-Soviet Relations at Kansas City was Dr. Jerome Davis, one of the country's foremost apologists for Russia, a member of some 40 organizations officially listed as Communist fronts.

Dr. Davis's book, *Behind Soviet Power*, is one of the cleverest, most all-out pro-Soviet books yet published in America. It was sent, free of charge, to all 22,000 Methodist preachers in the United States by two prominent Federation members. (Later revealed to be Bishop G. Bromley Oxnam and Ralph Diefenbarger). With the book went a letter, signed by these high officials, and written on the official stationery of the Methodist Board of Foreign Missions and Church Extension, recommending that the book be read.

When someone asked him about Russia's concentration camps, Dr. Davis replied: "They are simply places to keep criminals." Asked about Estonia, Latvia and Lithuania, he declared that Russia was entitled to them. Asked about reports of the jailing of innocent people, he said: "If Russia sends

innocent people to concentration camps and is tightening up on its civil liberties, that is the fault of America—the terrific war talk in the United States."

No speaker presented contrary views.

In his book *God and Man at Yale*, William F. Buckley, Jr., the author, identified Dr. Jerome Davis as Professor of the Stark Chair of Practical Philanthropy at the Yale Divinity School who was refused reappointment to the faculty in 1937 with the reason given that he had failed to qualify for promotion. Mr. Buckley states: "it was plain for all to see that he had been eased out because of his outspoken criticism of capitalism, his espousal of numerous left-wing causes, and his attacks on several large financial trusts and holding companies with which various members of the Yale Corporation were affiliated."

Dr. Davis's influence did not end with his dismissal from Yale. Ten years later he appeared as a writer in the *Methodist Classmate* of July 20, 1947, a publication which goes to thousands of Methodist young people. The article was entitled "Joseph Stalin."

Here are some of the samples of Red propaganda handed out to the young Methodist readers by Davis:

"It would be an error to consider the Soviet leader a willful man who believes in forcing his ideas upon others. Everything he does reflects the desires and hopes of the masses to a large degree.

"Here was a man who was born under the Tsar's tyranny, without any money, coming from the poorest of the poor in the Caucasian Mountains, speaking a foreign dialect. Yet he studied desperately hard to win honors at graduation. Then he went out to fight for justice for the people, and he finally became dictator of a country embracing one-sixth of the earth's surface. No doubt he has faults. He loves power: he may have been ruthless in getting it. But can we go out to serve God and the common people of America as sincerely and courageously as Stalin did for what he believed was best for his people?"

What the Methodist Board of Education did not tell the young people who read this Soviet propaganda was that this was a portion lifted from the book *Behind Soviet Power* by Jerome Davis which was sent free of charge to the ministers of the denomination!

The Methodist Circuit Riders, composed of outstanding laymen of the church, and many others, so thoroughly exposed Davis that his byline does not appear in Methodist publications any more.

Now comes a new propagandist on the scene. This time it is the Professor of Political Science at Vanderbilt Univer-

sity in Nashville, Tennessee, which is conveniently located in the same city as the Methodist Publishing House.

Within two months time Professor Denna Frank Fleming has written three articles for official publications of the Methodist Church: The October 1957 *Adult Student*; The October 6, 1957, *Classmate*; and the November 3, 1957, *Classmate*.

A fitting introduction of Prof. Fleming to our readers would be to reproduce at this point a letter which he wrote to one Alger Hiss:

VANDERBILT UNIVERSITY

Nashville, Tennessee

Political Science Department

August 9, 1948

Dear Mr. Hiss:

This is just to record my indignation at the attempt to pin a red smear on you—and to wonder who is behind Chambers.

I earnestly hope that you never stop until he is convicted of perjury. That would be a national service of the first order, in addition to being your own best vindication. It is an intolerable situation that as between the two of you "somebody has lied".

If a committee is formed to help with the prosecution, please let me know.

With all good wishes,

Cordially yours,

(signed) D. F. FLEMING

(Professor of Political Science)

Note: The "Professor of Political Science" identification was typed in by Mr. Hiss so as to identify his supporter properly during the Hiss trial.

Strange! Is it not? How a man of such poor judgment can turn up as an "expert" writer on world affairs and sundry other subjects in official publications of the Methodist Church and influence a "captive audience" of adults and young people with anti-American dissertations! The audience is "captive" in the sense that it never is given the opportunity to hear the other side because the other side is never given equal space. This technique is known as "religious academic freedom." The people in the pews foot the bills unwittingly through their tithes and offerings.

Notice that Prof. Fleming wanted Whittaker Chambers convicted of "perjury," not Mr. Hiss. The jurors who heard all of the evidence in the trial decided otherwise.

Fleming has had a varied career in teaching; as an adviser to the atomic energy section of the State Department under the Truman Administration; foreign editor of the Nashville Evening Tennessean, 1934-37; foreign commentator on radio station WSM, Nashville, 1939-47; radio commentator for the Woodrow Wilson foundation, 1944-46; a lecturer at the Fulbright Conference on American Studies at Cambridge University, 1954. He has been a member of the executive council of the American Association of University Professors and vice president of the American Political Science Association. He is listed as a democrat and a Methodist. Professor Fleming is 64 years old.

Since we have already covered the pro-red propaganda written by Fleming in the October 1957 *Adult Student* of the Methodist Church we now turn to the second article by him in the October 1957 issue of the *Classmate*.

The title is: "The International Outlook." A sub-title is "Fortress America?"

In the upper right-hand corner of the first page of article, which begins on Page 14 of the magazine, cartoon showing Uncle Sam hiding behind cannons, bombs and other military weapons with a sign reading "Fortress America" in front of this array. The lower third of cartoon is labeled "Peaceful Alternatives." The alternatives listed are: "All-Out Effort To Make Peace, Neutralized Central Europe, European Steel and Coal Community, Common Market Area-Free Trade Area, and Euratom."

There is nothing in this series of proposed "alternatives" with which the Russians would not fully agree. They are for neutralizing Central Europe, which means stripping many of any defense. They do not want the United States to help Germany arm because Germany could be the nation quite capable of stopping a Soviet putsch through Western Europe. This is current Communist line.

The Soviets are the greatest propagandists for "all efforts to make peace" in the entire world. Everything they do is for "peace," whether it is seizing helpless countries making them satellites or imprisoning thousands of conformists in Siberia. Every speech which is made by Soviet representatives in the UN is for "peace," while the United States is denounced as the great "warmonger."

The Soviets would be glad to have a free and open market of European steel and coal for most of these products are in Western Europe and not in Russian-held territory. The Soviets do not like the recovery of Germany which is a modern miracle because of the tremendous production of German industry.

The Soviets would also agree to the "common market area" idea and "free trade" for then they could dump their slave labor products on the Western European market.

The Soviets would also love to have all the atomic sources of Europe pooled so that they could seize the wealth at once and appropriate all the classified atomic knowledge put together by Western European scientists.

Professor Fleming starts the body of his article lamenting the fact that the United States has had an isolationist history and minded her own business too long. He tells of the "immense demand" which rose "for a league of nations" (after World War I) "to keep the peace and prevent such catastrophic breakdowns of civilizations. The League to Enforce Peace was the greatest citizen organization which had ever existed in the United States. It contained nearly all the elite. (Careful! Professor! That sum of Class distinction!) of the land and hundreds of the sons of lesser citizens."

He tells how the League of Nations was formed and "an incredible thing happened. We fell out among ourselves over the details of the League Covenant, and over and over should have the credit for it, and retreated into isolation again. . . ."

"The Protestant ministers and press were virtually unanimous in working for our entry into the League of Nations but the isolationist backwash became too strong. . . . surrounded ourselves with the paper walls of neutrality and proclaimed that 'the Yanks are not coming again'."

This is about the most ridiculous explanation as to why the United States did not join the League of Nations as has been yet set forth by a so-called Professor of Political Science. Evidently he has not read the debate which took place in the United States Senate against entry into the League including the warnings of the late Henry Cabot Lodge against entangling ourselves in foreign alliances and world movements. This is what George Washington

age of other great leaders had warned us against since the founding of the Republic. Only when America began to get herself involved in European and Asiatic quarrels did we become hopelessly enmeshed and committed to the point of disastrous national debt and inflation, thereby jeopardizing the internal strength and security of our nation.

The Professor says we "repented for our action on the League of Nations (during World War II) and organized another league, the United Nations." He says we then "undertook the 'containment' of first the Soviet Union and then China (this is his favorite way of referring to Communist China—simply "China.")

Now comes the same accusation which the Communists make against us and which Fleming made in his article in the October 1957 *Adult Student Quarterly*:

"We encircled them (Russia and "China," meaning Red China) with a vast and complicated maze of alliances and with more than nine hundred foreign military stations, manned by more than a million men."

NO MENTION HERE TO THE METHODIST YOUNG PEOPLE AS TO WHY WE HAD TO MAINTAIN THESE MILITARY OUTPOSTS AND ALLIANCES! WHY doesn't he give us the picture of what the Soviet Union and Red China were doing?

His analysis is again a repetition of the article in the October *Adult Student*: The Soviet Union and Red China were forced to push out against this "ring of containment".

Fleming then tells us that by adopting this strategy of trying to contain the Communists by surrounding them with military bases we have put "our allies" in a "peril-out position." He declares: "This situation virtually leaves our allies without hope, if war comes, though they might absorb enough Russian nuclear bombs to give us a little better chance of survival."

In other words, the United States is committing a double sin: She is forcing Russia and Communist China to push out against our wall of containment, and she is inviting the obliteration of all of our allies by the Soviets.

The learned professor then suggests that if Soviet-Chinese (meaning Red Chinese) power grows, it will not be surprising if our allies decide to turn neutral. Then what? A terrible calamity will take place. Old man ISOLATIONISM will pop up again in the United States.

This molder of students' opinion then gives us the solution to all this:

1. "A neutralized Central Europe, including Germany, with as much of Eastern Europe as possible included in the neutralized zone."

Comment: Of course, the West must do the "neutralizing" first!

2. "European Union, European Steel and Coal Community, Euratom — the atomic energy union, Common market area, still larger free trade area."

Comment: Certain leaders in Europe have talked European Union for the past 100 years, but it has been all talk. The nations of Europe are more isolationist and nationalistic than the United States is. Russia would love to have a share of the Coal, Iron, Steel and Atom material of Western Europe.

3. "European Union movement is now considerably motivated by a desire for independence from us (the United States) as well as from the Russians."

Comment: That is, *independent from everything but our Foreign Give-away programs!*

4. "In the Far East similar forces operate. Japan must and will trade with China (Red China), and she must work into an intermediate position between the United States and the Sino-Soviet bloc, lest she be certainly destroyed in any future war. The American bases in Japan, already unpopular, would be a guarantee of that."

Comment: Good propaganda for the Reds. We must not have Japan as an ally for that invites destruction by the Communists. We must let her trade with Red China and go "neutral" at the same time. Like India, perhaps!

5. "We shall therefore probably be both pushed and pulled toward a Fortress America (Isolationist) position. . . This would be a great misfortune, both for us and for the world. We are still the strongest power on the globe. Until the recent hysteria hit us (he explains this, in the next publication we will discuss, as "McCarthyism" and Congressional investigations!) we also had a clear message of freedom and hope for the world."

Comment: Fleming thinks that if the great disaster of "isolationism" (minding our own business) hits us, then that will be the signal to suppress "almost any expression of dissent" (like letters supporting Alger Hiss, perhaps!)

Space would not permit for us to dissect all the phrases and euphemisms which this learned pedagogue uses to belittle the United States' position and to play up so-called "neutralist" nations. Such disparaging remarks as: "We have used up all the time that was available in learning to grow up into mature world stature" are found all through his writings. India is referred to as "democratic India." This is the India which has the worst caste system on the face of the globe and where millions of religious fanatics worship cows and die of starvation rather than butcher them for pot-roasts or steaks. This is the ungrateful India which plays host to the Khrushchevs and Bulganins while ridiculing the United States and accepting thousands of tons of wheat, technical aid, and money from us.

He ends this dissertation addressed to youth by telling them that "in every country of the world, including communist lands, the desire for peace, a better standard of living and the recognition of human dignity is strong . . . stop talking, exclusively about the things which divide peoples and stress constantly the things which they have in common, the things which unite us with the Russians, the Chinese (Red Chinese), and all the others."

In other words, "Let's not talk about that nasty atheistic Communism, the enslaving of the nations of Eastern Europe by the Reds, the Red conquest of China, Northern Korea and Northern Indo China, the thousands of souls which have perished and are perishing in Red prison camps, including sons of American mothers rotting in Chinese Communist camps; let's overlook all the horrible tortures experienced by American flyers, priests, nuns, missionaries, and others who have been released from Red China or who have escaped. LET'S JUST LIVE IN A WORLD OF UNREALITY AND TALK "BROTHERHOOD",

"NEUTRALISM" and "PEACE" (meaning disarmament in the face of the world-wide Communist threat!)

BUT, the Professor has just begun! Hear him out!

The November 1957 *Classmate* contains a classic example of Professor Fleming's trend of thought. This too is entitled "The International Outlook," but it happens to be a vicious and untrue attack on a man who lies in his grave on the banks of the Fox River in Appleton, Wisconsin—the late Senator Joseph R. McCarthy.

Joe McCarthy has been dead since May of 1957—scarcely 7 months; but the true interpreters of "Christian Charity," "brotherly love," "peace" and "what-have-you" will not let him rest. These paragons of virtue, truth and justice continue their crusade with their paint-pots up and down the religious journalistic halls, smearing the walls with diatribes and unsworn statements against men and women who have manned the ramparts in the great battle against a godless engulfing Red tide.

Prof Fleming's subtitle is in the form of a question: "How will the dictionary of the future define the new and potent term, *McCarthyism*?"

In the upper right hand corner of the page is a hideous looking dragon lying over on its back labeled, "Extreme Reaction." The Democratic donkey has a club in his hand and beads of perspiration falling off his head and the elephant is standing to one side pointing to the dragon and asking, "Could we put it down again should it rear its ugly head?"

From here on we will give the Professor's statement first, followed by an analysis:

1. "Sen. McCarthy was able to elevate his name to this eminence only because the cold war had created a national hysteria which he masterfully exploited."

Comment: "Hysteria" is the word which the writers in official Communist publications use to describe government investigations of Communists. The only "hysteria" created consists of the screams of the guilty who employ everything from the Fifth Amendment to "academic freedom" in an attempt to justify their subversive acts. Was it the "cold war" that created this or the Communist Conspiracy?

2. "Fear of these 'fifth columns' grew everywhere, in France and Italy where they numbered millions, but most of all in the United States—far from the Soviet ruled areas—where the communists were comparatively microscopic, never more than 100,000."

Comment: In other words the professor would have us believe the same old line which the Communists, the fellow-travellers, and party sympathizers, and just plain dupes have been propagating, that there is no real Communist threat in the U.S. It would take volumes of documentation consisting of the official statements of F.B.I. Director Hoover, the heads of the various security agencies, and the sworn testimony of thousands of witnesses before Congressional Committees to prove to some people that the Communist threat is the greatest in 1957 of any year in our history. People who describe the threat as "microscopic" never seem to appear before government committees, the F.B.I., or security agencies, and prove what they have to say under oath. Prof.

Fleming should know by now that it is not many Communists, but *where* are they located? He should know further that when the word "Communist" is used one refers only to party members. Mr. Hoover says that the fellow-travellers, who outnumber party members ten to one, are far more dangerous to the security of the nation.

3. "A virus theory was adopted and it was soon believed that a few Communists could infect the entire body of loyal Americans, especially if they were in the Government itself."

Comment: This belief is not a "theory". It is an established fact based on historical records evidenced by the Bolshevik Revolution in Russia in 1917 and in other countries which Communists have taken over by infiltration and innocation. Are we to believe the men are charged with the security of this nation? A Political Science teacher from Vanderbilt.

4. Sub-head: The Loyalty Of All Questioned

"No longer could the loyalty of any American be for granted. All who had anything to do with the Government must be investigated. This startling reversal of confidence in our own people was extended later to employees in defense plants, so that now, including families, some 20,000,000 Americans are always subject to police investigation."

Comment: Professor Fleming seems to be building up the idea we are living in a police state. Actually, investigation of people who are employed by the U. S. Government has been a standard procedure for many years. Every one who enters the armed services, especially those who handle classified material, has to give the details concerning his associations and affiliations over a period of years, and has to sign an affidavit of loyalty to his Government. Private corporations have inspected the background of prospective employees as a standing operating procedure for many years. The employer feels he has the right to know whom he is employing before he hands over money to him. In a way which has seen the Communists gobble up 9,000,000 people (Secretary Dulles' figure) since the end of World War II, it is necessary that a Government protect itself and its people by being assured of the loyalty of the people who are running the Government. "Hysteria" is created only by those of doubtful loyalty and who are afraid of what investigators might uncover.

5. Mr. Fleming quotes Drew Pearson as an authority on how Senator McCarthy got started in his investigation of Communism.

Comment: Mr. Pearson has been proved so wrong so many times that it is hardly worth the time to discuss his unreliability.

6. "Early in 1950 McCarthy made his famous speech in Wheeling, West Virginia, in which he allegedly held out a list of 205 Communists in the State Department."

Comment: McCarthy never said at any time he had "a list of 205 Communists in the State Department." This is a lie which has been

petrated by the enemies of McCarthy with no proof whatever. Chief investigators for the anti-McCarthy Tydings Committee proved that such allegations were utterly false. Actually what McCarthy did at Wheeling, West Virginia, was to discuss a letter which Secretary of State Byrnes wrote to Congressman Adolph Sabath. In that letter Byrnes states that 284 individuals had been declared by the President's security officers as unfit to work in the State Department because of Communist activities and for other reasons, but that only 79 had been discharged. This left a balance of 205 who were still on the State Department's pay-roll even though the President's own security officers had declared them unfit for Government service. In the same speech at Wheeling Senator McCarthy said that while he did not have the names of the 205 referred to in the Byrnes letter, he did have the names of the 57 who were either members of or loyal to the Communist Party. In a wire to President Truman, the day following his Wheeling speech, he suggested that the President call in Secretary of State Acheson and ask him for the names of the 205 referred to in the letter written by Secretary of State Byrnes.

These facts are a far cry from the smear which this hater-of-McCarthy professor continues to help the Communists to perpetuate.

7. "Never at any time did he ever uncover a Communist in the State Department, but this fact was lost in the national hysteria which he did not create, but which he raised to as high a pitch. . ."

Comment: Here again is the Communist Party and fellow-traveller line. Of the 57 names which Senator McCarthy referred to in his Wheeling, West Virginia, speech, there is not a single one in the U. S. State Department today. The records show that they were either discharged by the Department, or resigned of their own volition when authorities began to look into their records. McCarthy was a member of the Legislative branch of the Government and had no authority to hire or fire anybody in the State Department, which is in the Executive branch; therefore, he was not responsible for the State Department taking the action which it did. No U. S. Senator could convict anyone of being a Communist unless he could produce Party membership cards, which were ordered destroyed by Moscow over ten years ago. All a Senator can do is to hold an investigation and then turn over to the Justice Department the results of the hearings and let the Justice Department determine what course it desires to pursue.

8. Professor Fleming quotes the anti-McCarthy Eric F. Starobin, of the Edward R. Murrow Columbia Broadcasting System, which has made the most vicious attacks on not only McCarthy but practically all Government investigators and loyalty boards. It was this same C.B.S. which presented J. Robert Oppenheimer, the scientist who was refused a Government clearing by the Atomic Energy Board and by two other review boards, as a martyr on television from coast to coast. 125 copies of the film of this interview conducted by Murrow were made and sent to libraries and schools throughout the nation. What Mr. Murrow did not mention

was that Oppenheimer had admitted under oath his financial contributions to the Communist Party and that witnesses had proved his attendance at Communist meetings, one of which was held in his own home. C.B.S. offers the most biased news reporting of any major broadcasting chain in this country. It has consistently sniped at Congressional investigations exposing the Communist conspiracy. The reader can judge for himself as to whether a commentator on C.B.S. is adequate authority on what McCarthy proved and did not prove!

9. "Inside the country one of the darkest periods in our history ensued. Neighbor suspected neighbor. Legions of witch-hunters went to work. . . . Fear spread and deepened until most people were afraid to utter the mildest Liberal sentiment."

Comment: This sounds like something straight out of Elmer Davis' writings. An imaginary hysterical America is created, with people running around in a frenzy and pointing fingers of accusation against their neighbors. People are afraid to say anything. This is a melodramatic figment of the professor's imagination which had its origin right on the front pages of the official mouth-piece of the Communist Party, the Daily Worker.

10. Sub-head: Effects Spread

"Abroad the effect was disastrous throughout the free world. People were sick with apprehension that the American people no longer believed in freedom, in their own institutions or in each other."

Comment: Like Eleanor Roosevelt, Mr. Fleming is one of those individuals who is always alarmed with what foreign countries think about us. Such characters as this attribute thoughts and words to foreign peoples which these people never thought or expressed in the first place. It is imagination run riot. A typical trick of this type of individual is to take a trip abroad, issue statements to the foreign press disparaging Communist investigations in the U.S., and then return to this country and issue some statements to the American press about how terrible we are in the eyes of the Europeans! This is like someone setting a house on fire and then standing back in the crowd with an innocent expression on the face and hypocritically lamenting the conflagration as the firemen fight the blaze. These people never seem to be concerned about the willingness of foreigners to receive the billions of dollars in foreign aid handouts which Federal bureaucrats have extracted from the American taxpayers' pocketbooks. Only when some member of Congress touches the Communist sore spot do these self-styled protectors of virtue and justice begin to scream their heads off.

11. "In the famous Army-McCarthy hearings he tried virtually to convict the U. S. Army of treason, telling General Zwicker, 'You are not fit to wear the uniform of a general'."

Comment: This is exaggeration in the extreme. Because one U. S. Army general refused to tell who promoted a member of the Communist Party from Captain to Major and gave him an honorable discharge, this is supposed to be convicting "the U. S. Army of treason." A majority of the U.S. Senators agreed after the

sity in Nashville, Tennessee, which is conveniently located in the same city as the Methodist Publishing House.

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A fitting introduction of Prof. Fleming to our readers would be to reproduce at this point a letter which he wrote to one Alger Hiss:

VANDERBILT UNIVERSITY

Nashville, Tennessee

Political Science Department

August 9, 1948

Dear Mr. Hiss:

This is just to record my indignation at the attempt to pin a red smear on you—and to wonder who is behind Chambers.

I earnestly hope that you never stop until he is convicted of perjury. That would be a national service of the first order, in addition to being your own best vindication. It is an intolerable situation that as between the two of you "somebody has lied".

If a committee is formed to help with the prosecution, please let me know.

With all good wishes,

Cordially yours,
(signed) D. F. FLEMING
(Professor of Political Science)

Note: The "Professor of Political Science" identification was typed in by Mr. Hiss so as to identify his supporter properly during the Hiss trial.

Strange! Is it not? How a man of such poor judgment can turn up as an "expert" writer on world affairs and sundry other subjects in official publications of the Methodist Church and influence a "captive audience" of adults and young people with anti-American dissertations! The audience is "captive" in the sense that it never is given the opportunity to hear the other side because the other side is never given equal space. This technique is known as "religious academic freedom." The people in the pews foot the bills unwittingly through their tithes and offerings.

Notice that Prof. Fleming wanted Whittaker Chambers convicted of "perjury," not Mr. Hiss. The jurors who heard all of the evidence in the trial decided otherwise.

Fleming has had a varied career in teaching; as an adviser to the atomic energy section of the State Department under the Truman Administration; foreign editor of the Nashville Evening Tennessean, 1934-37; foreign commentator on radio station WSM, Nashville, 1939-47; radio commentator for the Woodrow Wilson foundation, 1944-46; a lecturer at the Fulbright Conference on American Studies at Cambridge University, 1954. He has been a member of the executive council of the American Association of University Professors and vice president of the American Political Science Association. He is listed as a democrat and a Methodist. Professor Fleming is 64 years old.

Since we have already covered the pro-red propaganda written by Fleming in the October 1957 *Adult Student* of the Methodist Church we now turn to the second article by him in the October 1957 issue of the *Classmate*.

The title is: "The International Outlook." A sub-title is "Fortress America?"

In the upper right-hand corner of the first page of article, which begins on Page 14 of the magazine, cartoon showing Uncle Sam hiding behind cannons, and other military weapons with a sign reading "For America" in front of this array. The lower third of cartoon is labeled "Peaceful Alternatives." The alternatives listed are: "All-Out Effort To Make Peace, Neutralized Central Europe, European Steel and Coal Community, Common Market Area-Free Trade Area, and Euratom."

There is nothing in this series of proposed "alternatives" with which the Russians would not fully agree. They are for neutralizing Central Europe, which means stripping many of any defense. They do not want the United States to help Germany arm because Germany could be the nation quite capable of stopping a Soviet putsch through Western Europe. This is current Communist line.

The Soviets are the greatest propagandists for "all efforts to make peace" in the entire world. Everything they do is for "peace," whether it is seizing helpless countries making them satellites or imprisoning thousands of conformists in Siberia. Every speech which is made by Soviet representatives in the UN is for "peace," while United States is denounced as the great "warmonger."

The Soviets would be glad to have a free and open market of European steel and coal for most of these products are in Western Europe and not in Russian-held territory. The Soviets do not like the recovery of Germany which is a modern miracle because of the tremendous production of German industry.

The Soviets would also agree to the "common market" idea and "free trade" for then they could dump their slave labor products on the Western European market.

The Soviets would also love to have all the atomic sources of Europe pooled so that they could seize the wealth pile at once and appropriate all the classified atomic secrets put together by Western European scientists.

Professor Fleming starts the body of his article lamenting the fact that the United States has had an isolationist history and minded her own business too long. He tells of the "immense demand" which rose "for a league of nations" (after World War I) "to keep the peace and prevent such catastrophic breakdowns of civilizations." The League to Enforce Peace was the greatest citizen organization which had ever existed in the United States. It contained nearly all the elite (Careful! Professor! That smacks of Class distinction!) of the land and hundreds of the hands of lesser citizens."

He tells how the League of Nations was formed and "an incredible thing happened. We fell out among ourselves over the details of the League Covenant, and over it should have the credit for it, and retreated into isolationism again. . . ."

"The Protestant ministers and press were virtually unanimous in working for our entry into the League of Nations but the isolationist backwash became too strong. . . . We surrounded ourselves with the paper walls of neutrality and proclaimed that 'the Yanks are not coming again'."

This is about the most ridiculous explanation as to why the United States did not join the League of Nations as been yet set forth by a so-called Professor of Political Science. Evidently he has not read the debate which took place in the United States Senate against entry into the League, including the warnings of the late Henry Cabot Lodge, against entangling ourselves in foreign alliances and world movements. This is what George Washington

"NEUTRALISM" and "PEACE" (meaning disarmament in the face of the world-wide Communist threat!)

BUT, the Professor has just begun! Hear him out!

The November 1957 *Classmate* contains a classic example of Professor Fleming's trend of thought. This too is entitled "The International Outlook," but it happens to be a vicious and untrue attack on a man who lies in his grave on the banks of the Fox River in Appleton, Wisconsin—the late Senator Joseph R. McCarthy.

Joe McCarthy has been dead since May of 1957—scarcely 7 months; but the true interpreters of "Christian Charity," "brotherly love," "peace" and "what-have-you" will not let him rest. These paragons of virtue, truth and justice continue their crusade with their paint-pots up and down the religious journalistic halls, smearing the walls with diatribes and unsworn statements against men and women who have manned the ramparts in the great battle against a godless engulfing Red tide.

Prof Fleming's subtitle is in the form of a question: "How will the dictionary of the future define the new and potent term, *McCarthyism*?"

In the upper right hand corner of the page is a hideous looking dragon lying over on its back labeled, "Extreme Reaction." The Democratic donkey has a club in his hand and beads of perspiration falling off his head and the elephant is standing to one side pointing to the dragon and asking, "Could we put it down again should it rear its ugly head?"

From here on we will give the Professor's statement first, followed by an analysis:

1. "Sen. McCarthy was able to elevate his name to this eminence only because the cold war had created a national hysteria which he masterfully exploited."

Comment: "Hysteria" is the word which the writers in official Communist publications use to describe government investigations of Communists. The only "hysteria" created consists of the screams of the guilty who employ everything from the Fifth Amendment to "academic freedom" in an attempt to justify their subversive acts. Was it the "cold war" that created this or the Communist Conspiracy?

2. "Fear of these 'fifth columns' grew everywhere, in France and Italy where they numbered millions, but most of all in the United States—far from the Soviet ruled areas—where the communists were comparatively microscopic, never more than 100,000."

Comment: In other words the professor would have us believe the same old line which the Communists, the fellow-travellers, and party sympathizers, and just plain dupes have been propagating, that there is no real Communist threat in the U.S. It would take volumes of documentation consisting of the official statements of F.B.I. Director Hoover, the heads of the various security agencies, and the sworn testimony of thousands of witnesses before Congressional Committees to prove to some people that the Communist threat is the greatest in 1957 of any year in our history. People who describe the threat as "microscopic" never seem to appear before government committees, the F.B.I., or security agencies, and prove what they have to say under oath. Prof.

Fleming should know by now that it is not many Communists, but *where* are they located? He should know further that when the word "Communist" is used one refers only to party members. Mr. Hoover says that the fellow-travellers, who outnumber party members ten to one, are far more dangerous to the security of the nation.

3. "A virus theory was adopted and it was soon believed that a few Communists could infect the entire body of loyal Americans, especially if they were in the Government itself."

Comment: This belief is not a "theory". It is an established fact based on historical records evidenced by the Bolshevik Revolution in Russia in 1917 and in other countries which Communists have taken over by infiltration and innocation. Are we to believe the men are charged with the security of this nation? A Political Science teacher from Vanderbilt

4. Sub-head: The Loyalty Of All Questioned

"No longer could the loyalty of any American be taken for granted. All who had anything to do with the Government must be investigated. This startling reversal of confidence in our own people was extended later to other employees in defense plants, so that now, including families, some 20,000,000 Americans are always subject to police investigation."

Comment: Professor Fleming seems to be buying up the idea we are living in a police state. Actually, investigation of people who are employed by the U. S. Government has been a standard procedure for many years. Every man who enters the armed services, especially if he handles classified material, has to give up all his ties concerning his associations and affiliations over a period of years, and has to sign an oath of loyalty to his Government. Private corporations have inspected the background of prospective employees as a standing operating procedure for many years. The employer feels he has the right to know whom he is employing before he hands over money to him. In a world which has seen the Communists gobble up 90,000,000 people (Secretary Dulles' figure) since the end of World War II, it is necessary that a Government protect itself and its people by being assured of the loyalty of the people who are running the Government. "Hysteria" is created only by those of doubtful loyalty and who are afraid of what investigators might uncover.

5. Mr. Fleming quotes Drew Pearson as an authority on how Senator McCarthy got started in his investigation of Communism.

Comment: Mr. Pearson has been proved so wrong so many times that it is hardly worth the time to discuss his unreliability.

6. "Early in 1950 McCarthy made his famous speech in Wheeling, West Virginia, in which he allegedly held out a list of 205 Communists in the State Department."

Comment: McCarthy never said at any time he had "a list of 205 Communists in the State Department." This is a lie which has been

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petrated by the enemies of McCarthy with no proof whatever. Chief investigators for the anti-McCarthy Tydings Committee proved that such allegations were utterly false. Actually what McCarthy did at Wheeling, West Virginia, was to discuss a letter which Secretary of State Byrnes wrote to Congressman Adolph Sabath. In that letter Byrnes states that 284 individuals had been declared by the President's security officers as unfit to work in the State Department because of Communist activities and for other reasons, but that only 79 had been discharged. This left a balance of 205 who were still on the State Department's pay-roll even though the President's own security officers had declared them unfit for Government service. In the same speech at Wheeling Senator McCarthy said that while he did not have the names of the 205 referred to in the Byrnes letter, he did have the names of the 57 who were either members of or loyal to the Communist Party. In a wire to President Truman, the day following his Wheeling speech, he suggested that the President call in Secretary of State Acheson and ask him for the names of the 205 referred to in the letter written by Secretary of State Byrnes.

These facts are a far cry from the smear which this hater-of-McCarthy professor continues to help the Communists to perpetuate.

7. "Never at any time did he ever uncover a Communist in the State Department, but this fact was lost in the national hysteria which he did not create, but which he raised to such a high pitch. . ."

Comment: Here again is the Communist Party and fellow-traveller line. Of the 57 names which Senator McCarthy referred to in his Wheeling, West Virginia, speech, there is not a single one in the U. S. State Department today. The records show that they were either discharged by the Department, or resigned of their own volition when authorities began to look into their records. McCarthy was a member of the Legislative branch of the Government and had no authority to hire or fire anybody in the State Department, which is in the Executive branch; therefore, he was not responsible for the State Department taking the action which it did. No U. S. Senator could convict anyone of being a Communist unless he could produce Party membership cards, which were ordered destroyed by Moscow over ten years ago. All a Senator can do is to hold an investigation and then turn over to the Justice Department the results of the hearings and let the Justice Department determine what course it desires to pursue.

8. Professor Fleming quotes the anti-McCarthy Eric Sevareid, of the Edward R. Murrow Columbia Broadcasting System, which has made the most vicious attacks on not only McCarthy but practically all Government investigators and loyalty boards. It was this same C.B.S. which presented J. Robert Oppenheimer, the scientist who was refused a Government clearing by the Atomic Energy Board and by two other review boards, as a martyr on television from coast to coast. 125 copies of the film of this interview conducted by Murrow were made and sent to libraries and schools throughout the nation. What Mr. Murrow did not mention

was that Oppenheimer had admitted under oath his financial contributions to the Communist Party and that witnesses had proved his attendance at Communist meetings, one of which was held in his own home. C.B.S. offers the most biased news reporting of any major broadcasting chain in this country. It has consistently sniped at Congressional investigations exposing the Communist conspiracy. The reader can judge for himself as to whether a commentator on C.B.S. is adequate authority on what McCarthy proved and did not prove!

9. "Inside the country one of the darkest periods in our history ensued. Neighbor suspected neighbor. Legions of witch-hunters went to work. . . . Fear spread and deepened until most people were afraid to utter the mildest Liberal sentiment."

Comment: This sounds like something straight out of Elmer Davis' writings. An imaginary hysterical America is created, with people running around in a frenzy and pointing fingers of accusation against their neighbors. People are afraid to say anything. This is a melodramatic figment of the professor's imagination which had its origin right on the front pages of the official mouth-piece of the Communist Party, the Daily Worker.

10. Sub-head: Effects Spread

"Abroad the effect was disastrous throughout the free world. People were sick with apprehension that the American people no longer believed in freedom, in their own institutions or in each other."

Comment: Like Eleanor Roosevelt, Mr. Fleming is one of those individuals who is always alarmed with what foreign countries think about us. Such characters as this attribute thoughts and words to foreign peoples which these people never thought or expressed in the first place. It is imagination run riot. A typical trick of this type of individual is to take a trip abroad, issue statements to the foreign press disparaging Communist investigations in the U.S., and then return to this country and issue some statements to the American press about how terrible we are in the eyes of the Europeans! This is like someone setting a house on fire and then standing back in the crowd with an innocent expression on the face and hypocritically lamenting the conflagration as the firemen fight the blaze. These people never seem to be concerned about the willingness of foreigners to receive the billions of dollars in foreign aid handouts which Federal bureaucrats have extracted from the American taxpayers' pocketbooks. Only when some member of Congress touches the Communist sore spot do these self-styled protectors of virtue and justice begin to scream their heads off.

11. "In the famous Army-McCarthy hearings he tried virtually to convict the U. S. Army of treason, telling General Zwicker, 'You are not fit to wear the uniform of a general'."

Comment: This is exaggeration in the extreme. Because one U. S. Army general refused to tell who promoted a member of the Communist Party from Captain to Major and gave him an honorable discharge, this is supposed to be convicting "the U. S. Army of treason." A majority of the U.S. Senators agreed after the

yapping dogs got through assaulting Senator McCarthy that the Senator was well within his rights to say what he did because of Zwicker's uncooperative attitude. Incidentally Professor, who *did* promote Communist Peress?

Professor Fleming concludes that after the Senate rebuked McCarthy he went into oblivion "and the oblivion killed him." He pictures McCarthy as a "pitiful figure giving his hand-outs to newspaper men who no longer used them." It was not "oblivion" that killed Senator McCarthy. It was the vicious attacks upon him by individuals such as the Flemings who, hiding behind their academic freedom and intellect, have failed to see what history in the last several months since the Senator's death, has already tragically proved: that the Communists are having a field day right in our own country with a further assist from members of the Supreme Court whose recent chain of decisions has done more to destroy the internal security program of the country than anything which has happened in our nation's history.

It is a significant thing that the professor never quotes men such as J. Edgar Hoover, Judge Robert Morris, Richard Arens, Boris Morros, or any of the others, who have been in the midst of the battle to protect our security, and who have had to deal personally with the Communists and their hoards of sympathizers. Evidently the professor does not get around to reading their estimates of the situation, for if he did he would find that they all have said within the last several weeks that the Communist conspiracy in the U.S. now (1957) presents the greatest threat in the history of the U.S. Evidently Fleming has not read the speech which J. Edgar Hoover delivered to the American Legion National Convention in Atlantic City on September 19, 1957, when he said:

"To dismiss lightly the existence of the subversive threat in the United States is to deliberately commit suicide. In some quarters we are surely doing just this. . . .

"It is tragic that too many of our people are not taking the danger signals seriously. . . .

"The subversive movement today actually presents a far more deadly menace than the Communist Party membership figure would indicate. . . .

"The influence of the subversive conspiracy has been almost unbelievable, reaching deep into practically every walk of life. To gauge the effectiveness of this campaign, we need only to not the widespread and vociferous clamor raised whenever our Govern-

ment attempts to deal firmly in self-defense against the subversive threat.

"Certain organizations obviously dedicate efforts to thwart the very concepts of security. They vehemently oppose methods to gain this security it is obvious their aim is to destroy it.

"As dedicated Americans, we must be eternally vigilant; we must continue to face the facts of and exert every effort to alert our fellow citizen the perils of public apathy. *To be preoccupied with the dangers of possible atomic destruction and forget the deadly dangers facing us from within is folly indeed.*

"Now, as never before, the propaganda drums of peaceful coexistence are being sounded throughout the world. The startling events of the past several months have, as in the case of Hungary, reminded the world that drums of the Kremlin are cunningly camouflaged war drums, tuned to deceive the glib and naive."

The F.B.I. chief scored those organizations supported by tax-exempt funds which "hypocritically bar Communists from their membership but seem to hate all persons who abhor Communism and Communism."

Someone has well stated that it seems as if the death of Senator McCarthy was the signal for the Communists to come out of hiding everywhere and do their dirty work in an unrestrained fashion.

The Professor concludes his article by wondering if the phobia "McCarthyism" will recur. His final authority is wing columnist Doris Fleeson, who has displayed an intense hatred for McCarthy in her column time and time again. He doesn't seem to be able to conclude what the American people will do if another great anti-Communist leader appears on the scene.

History is a great vindicator of those who heed warnings against evil will not be believed during their lifetime. Whether it be a Noah, a Jeremiah, a Ben-Hur, a Mitchell, a Martin Dies, or a Joe McCarthy, it is of a tragic fact that those who tell the truth are extremely unpopular during their generation and an entire nation must suffer the consequences of heeding their warnings.

God, give us more Joe McCarthys and fewer Professor Flemings if the nation is to be saved from destruction!

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News and Views

Eternal Vigilance Is Forever The Price Of Freedom

Vol. 20, No. 12

Wheaton, Illinois

December, 1957

X = THE UNKNOWN QUANTITY

● On December 6, 1955, the Superintendent of Public Schools of Sayreville, New Jersey, one R. S. Pollack, issued Superintendent's Bulletin No. 14 to all Principals advising them that the Department of the New Jersey State Government "in charge of enforcing the anti-discrimination statutes" declares that "there is a growing feeling, in various parts of the state, with respect to the celebration of Christmas by special observances and exercises in the public school."

The superintendent goes on to say that he is informing the principals of this problem "in view of lessening the impact in this community if, when and as the situation becomes critical," and "it may be wise to consider beginning at once how the Christmas Program to be offered in your school could be re-planned so as to de-emphasize the sectarian religious aspect thereof and to emphasize instead the folk lore values."

Superintendent Pollack continues: "As an illustration, it may be possible to substitute such folk songs as 'Deck The Halls With Holly' for one of the more religious type songs which are generally used. It is the opinion of your superintendent, that within the foreseeable future, say the next three to ten years, it will be required by the courts that the specifically religious aspect of the celebration be deleted from public school programs, and that it will become illegal to use some of the hymns and anthems that are now quite common and that it will be necessary to avoid pageants involving the nativity, angels, and similar props. It is suggested that it might be well to begin to replan this program in this direction so that the change over is so gradual to be unnoticeable to the general public over a period of years."

● The following is a portion of a letter addressed by the Rev. J. Wayte Fulton, Jr., minister of the Shenandoah Presbyterian Church and acting president of the Miami (Florida) Ministerial Association, to Mrs. Louis Bandol, president of the Parent Teachers Association of the Shenandoah Elementary School of Miami, dated August 24, 1956:

"It is my understanding that the Parent Teachers Association of the Shenandoah Elementary School has requested my wife, Mrs. Jerry L. Fulton, to conduct devotional programs at your stated meetings during the coming year. We both

feel that this is a privilege and are honored by it. Nevertheless, we are quite disturbed because Mrs. Fulton has been requested that in any prayer which may be offered in connection with this devotional exercise, she should omit any reference to Jesus Christ, whom all Christians believe to be Incarnate God, and through whose blessed name all Christians are accustomed to pray."

● According to the Monitor of December 28, 1956:

"The religious significance of Christmas may not be mentioned in Trenton (N.J.) public schools, according to a verbal directive given to principals by Dr. Richard R. Robinson, superintendent of schools."

He said that this is specifically prohibited by state law, which permits only portions of the Old Testament to be read in public school classrooms, with the exception of the Lord's Prayer, which is found in the New Testament."

The Monitor further notes that the words *Season's Greetings* were substituted for the words *Christmas Greetings* on the front of the State Capitol Building, "keeping in step, of course, with the secularized trend to take Christ out of Christmas rather than put Christ back in Christmas."

● According to the Washington Post of May 29, 1957: "The American Unitarian Association today dropped the word 'Christian' from the name of its official publication — The Christian Register — oldest religious journal of continuous publication in America."

This same news report quotes the Rev. Ross Allen Weston of the Unitarian Church of Arlington, Virginia, as saying that "some of us feel we have moved beyond to a religion greater than Christianity—to a religion of humanity."

● In July of 1957 a move was started in Sierra Madre, California, to take Christ out of Christmas. Despite the opposition of a large group of taxpayers and the Parent Teachers Association, the Sierra Madre School Board adopted a ruling to the effect that the Nativity scene, images of Christ and angels, and other Christian religious symbols could no longer be displayed and that no Christmas carols could be sung in the public schools.

The same pattern as described in the above news items has appeared in Miami, Florida, in the state of Maryland, and more recently in Chicago, Illinois. Thousands of pieces of propaganda are being distributed throughout the United States against the Christian Holy Day and with the suggestion that snowmen, Santa Clauses, Kris Kringles, red-nosed reindeers, festive trees and holiday dancers be substituted for the celebration of the birthday of Christ, the Saviour.

Sparkling this drive to remove the name of Christ from the December 25th observance, are many retail stores which advertise X-mas sales, X-mas liquor specials, and various social groups and clubs which advertise X-mas dances and entertainments.

X-mas decorations are put up in the latter part of September in some cities; most of the decorations are up before Thanksgiving Day, which, incidentally, receives hardly a passing notice anymore. Commercialization of Christmas is the order of the day and emphasis is put on the great increase in the volume of retail sales over previous years.

A few short years ago, when many of us were children attending secondary schools of our country, we took part in the yearly Christmas pageants and were dressed up to represent the wisemen, the shepherds, the angels, and even as members of the Holy Family. "Christ the Saviour Is Born" was the theme of our celebrations from kindergarten through our last year of high school.

We sang "Silent Night, Holy Night," "Hark! the Herald Angels Sing," "While Shepherds Watched Their Flocks By Night," "O Little Town of Bethlehem," "It Came Upon the Midnight Clear," and "Joy To The World."

Now, we are seeing a strange and amazing thing taking place. A ban is being placed upon these great Christian hymns, and for them must be substituted "Deck The Halls With Boughs of Holly," "Jolly Old Saint Nicholas," "Rudolph the Red Nosed Reindeer", "I'm Dreaming of a White Christmas," and "Frosty the Snowman."

A few short years ago it was unthinkable that anyone would want to take Christ out of Christmas or keep anyone from celebrating His Birthday. But, we are living in a fantastic world today. Revolution is the order of procedure: Overturn all the traditional and sacred things and substitute the humanistic, materialistic, and rationalistic in their place. This is what Karl Marx advocated and which is being carried out to the letter even by individuals who are being used as dupes but cannot seem to realize it.

When we entered high school we were often required to take courses in Algebra. We were taught that "X" is the unknown quantity. Christ is being removed from the word Christmas today and X—the unknown quantity—is being substituted.

Since Christmas is a Christian Holy Day, what is the true meaning of this celebration?

The only authoritative place to find the answer is in the Bible, and to this unchangeable and sure foundation we turn in the midst of confusion, chaos and uncertainty of the modern world.

THE SAVIOUR PROMISED

Proverbs 30:4—GOD'S "SON"

"Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?"

Isaiah 7:14—THE MIRACLE OF THE VIRGIN BIRTH PROPHESED

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

Matthew 1:18-25—THE MIRACULOUS VIRGIN BIRTH FULFILLED

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

And knew her not till she had brought forth her firstborn son: and he called his name JESUS."

Isaiah 9:6,7—HIS DIVINE NAMES AND AUTHORITY

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

The same pattern as described in the above news items has appeared in Miami, Florida, in the state of Maryland, and more recently in Chicago, Illinois. Thousands of pieces of propaganda are being distributed throughout the United States against the Christian Holy Day and with the suggestion that snowmen, Santa Clauses, Kris Kringles, red-nosed reindeers, festive trees and holiday dancers be substituted for the celebration of the birthday of Christ, the Saviour.

Sparking this drive to remove the name of Christ from the December 25th observance, are many retail stores which advertise X-mas sales, X-mas liquor specials, and various social groups and clubs which advertise X-mas dances and entertainments.

X-mas decorations are put up in the latter part of September in some cities; most of the decorations are up before Thanksgiving Day, which, incidentally, receives hardly a passing notice anymore. Commercialization of Christmas is the order of the day and emphasis is put on the great increase in the volume of retail sales over previous years.

A few short years ago, when many of us were children attending secondary schools of our country, we took part in the yearly Christmas pageants and were dressed up to represent the wisemen, the shepherds, the angels, and even as members of the Holy Family. "Christ the Saviour Is Born" was the theme of our celebrations from kindergarten through our last year of high school.

We sang "Silent Night, Holy Night," "Hark! the Herald Angels Sing," "While Shepherds Watched Their Flocks By Night," "O Little Town of Bethlehem," "It Came Upon the Midnight Clear," and "Joy To The World."

Now, we are seeing a strange and amazing thing taking place. A ban is being placed upon these great Christian hymns, and for them must be substituted "Deck The Halls With Boughs of Holly," "Jolly Old Saint Nicholas," "Rudolph the Red Nosed Reindeer," "I'm Dreaming of a White Christmas," and "Frosty the Snowman."

A few short years ago it was unthinkable that anyone would want to take Christ out of Christmas or keep anyone from celebrating His Birthday. But, we are living in a fantastic world today. Revolution is the order of procedure. Overturn all the traditional and sacred things and substitute the humanistic, materialistic, and rationalistic in their place. This is what Karl Marx advocated and which is being carried out to the letter even by individuals who are being used as dupes but cannot seem to realize it.

When we entered high school we were often required to take courses in Algebra. We were taught that "X" is the unknown quantity. Christ is being removed from the word Christmas today and X—the unknown quantity—is being substituted.

Since Christmas is a Christian Holy Day, what is the true meaning of this celebration?

The only authoritative place to find the answer is in the Bible, and to this unchangeable and sure foundation we turn in the midst of confusion, chaos and uncertainty of the modern world.

THE SAVIOUR PROMISED

Proverbs 30:4—GOD'S "SON"

"Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?"

Isaiah 7:14—THE MIRACLE OF THE VIRGIN BIRTH PROPHESED

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

Matthew 1:18-25—THE MIRACULOUS VIRGIN BIRTH FULFILLED

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Isaiah 9:6,7—HIS DIVINE NAMES AND AUTHORITY

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

Micah 5:2—HIS BIRTHPLACE NAMED CENTURIES BEFORE HE WAS BORN

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

THE SAVIOUR CAME

Luke 2:10, 11—TIDINGS OF JOY

"And the angel said unto them, Fear not: for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Luke 19:10—WHY HE CAME

"For the Son of man is come to seek and to save that which was lost."

I Timothy 1:15—WHY HE CAME

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

THE SAVIOUR GIVEN (OFFERED)

Isaiah 9:6—UNTO US

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace."

John 3:16—GOD'S GIFT TO US

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

I John 4:9, 10—GOD SENT

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we

might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

THE SAVIOUR'S SACRIFICE

Isaiah 53:6—THE INIQUITY OF US ALL

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

I Corinthians 15:3, 4—OUR SUBSTITUTE

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

And that he was buried, and that he rose again the third day according to the scriptures;"

Ephesians 1:7—OUR REDEMPTION PRICE

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;"

Acts 21:28—THE BLOOD OF GOD

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

Romans 5:8—THE LOVE OF GOD

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

THE SAVIOUR REDEEMS

John 14:6—THE ONLY WAY

"Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father but by me."

I Timothy 2:5—THE ONLY REDEEMER

"For there is one God, and one mediator between God and men, the man Christ Jesus;"

Acts 4:12—OUR ONLY SALVATION

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

THE SAVIOUR WILL RETURN

John 14:3—HIS PROMISE

"And if I go and prepare a place for you, *I will come again*, and receive you unto myself; that where I am, there ye may be also."

Acts 1:11—THE TESTIMONY OF ANGELS

"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

I Thessalonians 4:16, 17—THE LORD HIMSELF!

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

In the light of the above record, what right has anyone to substitute "X" for His name, and turn His birthday into a commercial and paganistic, humanistic observance?



"O holy child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel."

Phillips Brooks, 1868

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News and Views

Eternal Vigilance Is Forever The Price Of Freedom

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IS EVERYBODY CRAZY? PART ONE

If you believe in the efforts of U. S. Congressional Committees in ferreting out and exposing Communists, then you are mentally ill.

If you were an admirer of the late Senator Joseph McCarthy, then you are mentally ill.

If you believe that parents should teach their children right and wrong, then you are mentally ill.

If you believe that the story of Creation as contained in the Book of Genesis is true, then you are mentally ill.

If you believe in the great doctrines of the Christian Church as contained in the Bible, then you are mentally ill.

If you prefer American Sovereignty to World Government, then you are mentally ill.

If you are opposed to Foreign Aid, then you are mentally ill.

If you are opposed to Federal Aid to Education, then you are mentally ill.

If you believe in competition, then you are mentally ill.

If you believe in developing individual personality as opposed to the "collectivist" man, then you are mentally ill.

Furthermore, if you do not believe that the psychiatrists and the psychologists have the only answer to the world's ills, then you are not only mentally ill, but in need of emergency therapeutic treatment . . . by the psychis and psychiols, of course!

So say the various self-appointed guardians of the world's health; the Mental Health fanatics who are grinding out their propaganda by untold tons through every conceivable medium of communication. Their books, pamphlets, leaflets, "scientific findings", questionnaires, tests, studies, charts and graphs are available in public schools, universities and colleges, government agencies, women's clubs, churches, Y and N Y clubs, leagues of voters, youth organizations, camps, libraries, PTAs, and study groups.

This group constitutes one of the most dangerous universal brain-washing brigades which has yet appeared on the scene of human activity. They are arrogant and egocentric. Their polysyllabic words and rhetorical dissertations are designed to confuse the unsuspecting and hypnotize the people who go for anything which they may not understand, but which sounds intellectual and scientific. They capture the imagination of government officials and molders of public opinion who sit in their audiences and wildly applaud their diagnoses and indictments. Their courses are recommended to members of established civic groups by "responsible" officers of those groups who urge the members to enroll their

families for the study sessions. They are financed by tax-exempt millions from private foundations and subsidized indirectly by money appropriated by the United States Congress. Their success in putting over their "program" has been phenomenal within the past 10 years!

If the strategy and tactics of these international brain-washers, and their ultimate goal, are not thoroughly exposed to the people of the Free World, and especially to American citizens, then all the billions in the world will not provide adequate defense for the United States against the Communist Conspiracy, for the Republic will fall as an over-ripe plum into the outstretched hands of the collectivists without even token resistance.

WHO ARE THESE PEOPLE AND WHAT ARE THEY PLANNING FOR US?

Let it be clearly stated at the outset that by "health" the mental health fanatics are not talking primarily and solely about people who are physically afflicted with a definite diagnosed ailment which disallows sensible coordination between mind and body.

The Carnegie Endowment For International Peace published in their March 1948 edition of *International Conciliation*, No. 437 the story of the World Health Organization. The Preface was written by Alger Hiss, President of the Carnegie Endowment. Here is the portion of that Preface which defines what the advocates of "Mental Health" mean by the word "health":

The World Health Organization came into formal existence early in February. For nearly a year and a half its most urgent functions have been performed by an Interim Commission.

The new specialized agency carries on one of the most successful parts of the work of the League of Nations. The Constitution of the World Health Organization, however, has a far wider basis than that established for the League organization, and embodies in its provisions the broadest principles in public health service to-day. Defining health as "a state of complete physical, mental, and social well-being, and not merely the absence of disease or infirmity," it includes not only the more conventional fields of activity but also mental health, housing, nutrition, economic or working conditions, and administrative and social techniques affecting public health.

New York, February 21, 1948

Alger Hiss
President

Please note that this definition of "health" gives the widest latitude to the one-world-planners to carry out their schemes of fitting all of mankind into a common mold.

The list of trustees for this Carnegie Endowment is given on the inside cover page. Among them are found such "notables" as Philip C. Jessup, John Foster Dulles, Ben Cherrington of Colorado (whom the editor of this paper debated on radio in opposition to UNESCO, and who boasts that he was one of the charter members of the American Legion and on the U. S. National Commission for UNESCO; and heads the Rocky Mountain Division of the Institute for International Education), David Rockefeller, Harper Sibley (former official of the Federal Council of Churches), and Edward L. Ryerson (former head of the United Republican Fund of Illinois, Trustee of the University of Chicago, steel millionaire, and highly touted as a great philanthropist and civic leader in Chicago).

The Introduction to the World Health Organization (referred to from now on as WHO) is given by one Brock Chisholm, M. D., Executive Secretary, WHO Interim Commission, and further identified by Hiss in the Preface as "an eminent psychiatrist . . . served during the war as Director-General of Medical Services of the Canadian Army". This introduction covers slightly over three pages.

The main discussion of WHO and its program is written by one C. E. A. Winslow identified also by Mr. Hiss as "Professor Emeritus of Yale University and Editor of the American Journal of Public Health. Dr. Winslow has been a member of the Board of Scientific Directors of the International Health Division of the Rockefeller Foundation, Medical Director of the League of Red Cross Societies, and Expert Assessor of the Health Committee of the League of Nations."

An interesting further identification of Professor Winslow . . . somehow overlooked by Alger Hiss in his Preface . . . is found in the records of the U. S. House of Representatives Un-American Activities Committee. Winslow is listed as a National Sponsor of the Communist Front known as The American League For Peace and Democracy; a signer of a letter addressed to the House of Representatives opposing renewal of the Dies Committee; and listed on the letterhead of the Communist Front known as Medical Bureau And North American Committee To Aid Spanish Democracy as a Medical Sponsor of this organization.

Dr. Chisholm tells us in his introduction the "The specific inclusion of *mental hygiene*, nutrition, housing, accident prevention, medical care, and social and economic conditions represents a broader concept of public health in the field of international action than has ever been promulgated heretofore . . . The World Health Organization is a positive creative force *with broad objectives, reaching forward to embrace nearly all levels of human activity*."

We will deal with Brock Chisholm later on to see just how "broad" the WHO objectives are and how he and his WHO have already delved into every "level of human activity" under the guise of "health"!

Since Professor Winslow is the mouthpiece for the WHO in this particular article it is important that we deal with his views at this point. He, too, stresses the point that "health" as defined by the WHOites, encompasses great breadth such as fostering "the ability to live harmoniously in a changing total environment; to foster activities in the field of mental health, especially those affecting the harmony of human relations".

Winslow is irked that the United States did not rush right in and approve the Constitution of WHO as other nations did:

Only the delegates of China and the United Kingdom were empowered at New York to commit their governments fully and finally to the acceptance of the Constitution . . . Delay was due

in part to the dilatoriness of the United States . . . It is sometimes thought that international chinery must be slow and cumbrous. It is interesting therefore to note that it took less than six months to set up the procedure resulting in the Constitution for the WHO; after more than eighteen months the Congress of the United States has not yet registered formal approval of this Constitution, although there was no opposition to such approval in the quarter."

What Mr. Winslow failed to say was that there was opposition in the Congressional committee hearings on the Constitution and Congressmen wanted time to study the print before sending it out to the floor of the House. In other words, he would have us believe that international organizations are more efficient in the way they do things than they can do them faster!

The Professor did not like the fact that the visa division of the U. S. State Department was carefully scrutinizing WHO delegates from the Soviet Satellite countries. He

Finally, the program of WHO during the year has . . . with respect to certain countries in South-Eastern Europe . . . been seriously hindered by State Department red tape in approving visas. (Mrs. Ruth Shipley was head of the visa Division at that time.)

Money to run this organization gets passing mention in Prof. Winslow's dissertation. A mere \$3,028,324.00 is asked for 1948, with \$303,900 designated for get-togethers for organizers, and \$807,224 to be spent on office in Paris and Geneva. He admits that this is considerably more than the Health Organization of the League budget amounted to \$107,081. But of course, one must consider entertaining of delegates costs much more today and flying around the globe on inspection trips is rather expensive.

Professor Winslow pays great tribute to the man appointed as Executive Secretary of WHO, Dr. Brock Chisholm of Canada whom he defines as "a man of unusual quality of imagination and leadership."

To say that Dr. Chisholm has "imagination" is putting it mildly. His is an imagination run riot, as we will now see.

The William Alanson White Psychiatric Foundation in Washington, D. C. presented Dr. Brock Chisholm (introduced as Major-General G. B. Chisholm, C. B. E., M.D.) a series of three lectures in the Nation's Capital, and presented these addresses in print in its quarterly magazine PSYCHIATRY, February 1946, Vol. 9, Number One. These lectures were delivered before a large audience composed of psychiatrists, psychologists and government officials, including invited members such as Henry A. Wallace, Secretary of Commerce. They were actually delivered in October of 1945 but were not in print until the following February.

If one were to attempt to state and then refute the positions made by Brock Chisholm in these three lectures, the entire book would have to be written, to say nothing of the discussion of the friendly critiques made by Henry Wallace and others following the lectures. Only the highlights can be covered in this short space.

An Appreciation of Chisholm's lectures by Abe Fortas, a Washington lawyer and then the Under Secretary of the Interior, introduces the psychiatrist's addresses. Fortas declares that "General Chisholm proposes that we put aside the 'mistaken old way of our elders,' and that we take responsibility of our own destiny." He states that the "remarkable lecture on The Reestablishment of Peacetime Society will undoubtedly startle many people."

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The mistaken old ways of our elders' turn out to be, in the Chisholm lectures, all of those precious beliefs which have been taught to us by Godly parents, teachers and ministers from our childhood: These must all be thrown out and the psychiatrists' program substituted in their place. The old folks are diagnosed as "sick" because of their traditions, Biblical beliefs, and so-called prejudices. There is not much hope for them since they are so set in their ways. They need therapeutic treatment. The up and coming younger generation, the children, are the ones which the Chisholmites say they must get to and erase out of their little minds all these 'mistaken old ways of our elders'. When that has been accomplished world-wide, then we will have Utopia here on earth: no more war, international brotherhood, peace and prosperity, heaven will have come into our midst! Chisholm modestly affirms that the future belongs to the psychiatrists and that they have the *only* solution. The only drawback to this plan is that there are not enough psychiatrists to put this plan of universal brainwashing into action, so he advises that more should study in this field and help swell the ranks.

The titles of Dr. Chisholm's lectures are: *The Reestablishment of Peacetime Society, Responsibility of Psychiatry, and Responsibility of Psychiatrists.*

1. This is a sick world. The sickness is chronic, extensive, serious and dangerous to the future.
2. Man persists in senseless war. War is a behavior pattern of man.
3. Isolation is impossible. "We are all now, perforce, citizens of the world".
4. Present pattern of human behavior results in war inevitably.
5. Science can change patterns of human behavior. i.e., Psychologists, psychiatrists, sociologists, economists and politicians.
6. Reasons for war? Neurotic symptoms such as (a) prejudice, (b) propaganda, (c) isolationism, (d) greed, (f) conceit (belief in destiny to control others), (g) vengeance, (h) inability to face facts. "Even self defense may involve a neurotic reaction when it means defending one's own excessive material wealth from others who are in great need."
7. Three requirements for obtaining permanent world peace:
 - (a) World Police Force with power to crush any uprising, anywhere at anytime.
 - (b) Redistribution of material wealth so all people of the world can live comfortably.
 - (c) Enough mature "normal people" free from neurosis, which makes war inevitable.
8. All psychiatrists know where neurotic symptoms come from. We have failed to mature successfully because of inferiority, guilt and fear burden. Psychotherapy needed to correct this.
9. "Maturity" said to be amalgamation of two things: (a) Dissatisfaction with the status quo (things as they are), and (b) social concern and devotion. (In other words a desire to overthrow present order of things represents maturity!)
10. The one and only conclusion: Psychiatry is the answer to immaturity of the race. One who fights war (thru his failure to find another solution) is not emotionally mature.
11. What has caused this state or condition of the human race? This thing called "morality", the concept of right and wrong.

12. "For many generations we have bowed our necks to the yoke of the conviction of sin." The feeling of guilt and inferiority brought about by conviction of sin makes neurotics. (He rejects the Biblical story of the Fall of Man.) Belief in the conviction of sin makes it impossible to enjoy living, "prevents free thinking, imposes local and familial and national loyalties and with which to blind children to their glorious intellectual heritage. Misguided by authoritarian dogma (Christian doctrine?), bound by exclusive faith, stunted by inculcated loyalty, torn by frantic heresy, bedevilled by insistent schism, drugged by ecstatic experience, confused by conflicting certainty, bewildered by invented mystery, and loaded down by the weight of guilt and fear engendered by its own original promises, the unfortunate human race, deprived by these incubi of its only defences and its only reasons for striving, its reasoning power and its natural capacity to enjoy the satisfaction of its natural urges, struggles along under its ghastly self-imposed burden. The results, the inevitable results, are frustration, inferiority, neurosis and inability to enjoy living, to reason clearly or to make a world fit to live in."

(In other words, what Dr. Chisholm is saying here is that the Biblical teaching that man is a sinner by nature and needs a Saviour is what has caused all the misery, suffering, and wars of the human race and has made of the world's population a mass of neurotics. He says that this is an unnecessary burden. Psychiatry will help do away with this old idea. Rationalism, humanism and materialism must be substituted for the "dogma" [doctrine] of the authoritative Bible so that man can think for himself and be free!)

13. Man's brain is quite capable of solving his own destiny. Anything that hampers free thinking tends to destroy man.
14. The innocence seen in little children "has been destroyed or crippled" by teaching them such things as: "gods of local moralities, local loyalty, *personal salvation*, prejudice and hate, intolerance, frequently masquerading as love . . . gods of everything that would destroy freedom to observe and to think and would keep each generation under the control of the old people, the elders, the shamans, and the priests."

(Here is direct ridicule of the Fifth Commandment: "Honor thy father and thy mother." Here is ridicule for duly constituted authority and respect for elders. The first thing the Communists did when they came into China was to break down the age-old tradition of family life, respect for older people by the children which was an integral part of Chinese life. But, of course, since Chisholm thinks that morality is bad and that we had best get rid of it, because it creates neurotics, then one can understand why he advocates overthrowing of moral values. This is the sort of teaching which is producing the greatest crop of juvenile delinquents in the history of the United States—disrespect for parental or an elder's authority. This is the very thing J. Edgar Hoover has warned against time and time again as he has cited the tremendous statistical rise in juvenile crime and delinquency!)

15. Family, school and church are not teaching in the right direction. Children should be taught to compromise their beliefs. Psychiatrists everywhere have been spending their lives trying to help individuals overthrow these beliefs which are termed by Chisholm: "poisonous fruit, no matter how it is prepared or disguised." This is helping one to become "mature". This is not enough. "It would be more advantageous to the world

for psychiatrists to go into the preventive field where the big job needs to be done. The training of children is making a thousand neurotics for every one that psychiatrists can hope to help with psychotherapy."

16. "The re-interpretation and eventually eradication of the concept of right and wrong which has been the basis of child training, the substitution of intelligent and rational thinking for faith in the certainties of the old people, these are the belated objectives of practically all effective psychotherapy. Would they not be legitimate objectives of original education?"
17. "The pretense is made, as it has been made in relation to the finding of any extension of truth, that to do away with right and wrong would produce uncivilized people, immorality, lawlessness and social chaos. The fact is that most psychiatrists and psychologists and many other respectable people have escaped from these moral chains and are able to observe and think freely."
18. "If the race is to be freed from its crippling burden of good and evil it must be the psychiatrists who take the original responsibility."
19. Psychiatry needs to reach the "people who matter" in "clearthinking, talking and writing". Who are the people who matter? "Teachers, the young mothers and fathers, the parent-teachers associations, youth groups, service clubs, schools and colleges, the churches and Sunday school . . . everyone who can be reached and given help toward intellectual freedom and honesty for themselves and for the children whose future depends on them. Can we psychiatrists give up our protective device of hiding behind a specific, difficult and variable vocabulary to avoid our obvious responsibility?"

(Dr. Chisholm wants the psychiatrists to get to the molders of public opinion, to those who influence children, with this brand of brainwashing which will wash out of the children's minds all thoughts of right and wrong, religious doctrine, etc., etc. in order to create the future one-world race. His humility sticks out all over as he declares that the psychiatrists alone have the answer!)

20. Chisholm says that the psychiatrists have but fifteen to twenty years to educate people away from the knowledge of good and evil, and therefore avoid World War III.
21. The psychiatrists must free children from the tyranny of faiths and fears.
22. We must watch one another and everyone in the world closely until such a time as the psychiatrists have completed their work of producing the new race of children, brainwashed and ready to make the new world free from wars and fears.
23. Most important job is bringing up children. There are recent signs of intellectual stirrings among teachers which gives some hope. (Psychiatry is rubbing off on pedagogues!)
24. The living sciences . . . psychology, sociology, and psychopathology should be taught to pupils of primary and secondary schools. Leave Latin, religion, trigonometry to universities. "Only so, I think, can we help our children to carry their responsibilities as world citizens . . ."
25. "Psychiatry must now decide what is to be the immediate future of the human race. No one else can. And this is the prime responsibility of psychiatry."

(Here is the Chisholm "imagination", which Abe Fortas spoke about, running riot. Here is Egotism in the raw! In other words, everybody is crazy, or will

become so, unless the Psychiatrists rush to the aid of the Human Race! These are the people who about the "mentally ill"! Could they be too self-conscious, and thus try to find a scapegoat, namely, mental human beings, to indict?)

Part II of Lectures by Mental Health Advocate Chisholm

After having stated that psychiatry has the only answer to the world's ills, Chisholm then reveals what the psychiatrists must do in order to carry their program out.

1. Psychiatric principles are to be used by "those responsible people on whom largely depends the functioning of our democratic social order." (Question: Who are the responsible people, and who makes such?)
2. Potential of man's efforts has been stepped up; increase has been of the kind that increases power reaction rather than promotes social progress. ("Social progress" is the favorite phrase of the collectivists.)
3. Man is no longer a local citizen but has become a citizen of the world.
(This is the repetitious theme of the One-Worlders.)
4. The World seems to be in a state of reaction, reverse to 1000's of years ago. We are a nation in reaction. We will not be victors in the next war if we remain as we are. (The psychiatrists will enable us to change.)
5. Psychiatry must move beyond the field of mere treatment to prevention.
6. There is a shortage of psychiatrists.
 - (a) This poses problem of failing to provide help to many
 - (b) Also poses problem of providing training to many
 - (c) Treatment being attempted with less well-trained workers
7. Shorter treatment methods must be used on the "patients" (the sick world)
 - (a) Shock
 - (b) Hypnosis
 - (c) Surgery
 - (d) Chemotherapy
 - (e) Group therapy
 - (f) Narcoanalysis
 - (g) Psychodrama

"Some of these methods may be used by other trained psychiatrists."
8. Little hope that M. D.'s will prepare themselves to study to practise what the Chisholmites advocate; therefore, clinics under psychiatric direction must be opened which would use:
 - (a) Clinical psychologists
 - (b) Group therapists
 - (c) Psychiatric social workers
 - (d) Psychodramatists
 - (e) Hypnotists
 - (f) "and others" (room for peculiar kinds of twisters here!)
9. In order to meet the need for psychiatrists, the educational system must be overhauled, and, of course, money. Practicing psychiatrists must be installed as teachers.
10. Since enough trained psychiatrists are not now available, many people do not realize the need for treatment. (Happy in their ignorance, eh?)

Neuroses propagate themselves through families. (Guess we'll just have to break the families up, then!)

12. "One or two or three millions" of psychiatrists are needed.

(a) They should be trained as salesmen and "taught all the techniques of breaking down sales resistance."

(b) "Should not the prospective groups of psychotherapists employ advertising and sales organizations in order to drag in customers? Should discounts be offered for treatment of whole families? (We can get it for you wholesale!) Should attempts be made by the profession to induce governments to institute compulsory treatment for the neuroses as for other infectious diseases?" (What a whale of an idea! Bring in the power and force of the State to brainwash the poor tax-paying victims. Then, if the Democrats are in power and they think the Republicans are suffering from neuroses they can give them the full treatment . . . shock, psychodrama, hypnosis, chemo-therapy or even surgery! The nicest part of this idea is that the taxpayers will foot the bill but won't complain or else they, too, will get the "treatment".)

13. "A possible development in psychiatry as a curative art might at least go far toward solution of national unemployment problems." (Just think of it . . . a nation composed wholly of psychiatrists, and when they run out of victims on which to practise their curative arts, they can start practising on one another!)

14. "The problem of neuroses, warped personality, and behavior disorders is much more widespread and much more serious than has been that of any of these other diseases." In other words, the world's number one killer!)

15. Reactionary forces will fight back as they fought against other scientific progress. "Ignorance, superstition, moral certainties, prejudice, and interests vested in exploiting the people (of course, the psychiatrists will never exploit the people. They are in it just for purely humanitarian reasons!) resisted through anti-reform organizations, religious and political pressure groups, even political parties;"

(In other words, the psychis will have to sweep all the opposition from the churches, the political parties, the families, etc. out of the way before they have unrestricted authority for their operations.)

16. In spite of such opposition "there seems to be perceptible movement toward intellectual honesty and truth". (They have a corner on both, evidently!)

17. "The problem is no longer the germ of diphtheria, or of smallpox, but rather the attitudes of parents who are incapable of accepting and using proven knowledge for the protection of their children." (That is, psychiatric knowledge!) "That which stands in the way is ignorance and moral certainty, superstition and vested interest." (The "superstition" he is referring to is belief in the Bible. He makes his position plain in other of his writings where he rejects the Word of God. The "moral certainty" he ridicules is the knowledge of good and evil.)

18. The parents are to blame for the neuroses of the children.

"It has long been generally accepted that parents have a perfect right to impose any points of view, any idea or fears, superstitions, prejudices, hates or faiths on

their defenseless children. It is, however, only relatively recently that it has become a matter of certain knowledge ("certain" according to the psychiatrists "knowledge", in whom there seems to rest all wisdom and authority in determining what is and what is not true!) that these things cause neuroses, behavior disorders, emotional disabilities, and failure to develop to a state of emotional maturity which fits one to be a citizen of a democracy, able to take one's part in making a world fit to live in: 'I believe' or 'I do not believe' have been acceptable as valid reasons for arbitrary limitations or distortions of a child's experience, for imposing any kind of guilt and fear on the child, for perverting the child's capacity to observe and to think clearly, without thought about the effect on the life of the child and on the society in which he will live."

(Here is the kind of thinking of the psychiatrist and psychologist of early 19th Century Germany which produced Karl Marx, the rebel, the revolutionist, who rebelled against parental authority, religious authority, governmental authority, and was known as a "free thinker," a rationalist, a "humanist," who labeled all religious belief and morality as "superstition" and "the opium of the people." As J. Edgar Hoover has so plainly stated in his testimony under oath to Congressional Committees: When Communism is stripped of all its technical definitions, etc., it is actually rebellion against duly constituted authority, law and order. Ridicule of parents and those things taught to the child in the home can only constitute the beginning of a general breakdown of law and order nationally. Children will be the citizens of tomorrow, and what they learn in their formative years molds them for their future positions in society. The philosophies expounded by Psychiatrist Chisholm are basic communistic teachings and have been used in every country taken over by the Reds!)

19. "The psychiatrist knows that individuals who have emotional disabilities of their own, guilts, fears, inferiorities, are certain to project their hates on others, on groups, communities, or nations. . . . They are the people who must believe the worst of all foreigners and who then react emotionally and irrationally to these beliefs. *They are a real menace.*"

(There you have it, on Chisholm's authority . . . retired Secretary of the World Health Organization, which receives funds from the UN as one of its specialized agencies, and which the United States Government supports with taxpayers' money. It all starts with the parents. They are the sick ones. They believe in teaching their children this nasty old stuff about doing "right and wrong", "morality", "religious supersition", etc. Can't do much with these old fogies. We've got to get to the kids and treat 'em psychiatrically. Cleanse their little minds of the trash which the church and home have emplanted. Pour them into the "world mind" mold. Tell them it's terrible to hate Communists because they, too, are part of the human family and must be loved. Tell them that Adam and Eve, the Creation story, Noah and the Ark, the Atonement of Christ on the Cross, the Resurrection, the forgiveness of sin, the judgments of God are just old superstitions which cause people to have an inferiority complex and to hate other people who don't believe as they do. Teach them that that thing called "Faith" must be thrown out the window so that rationalism, free thought, "anything goes",

"doing what comes naturally", "enjoy yourself; it's later than you think", may all come in the door and take over. Tell them that they are world citizens and that patriotism is jingoism and narrow nationalism which cause hatred between nations, and resultant wars. Tell them that love of country is irrational and a sign of mental illness. Let them express their free emotions without any restraint. If it looks good and feels good; then do it, no matter what morality or law may say. Afterall, who are parents but animals which produce offspring. Tell them off when you feel like it. Tell your teachers, and write in the mental tests which are given you, how your parents do not understand you, are so ignorant of social progress, and belong to the horse-and-buggy age! This is what is being said in these lectures in so many words, and the frightening thing is that that which was advocated by the Secretary of the World Health Organization in 1945 is being carried out by its devotees today in a manner and on a scale beyond the originators wildest dreams!)

20. We must sacrifice much.

"For the very survival of large parts of the human race, world understanding, tolerance, and forbearance have become absolutely essential. We must be prepared to sacrifice much if we would hope to have opportunity to go on with our development. At whatever cost, we must learn to live in friendliness and peace (peaceful co-existence?) with our neighbors, who are all the people in the world (including Communists!). In time, if we prove worthy of *their* trust and confidence, we shall obtain it."

(We are the ones who must sacrifice. Sacrifice what? Form of government? Moral and spiritual values? What are we developing toward and for? Note that *we* are the ones who must prove that *we* are worthy of *their* trust and confidence. *We* are the culprits. *We* have not done enough to show the world how generous or peace-loving *we* are. The burden of proof lies on us, Chisholm says. Could he be "mentally ill," by any chance?)

21. "We cannot any longer afford to shelter and protect the old mistaken ways of our forebears." (This is what you call debunking history, a favorite device of the Communists!)

22. "We cannot afford the certainties of the past." (Revolution is the order of the day!)

23. "The fact of our enormous incidence of emotional disability is proof that our past methods have been in some way mistaken." (Dear Reader: Whom would you say is emotionally disturbed at this point? The Canadian psychiatrist, or the American people?)

24. "The past fifty years have embraced violent upheavals in the social order and in interpersonal relations. . . . When the boy and girl returned at 3 A.M. or next morning from a ride in the old man's car (He used to be called *Father*, *Dad* or *Papa*), no one knew, or at least no one could prove, whether they were bad or not. The clearcut moral classifications of people and behavior began to break down. No longer could one be sure who was bad and who was good, a very disturbing state of mind in a world of competitive *personal salvation*. . . . Some of these kinds of behavior looked rather attractive and no one seemed to be struck dead by an angry God—so yet more certainties slipped a little."

(Here is more ridicule of traditional moral standards and sniping at the idea that there is a Just and God who will punish people for breaking His code.)

25. He recapitulates at this point the state of the during World War I, the Great Depression of the 20's and early '30's and then World War II. Chisholm then states: "At the same time, throughout these wildering years, people were being taught the same faiths and rules that their ancestors had been taught."

26. "There is something to be said for taking charge of our own destiny, for gently putting aside the mist old ways of our elders if that is possible. *If it can be done gently, it may have to be done roughly or violently—that has happened before.*"

(Question: Will the psychiatrists be the ones who use the "force or violence" principle in overthrowing "the old ways of our elders"?)

27. The one hope for the future, according to Dr. Chisholm:

"The mental health service should include provision for prophylaxis of mental disorders over the whole field." (Treat 'em before they fall into the mist "old ways of our elders.")

28. Cooperation with leaders in all fields:

"In cooperation with leaders in all fields, social psychology, sociology, law, politics, labor, the church and others, psychiatrists should do their utmost to examine, compare, study, understand and treat the ills of society."

29. "Everything we think, and do and believe should be looked at."

(Not only brainwashing, but dissecting as well, in the Psychiatrist's microscope and scalpel. A random human guinea pigs is what is needed, eh?)

30. "All should be suspect, because they are all part of the old and we are not living successfully. We need fear sacredness."

(If Joe McCarthy had said those words, he would have been assassinated!)

31. The courts, schools and churches must be examined by the psychiatrists. They have all failed us, says Chisholm.

32. "The time for remedy may be exceedingly short."

33. "Let us be our own authority."

34. "We know far more than any of our ancestors."

35. "There is no room for authoritarian dogma in the field of human relations."

(Except in the *authoritative utterances of the psychiatrists*, yes?)

36. "Let us discard the bromides which have kept us drugged, obedient to the old people and afraid of displeasure."

37. "Let us accept our own responsibility to remodel the world in bolder, clearer, more honest lines."

(The answer to numbers 33 through 37 is found in the Book of Judges, Chapter 17 and verse 6:

"But every man did that which was right in his eyes."

The result was anarchy, rebellion against God Himself, and idolatry. Also, in the Book of Genesis, Chapters 3 and 11. In Chapter 3 the Serpent ridiculed "authoritarian dogma," the Word of God, and told Eve that God did not mean what He said. In Chapter 11 is the story of the building of the Tower of Babel in which men refused the way of God and took things into their own hands to make a better world. The result in both cases was terrible judgment. History is repeating itself.)

38. "Within the possible expressions of human nature are the personalities of a Caligula or a Franklin Roosevelt, a female guard at Belsen Camp or a Florence Nightingale, a Hitler, or, almost, a Christ. Is it not important to us which we produce?"

(This is sheer blasphemy to classify the Son of God, the Second Person of the Trinity, with political rulers, nurses, or other human beings. Of course, F.D.R.'s name was probably brought in by Chisholm because he was talking largely to a New Deal audience with cabinet members and other government officials present.)

39. Dr. Chisholm concludes his lectures by saying that unless the psychiatrists take the responsibility of re-making mankind that "there will one day be none of us left, not even any to bury the dead."

40. "I think one of the hopeful spots in our kind of civilization is the parent-teacher association (PTA), where young parents meet together (Notice: not the old fogies or the "mistaken elders") with teachers to discuss what is best for their children. If every psychiatrist and social psychologist and everyone else who feels himself capable—and whether he is capable or not is relatively unimportant as long as he stirs up people's thinking—will take even as little as one evening, say, every two weeks to talk about these things with groups of people, service clubs, youth groups, schools, parent-teacher associations, anyone else who will listen to him, I think a very great deal can be done in the span of twenty years.

"I would suggest only, and most earnestly, that everyone should regard as suspect everything that we have believed up to now."

So ended the William Alanson White lectures given by Brock Chisholm, psychiatrist and first Secretary of the World Health Organization of the United Nations given before government and civic leaders in the Nation's Capital.

Eleven of his "span of twenty years" have gone by. How have his plans for treating the "mental health" of the world succeeded? Have his suggestions as to invading PTAs, youth groups, civic clubs, churches, etc., with his humanistic brain-twisting philosophies been accepted and carried out? Emphatically, YES, as we shall now see.

Dr. Chisholm, although retired from the WHO since 1953, maintains an affiliation with the World Federation of Mental Health as a past president. He is living in Victoria, B. C., and doing writing on mental health.

He is being cited far and wide as a great authority on the subject of mental health.

In an article in WEEKEND Magazine, Vol. V, No. 10, 1955, published by the Toronto Telegram, Dr. Chisholm says: "A man who fathers six Canadian children is an indifferent fellow who has ignored his responsibilities as a citizen of the world. There is nothing admirable in competing with rabbits. This is not man's function."

"If we voluntarily allowed our Canadian birth rate to fall and increased our population by immigration this would have a most reassuring effect" on the peoples of over-populated countries.

If Canadians can afford to, it is permissible to have a large family—"only have it the world citizen's way. Produce a few babies of your own and adopt the rest from other countries where they have them to spare."

Canadians are told by Dr. Chisholm to start a large scale adoption program of children from other countries instead of having their own. "It would have a very good side effect, too, if the children had brown or yellow skins. . . . As far as I am concerned, the sooner we're all inter-bred, the better."

Chisholm declares, "A few courageous people have organized an International Planned Parenthood Association to spread the gospel of birth control. In the United States, a new foundation to deal with population problems is beginning to function with funds from the Rockefeller Foundation."

Of course, Mr. Chisholm does not say whether or not the mothers of these brown or yellow-skinned children are willing for them to be imported to Canada and the United States to inter-breed with children here. Evidently, to have pride in one's ethnic group is a great calamity and harmful toward the bringing in of the typical "citizen of the world."

The Revised Standard Version of the Bible, copyrighted by the liberal National Council of Churches, made its appearance several years ago amid great fanfare. However, a companion piece to this publication, known as The Interpreter's Bible, a commentary in twelve volumes, published by the Abingdon-Cokesbury (Methodist) Press of New York and Nashville, has received much less publicity, although, perhaps, of much more importance.

This Interpreter's Bible is one of the most blatant humanistic, rationalistic, and materialistic debunkers of the Bible ever to be printed in this country. One will find among the long list of editors, consulting editors and contributing editors, some of the most notorious communist-front joiners and recognized Liberals and Moderns in the American religious field.

When these writers get through commenting on, or "interpreting," the books of the Bible, there is no Bible left, only a loose-leaf notebook with the miraculous, the supernatural, and the Divine torn out.

Dr. Brock Chisholm also appears in this. On page 502, which is the portion that deals with the commentary on the third chapter of the Book of Genesis, in which Adam and Eve commit the original sin and subsequently fall from fellowship with God, the commentators tell us that in modern times "the whole doctrine of Adam's sin and the condemnation which is said to have fallen on the whole human race through him" has been repudiated.

The commentators tell us that "this tendency of thought has been powerfully reinforced by the school of psychoanalysis which began with Freud. The guilt complex has been arraigned as Public Enemy No. 1 by G. B. Chisholm, deputy minister of health of Canada, a psychiatrist of wide recognition," in the William Alanson White Memorial Lectures delivered by him in 1945 in Washington. Then they quote Chisholm as follows:

"We have been very slow to . . . recognize the unnecessary and artificially imposed inferiority, guilt and fear, commonly known as sin, under which we have almost all labored and which produces so much of the social maladjustment and unhappiness in the world . . . Misguided by authoritarian dogma, bound by exclusive faith, stunted by inculcated loyalty . . . bewildered by invented mystery, and loaded down by the weight of guilt and fear . . . the unfortunate human race, deprived by these incubi of . . . its reasoning power and its natural capacity to enjoy the satisfaction of its natural urges, struggles along under its ghastly self-imposed burden. The results, the inevitable results, are frustration, inferiority, neurosis, and inability to enjoy living to reason clearly or to make a world fit to live in."

So, here we find that Dr. Chisholm's influence has reached into the churches, as he suggested should happen in his Washington lectures. This Interpreter's Bible is being used in leading seminaries which are training future ministers to take over pulpits throughout our land, who in turn will influence many thousands of church-goers.

Dr. Brock Chisholm was a speaker at the Conference on Education at Asilomar, California, September 10-12, 1954. His speeches were condensed and published by the Asilomar Committee of the Mental Health Society of Northern California, with financial assistance coming from the Columbia Foundation.

Here are some quotes from Chisholm's addresses at the Conference:

"The people who have been taught to believe whatever they were told by their parents or their teachers are the people who are the menace to the world."

"If the child can go through these phases he is ready to become a citizen. And if he can go far enough he may become ready to become a world citizen." "Little children when they are born are not civilized, they are not supposed to be civilized . . . they have not yet been beaten into a pattern. Over the first few years of their lives they are busily developing a conscience. But it is clear that they develop it in accordance with the pressures imposed on them by their culture."

"To make it quite clear, let us recognize the fact that no one yet has ever found a Presbyterian conscience in an Eskimo unless the little Eskimo was brought up in a Presbyterian family, which God forbid."

"If a child is developing successfully, by the time he is four or five years old he should be able to give up something today to get something better tomorrow."

"We have to fit ourselves to be able to change our minds, to be able to examine everything that

we are and we must be willing to discard which is obsolete and is no longer valid in new context in this world, in this place."

"The UN . . . it is going to cost us a lot of dearest certainties."

"Our internal processes of government . . . dependent on the way we did things in the ho and buggy . . . or worse than that, in the ox-days. Some of these methods came out of institutions which were not built to fit the present situation."

"I wonder how any people in this country realize that alone among the nations their delegates are unable to negotiate internationally. Also amongst the nations of the world the delegates of the United States are unable to commit their government to a course of action. This is almost invariably so. Almost every delegation of the United States finds itself sooner or later in an international meeting in an impossible position. Where other delegations with the authority of their government behind them are able to undertake this or that responsibility, almost invariably most of the delegates from the United States are obliged to say, 'I'm sorry, I don't know!'"

Dr. Chisholm is indoctrinating the educators in California with the same material which he gave while secretary of the World Health Organization. However, he is here definitely caught in an untrue statement which can easily be refuted by turning to page 119 of *International Conciliation* March 1948, published by the Carnegie Endowment for International Peace, which we quoted from earlier and for which article Dr. Brock Chisholm writes the introduction. We will repeat here the statement by Professor C. E. A. Winslow which was quoted earlier:

"Only the delegates of China and the United Kingdom were empowered at New York to commit their governments fully and finally to the acceptance of the Constitution." (This is in reference to the adoption of the WHO constitution by members of the UN.)

When Dr. Chisholm says that the United States "alone among the nations" is "unable to negotiate internationally" he simply is not telling the truth. The fact of the matter is that very few delegates of foreign nations can commit their countries to anything until such programs are submitted to their various parliaments or assemblies for ratification.

(to be continued in part II)

News and Views

Eternal Vigilance Is Forever The Price Of Freedom

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IS EVERYBODY CRAZY? PART TWO

Dr. Chisholm is only one among many of the Mental Health Cult who are devising all sorts of schemes for correcting the so-called sicknesses of the world.

The 38th Annual Meeting of the National Committee for Mental Hygiene (now National Association For Mental Health) was held in 1948, addressed by Dr. Allan Gregg of the Rockefeller Foundation and attended by more than one thousand persons. The two-day program was devoted to "Preparing for World Citizenship." The topic of the first session was "Constructing the Forces that Mold Minds."

From Cornell University came one Milton Senn who spoke on "Constructing the Forces in the Home." Others spoke on constructing forces in the schools and the churches.

Martha Eliot of the Children's Bureau of the Federal Security Agency conducted the final session on "Remobilization for World Mental Health."

Since that initial session the World Health Organization and the World Federation For Mental Health working in cooperation with UNESCO, have come into their own.

In 1948 a world meeting on Mental Health was held in London and out of this meeting came a document entitled "Mental Health and World Citizenship," which one might term the bible of the World Federation for Mental Health.

A wave of legislation has been introduced on the State and Federal level by the Mental Health advocates who attempt to use the regular mental institutions and their annual appropriation needs as an excuse for tacking on riders to these bills for setting up mental health clinics, whose main business will be the investigation of normal citizens who get unduly excited about Communism; who hold unpopular political opinions; or whose neighbors dislike them for some strange reason.

Under certain legislation proposed, the brain-twisters would be empowered to haul law-abiding citizens into their clinics, give them "the treatment," recommend that they be committed to an institution for the mentally ill, and secure unfriendly neighbors as witnesses to their "emotional disturbances." They might even be exported to Alaska for further treatment and incarceration on a huge reservation to be purchased by the Federal Government for care of "sick citizens."

If this all sounds fantastic to the average person, let there be no mistake about it: the Chisholmites and Mental Health fanatics are a dedicated group who believe that they are out to save the world by re-making the human race mentally. They are stalking the halls of Congress, the State legislatures, and the City Halls. They bring "lectures" before PTA's, civic clubs, family service groups, youth organizations, Sunday Evening clubs, and their articles are acceptable copy by magazines with large circulations.

The Church League of America has recently come into possession of material which has been distributed to Kiwan-

ians in Illinois by no less than the Lt. Governor of Division I, which urges Kiwanian and their wives to attend a "project starting on Sunday, Nov. 3, 1957 in the Illinois Room of the Edgewater Beach Hotel, at 4 o'clock" with additional seminars to be held on November 10 and 17 at a cost of \$10.00, which is "only for the testing materials".

Attached to this letter is a speech by one Dr. Bethuel G. Gross, "our Divisional Vocational Guidance Chairman."

The Lt. Governor of Kiwanis ends his letter by saying: "Won't you give this a chance and permit the Kiwanians to take the lead in this so vitally needed area of mental health and mental well-being."

The title of the speech by Dr. Gross is "Fiddling While Rome Burns (Confessions of a Kiwanian)".

Evidently Dr. Gross has had some active opposition by enlightened members of the District I Kiwanis Clubs for he states that "two clergymen walked out and several other Kiwanians insisted to the Lt. Governor, Harold Hayward, that I be muzzled and not permitted to appear before any other Kiwanis Club in District I. I had heard and read about this sort of provincialism but I had never dreamed it would happen to me."

Dr. Gross was then encouraged to find that he could employ his "prerogative of free speech" by presenting his views to this particular Kiwanis Club which he addresses in his speech.

Dr. Gross is a newcomer to Kiwanis International, having been a member for just two years. Upon reading the aims of Kiwanis contained in the pamphlet which was handed to him upon his initiation, he stated:

"I suddenly and painfully realized that I, as a Kiwanian, was merely paying lip service to an intellectual tidiness of mind. When I began to expose myself to the penetrating searchlight of self-analysis, I was confronted with the stark and naked realization that I, as a Kiwanian, had catastrophically failed to maintain an intellectual integrity. Way down within the jungle of my subconscious mind there was a paralyzing edictment that I, as a Kiwanian, was a 20th Pharisee, who claimed virtues that were not translated into action."

After this so-called sarching self-analysis by Dr. Gross, what did he then decide to do to make amends for his failures?

The story that follows is the same contained in the speech by Brock Chisholm in the William Alanson White Psychiatric Lectures in 1945 before over 500 government officials and civic leaders in Washington, D. C.

We will merely number the more revealing statements by Dr. Gross in his lecture to Kiwanians and let the reader draw his own conclusions from here on:

1. "What are we doing to prevent our future generations from developing into the kind of psycho-neurotic citizens that plague our present adult generation?"
2. "What are we doing to warn our youth that there just might be some figment of truth to the Russian prophecy that our democratic way of life is rotting at the core because of greed, selfishness and vested interests?"
3. "What are we doing to give our young people the stamina to question the inane absurdities of the status quo (that Latin phrase again which means *things as they are*) and the courage to incinerate the intellectual garbage that this generation so brazenly exposes to their view?" (The "old ways of the elders", no doubt?)
4. "Anyone with a brain cell must recognize that the only way to prevent a child from becoming infected by the psycho-emotional cesspools of the parents is to fumigate Mom and Dad psychologically. Of course, Mom and Dad will at first, vigorously resist such treatment."
5. "But once they are persuaded to place themselves (Mom and Dad) under the microscope of self-analysis and to follow through on the diagnosis, then, and only then, will their children have some chance to escape this psycho-emotional infection."
6. Without giving any source, authority, or vouching for accuracy, Dr. Gross makes six separate statements concerning the psychological health of Moms and Dads which contain such statistics as "70% of the hospital beds in 1956 were filled by those who were afflicted by psycho-emotionally induced maladies", and "four out of every ten children are in need of psychiatric care, due to the parental psychological climate of the homes", and "absenteeism and labor turn-over (psycho-emotionally disturbed people cost American industry another 500 million dollars in 1956)." (This is the first time we have ever seen such an analysis of the cause of labor absenteeism in American industry.)
7. "If Kiwanis International is concerned about youth, we will immediately begin to establish Parental Seminars in every Kiwanian community. We will make it possible for any parent to attend seminars in mental health, in which each individual could anonymously analyze, diagnose, and by discussion and reading, improve the sum total of everything he thinks, feels, says and does, and to learn how these traits effect his children."
8. "After a comprehensive study and analysis of such personality traits as adjustability, attitudes, emotional control, impulse control, purposiveness, self-integrity, sensitivity, avocational therapy, and the status of certain mental abilities, there would be discussion on such compellingly enlightening books as Lewis Mumford's *In the Name of Sanity*, Overstreet's *The Mature Mind*, in addition to the words of Karen Horney, Erich Fromm, and other men who have challenged the emotional and intellectual coma in which we live."
(Anyone who wants to see the record concerning the aid given to left-wing organizations by Lewis Mumford, Harry A. Overstreet, and Karen Horney, should consult the following pages in the Cumulative Index of the Committee On Un-American Activities, U. S. House of Representatives, Washington, D. C.: Pages 380, 602, 644, and the House Documents referred to on those pages.)

9. Dr. Gross then attacks the true ministry of the Christian Churches by quoting Dr. Paul Schilpp, Editor of the Library of Living Philosophers, at Northwestern University. Before we give the inane statement of Schilpp, we would pause and mention the fact that is listed in the files of the Un-American Activities Committee as one of 352 signers of a letter dated December 26, 1941 distributed by the National Federation for Constitutional Liberties, which has been cited as *subversive* and *communist* by Attorney General Tom Clark, Attorney General Francis Biddle, twice by the Committee on Un-American Activities, and once by the California Committee on Un-American Activities. Here now is Dr. Schilpp's description of the Christian churches:

"The average church is so busy lubricating the rattles of the ecclesiastical machinery that they have little, if any, time left to concern themselves with anything more than the emotion. They plunge they offer their constituents once a week on Sunday mornings. Furthermore, when I view the Gargantuan chasm which seems to exist between Christianity and Church-ianity, I am amazed that religious institutions have even the 33% attendance they do."

"Moreover, because Christianity has been distorted and diluted by both the clergy and laymen, we now have the pathetic spectacle of comparatively large numbers of people buying the uncritical and childlike theology of Billy Graham by making their promotionally induced and exhibitionistic 'decisions for Christ'. What a paradox! Most individuals will agree that Christ was one of the world's most profound teachers. The important question is not how many make momentary and purely emotionally motivated decisions, but, how many are actually demonstrating the Christian ethic in their daily lives. I would wager my last copper that, if some miracle, Jesus Christ were to return to the earth, he would have a hard time trying to find a church worthy of His name."

12. Dr. Gross then says: "In other words, public mental health is still a moral responsibility for us as individuals. Waiting for organized religion to take the initiative is merely passing the buck. Let the dead bury the dead..."
11. "I must insist that mental health is my responsibility as a Kiwanian. When I joined Kiwanis International I was naive enough to believe that perhaps I had found a medium by which I could make a small contribution."

(Is this why Dr. Gross joined Kiwanis—to use it as a propaganda vehicle [he uses the word "medium" for his "mental health" views?])

Dr. Gross then goes on to tell that the Lt. Governor, Harold Hayward, had asked him to organize nine Parental Personality Seminars in the nine communities of Division I. He mourns the fact that the Kiwanians did not seem to be interested and that there was "much talk but no action."

He then makes a new appeal to the Kiwanians and their wives to become committed to this project. He bolsters his plea by using such authorities as the liberal Norman Cousins and the left-winger, Bertrand Russell, English philosopher who is a combination of agnostic, evolutionist, and free advocate.

Dr. Gross concludes his speech with the usual stereotypical melodramatic story of the boy who was unloved by his

of the... wound up in the electric chair, which is sure to put... in the mood for having their mental health... our secondary schools we now find such courses as... *Living, Group Dynamics, Human Growth*, and... other seemingly innocuous-sounding courses which... of studies in "tensions", "World Citizenship", "sex... to students in grammar school with open dis... and vivid illustration of all the intimacies of repro... and test questions concerning the parents attitude... such things. The home, the family doctor, or the minister, by the... not considered to be up on such things, and so it is... into the hands of those who have studied courses in... human psychology to tell the little children "the facts of

lubricated... The Church League of America has in it files the courses, questions, and even examination papers, which boys in... sixth grade have had to exchange with girls for grading, which would make the average adult blush. Of course, we... must remember what Dr. Chisholm had to say about the "mistaken old ways of the elders"!

Hitherto unheard of things such as these are taking place over our nation:

- State Commissioner of Education, James E. Allen, Jr. bans the Ten Commandments from the Public Schools of New Hyde Park, L. I., N. Y., while permitting the communist-authored "Lonesome Train" Cantata to be presented.
- Professor Arthur Bestor of the University of Illinois says we are less educated than 50 years ago. Dr. Bestor tells why many American children cannot read and write easily, why mathematics and sciences are neglected in more and more high schools, in a special interview with U. S. News & World Report, November 30, 1956.
- Marcia Winn, Columnist for the Cincinnati Enquirer, in her column for Thursday, February 21 1957, reveals details of a questionnaire given to a tenth grade girl in a Minneapolis school which contained thirty-five questions, among which were the following:

"Do you love your mother more than your father?"

"Has either of your parents insisted on your obeying him or her, regardless of whether the request was reasonable?"

"Do you feel your parents have been unduly strict with you?"

"Do you think your parents fail to realize you are a mature person and hence treat you as if you were a child?"

"Does your mother tend to dominate the home?"

"Has either of your parents made you unhappy by criticizing your personal appearance?"

"Is either of your parents very nervous?"

"Have you frequently had to keep quiet or leave the house in order to have peace at home?"

"Have your relationships with your father been pleasant?"

"Have you felt that your friends have a happier home life than you?"

"Has either of your parents frequently found fault with your conduct?"

"Did you ever have a strong desire to run away?"

"Has either of your parents frequently criticized you unjustly?"

"Do you feel there has been a lack of love and real affection in your home?"

"Have you felt that neither of your parents understood you?"

"Does either of your parents become angry easily?"

"Has either of your parents certain personal habits which irritate you?"

"Is either of your parents very easily irritated?"

"Has either of your parents dominated you too much?"

"As a parent, 'the Minneapolis Mother wrote': 'I object to this type of testing. I believe it is the most negative approach possible to solve problems. It only make the child think he has problems that didn't exist before.' We agree.

This type of analyzing of the child is being used extensively throughout the United States. Question on sex relations, parental problems, etc. are published under such titles as *Child Guidance*, which is distributed by the National Association For Mental Health, Inc. of New York City, and in *Self-Understanding* published by Science Research Associates which have long distributed material used in the testing field.

Evidently Dr. Chisholm's plan for getting to the children through the schools is succeeding to a marked degree. Of course, it is all being done by "experts in the educational field" whose capabilities in determining what is best for your child should never be questioned by the parents, who are probably *old fogies* anyway!

Congressman Usher L. Burdick had read into the Congressional Record on June 13, 1957 an address by the late head of the Russian Secret Police, Lavrentia Beria, made to a class of American students at Lenin University. If there is any similarity between the points made in Beria's address and that of the Mental Health fanatics, as demonstrated in the lectures by Dr. Chisholm, the psychiatrists will assure you that it is only pure coincidence!

AN ADDRESS BY BERIA

"American students at the Lenin University, I welcome your attendance at the classes on psychopolitics.

Psychopolitics is an important if less known division of geopolitics. It is less known because it must necessarily deal with highly educated personnel, the very top strata of mental healing.

By psychopolitics our chief goals are effectively carried forward. To produce a maximum of chaos in the culture of the enemy is our first most important step. Our fruits are grown in chaos, distrust, economic depression, and scientific turmoil. At last a weary populace can seek peace only on our offered Communist state, at last only communism can resolve the problems of the masses.

A psychopolitician must work hard to produce the maximum chaos in the fields of mental

healing. He must recruit and use all agencies and facilities of mental healing. He must labor to increase the personnel and facilities of mental healing until at last the entire field of mental science is entirely dominated by Communist principles and desires.

To achieve these goals the psychopolitician must crush every home grown variety of mental healing in America. Actual teachings of Freud, James, Eddy, and others amongst your misguided peoples must be swept away. They must be discredited, defamed, arrested, stamped upon even by their own government until there is no credit in them and only Communist-orientated healing remains. You must work until every teacher of psychology unknowingly or knowingly teaches only Communist doctrine under the guise of "psychology". You must labor until every doctor and psychiatrist is either a psychopolitician or an unwitting assistant to our aims.

You must labor until we have dominion over the minds and bodies of every important person in your nation. You must achieve such disrepute for the state of insanity and such authority over its pronouncement that not one statesman so labeled could again be given credence by his people. You must work until suicide arising from mental imbalance is common and calls forth no general investigation or remark.

With the institutions for the insane you have in your country prisons which can hold a million persons and can hold them without civil rights or any hope of freedom. And upon these people can be practiced shock and surgery so that never again will they draw a sane breath. You must make these treatments common and accepted. And you must sweep aside any treatment or any group of persons seeking to treat by effective means.

You must dominate as respected men the fields of psychiatry and psychology. You must dominate the hospitals and universities. You must carry forward the myth that only a European doctor is competent in the field of insanity and thus excuse amongst you the high incidence of foreign birth and training. If and when we seize Vienna, you shall then have a common ground of meeting and can come and take your instructions as worshippers of Freud along with other psychiatrists.

Psychopolitics is a solemn charge. With it you can erase our enemies as insects. You can cripple the efficiency of leaders by striking insanity into their families through the use of drugs. You can wipe them away with testimony as to their insanity. By our technologies you can even bring about insanity itself when they seem too restive.

You can change their loyalties by psychopolitics. Given a short time with a psychopolitician you can alter forever the loyalty of a soldier in our hands or a statesman or a leader in his own country, or you can destroy his mind.

However, you labor under certain dangers. It may happen that remedies for our "treatments" may be discovered. It may occur that all mental healing might be placed in the hands of ministers and be taken out of the hands of our

psychologists and psychiatrists. But the capitalist thirst for control, capitalistic inhumanity and a general public terror of insanity can be brought to guard against these things. If they should occur, should independent researchers actually discover means to undo psychological procedures, you must not rest, you must not eat or sleep, you must not stint one tiny bit of available money to campaign against it, discredit it, strike it down and render it useless. For by an effective means all our actions and researches could be undone.

In a capitalistic state you are aided on all sides by the corruption of the philosophy of many of the times. You will discover that everything can be used to aid you in your campaign to seize, control, and use all "mental healing" to spread our doctrine and rid us of our enemies within their own borders.

Use the courts, use the judges, use the constitution of the country, use its medical society and its laws to further our ends. Do not stint your labor in this direction. And when you succeed you will discover that you can effect your own legislation at will and you can by careful organization of healing societies maintain a constant campaign about the terrors of society by a pretense as to your effectiveness make a capitalist himself, by his own appropriation, finance a large portion of the quiet conquest of the nation.

By psychopolitics create chaos. Leave a nation leaderless. Kill our enemies and bring to earth through communism, the greatest peace the world has ever known. Thank you."

No one is opposed to adequate care and living facilities for those individuals who are insane beyond all doubt. Call them "mentally ill", lunatics, crazy or what you will. It is the responsibility of society to take care of those unfortunates whose reasoning power and coordination between mind and body have snapped. We are not talking about *these people* in discussing the subject of "mental health". Mental Health as defined by the One-Worlders, WHOites, the Chisholmites and the rest of the cultists is something entirely different. It is a potentially powerful political weapon through which all opposition to a collectivist society can be erased. It smacks of the tactics used by Hitler and Stalin to put away their enemies successfully. Anyone who opposes their traitorous schemes to brainwash the future citizens in favor of a godless, immoral, materialistic one-world society can be labelled "mentally ill" and can be put out of the way by being given the "treatment" supported by political hacks in courts who will do the bidding of the masters.

The only way to prevent such events from happening in our own Republic is for its citizenry to be alerted through an exposure of the designs and goals of the brain-twisting mental health fanatics. Above all, a definition of mental health is needed. This is the age when much damage can be done under seemingly innocuous phrases and euphemisms!

Liberty thrives on keeping people informed, and brings to light those schemes which masquerade behind a glorious facade. Totalitarianism feeds on keeping the people in the dark. Truth never fears exposure to the light; BUT,

"Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be exposed." . . . St. John 3:20

News and Views

Eternal Vigilance Is Forever The Price Of Freedom

Vol. 21, No. 2

Wheaton, Illinois

February, 1958

COLLECTIVISM in the Churches

It's here. The long-awaited book of documentation on the extent to which Communism has infiltrated American churches, theological schools, and religious publishing houses.

The results of ten years of research is a book consisting of 354 pages of the most startling and disturbing information which every church-goer or American citizen should read.

Many people have wondered why an ecclesiastical body, which claims to represent 36,000,000 Protestants, should elect to its highest office, the presidency, at its recent convention in St. Louis, a man who is a veteran fronter for Communist causes, a radical pacifist, and one who is on record as attacking the historic truths and language of the Christian Gospel.

COLLECTIVISM IN THE CHURCHES gives not only the answer to these questions but also goes into the historical background of the Socialist Gospel Movement in the United States and reveals that Communists and Communist-front joiners among religious leaders is not just a mere happenstance. The book reveals that it was all "planned that way," and that some well-known names in "liberal" Protestant circles were not only members of the Communist Party but were also in the highest ruling cliques of the Party and on the committees which planned the destruction of the American form of Government.

Every bit of documentation in the book is footnoted as to original source material, and most of the documentation is taken right from the proverbial "horse's mouth", or the official minutes, correspondence, publications, sermons, books, and public pronouncements of the radicals.

Cries of anguish will, no doubt, go up from the Modernists and Liberals, as this book is circulated throughout the United States. The smear brigade will give it the going over in the journals under their control and through the publications of their sympathetic allies in the secular world. However, if enough laymen, who are paying the bills (the majority, unknowingly) for the situation described in COLLECTIVISM IN THE CHURCHES are waked up through this documentation they will change the situation.

Here is the story summarized on the cover of the book:

"A Documented Account of the Political Activities of the Federal, National and World Councils of Churches, COLLECTIVISM IN THE CHURCHES, by Edgar C. Bundy.

"Here is a long-overdue, step-by-step account of the left-wing political activities of the Federal, National and World Councils of Churches. The author, a Protestant lay theologian, is the general chairman of the Church League of America. Mr. Bundy has written this book, he says, 'to serve thousands of ministers all over this country who want to get the truth so that they can inform their congregations, but who would have to go to a hundred different sources and overcome all kinds of opposition in their quest.

"He points out what many already know, that 'lay people are concerned both in Council and non-Council churches. They are paying the bills, and they don't want the money to go toward their own destruction.'

"COLLECTIVISM IN THE CHURCHES documents the well-planned, determined methods by which the destruction of our basic liberties is being carried on by the Councils — in the name of the 'Social Gospel.' These methods and the policies which direct them have been shaped, says Mr. Bundy, by Socialists and pro-Communists who wish to control the churches and, through them, to spread left-wing propaganda under the guise of religious teaching. To question their mission is 'to question the teachings of Christ,' whom they have called 'the first Socialist.'

COLLECTIVISM IN THE CHURCHES gives names, dates, and places. It is a documented response to the efforts being made to substitute social work and political agitation for the spiritual aspirations and traditional values of the Christian churches."

The Foreword to the book summarizes the purpose of writing it:

This book is written by a Protestant. It is written about the Protestant churches. As a Protestant, the author has a right to protest. This right is inherent in Protestant beliefs.

When the distinguished author and lecturer John T. Flynn revealed certain collectivistic trends in Protestant churches in his famous chapter 10 of **THE ROAD AHEAD**, he immediately brought down the wrath of left-wing Protestant leaders and liberals upon his journalistic head. Mr. Flynn's revelations were merely taken from the official pronouncements of The Federal Council of the Churches of Christ in America, with page and paragraph cited, but this did not prevent those who were exposed from attacking Mr. Flynn on the ground that he was a member of the Roman Catholic Church and therefore was incompetent to discuss what was going on in the Protestant world. If this kind of logic is correct, then the man who attempts to murder his wife in the front yard and is discovered by a policeman who rushes in to stop him is justified in telling the policeman to refrain, as he is not a member of the family.

The standard technique used today and down through the ages is not to answer the documentation but to attack the one who does the revealing. In this way they hope to silence him or so to discredit him that the public will not look into the documentation.

The writer of the Gospel of St. John revealed this technique nineteen centuries ago. It is recorded in his 8th chapter that, when the religious leaders of that day would not accept the claims of Jesus Christ as being the Son of God, they launched a fourfold personal smear against Him. In verse 13 they called Him a liar. In verse 19 they questioned His paternity. In verse 41 they insinuated that He was an illegitimate child. In verses 48 and 52 they went as low as any human being could go: they accused Him (the Son of God) of being possessed with the devil.

As the "recognized" religious leaders of the day, heads of a vast ecclesiastical system, they had powerful means of disseminating their propaganda. But He was not "recognized". He was an intruder in their ecumenicity. He took their members away from them—and the receipts in the treasury dropped as a result. They were tied up with the political system of the day and had powerful backing, for they could deliver the "church" vote. He only had a group of "dissenters," "splinter groups," "rabble-rousers," separatists," and just plain poor folks who worshiped with Him in the fields and on the street corners instead of in the darkness of the temples. He was a force disrupting communal unity. He was a "fundamentalist" who was always quoting Scripture instead of citing their "recognized" professors of theology and social-action chairmen.

The truth is that Jesus Christ was not interested in lobbying before Pilate, Agrippa, or Caesar's government for betterment of social, economic, or political conditions. His Gospel was the Gospel of personal salvation, and to the Herodians he said: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:21)

Jesus left his followers no legacy in the form of material comforts and a high standard of living. He left them only a cross and an eventual crown, to be

obtained through persecution and martyrdom. The charge to them was to preach the Gospel and to win disciples who would follow in his train, regardless of the cost.

How things have changed! The changes are set forth in the pages that follow. "Incredible!" said an outstanding layman after he had read the manuscript. "Maybe church folks should start reading the Bible and find out what Christianity really is!"

Maybe they should.

This thoroughly documented work contains twenty chapters and eleven supporting appendices.

Chapter 1: The Federal Council Is Organized.

The author goes back to the planning stages before the turn of the 20th Century and shows how religious leaders with Marxian and Fabian socialistic ideas, which they imported from European training schools, conceived the idea of bringing all the churches together in a united effort to promote socialism under the guise of "religion". The church groups were propagandized by travelling "salesmen" in preparation for the initial national organizing meeting.

Chapter 2: The Network Is Planned: City, State, National, World Councils

Dedicated organizers create a network from the top down to the cities for promotion of the new gospel. Lobbying in Washington is not overlooked. The Council works to tell Christians where they can and where they can't build churches through a so-called "comity" agreement.

Chapter 3: How Materialistic Collectivism Replaces Christian Faith

The Council of Churches now claims to speak "the word of Christ", but the reader will find no basis in the Bible for activities into which the Council enters. Our capitalist society is attacked by the council leaders. "Cooperation" is the term which they use for the replacement of Free Enterprise. Vicious attacks are made by the Council spokesmen on historic Christian doctrines. Marxism takes over.

Chapter 4: The Octopus Expands

Some churches begin to resist the Council. Some do not. Individual churches begin withdrawal from their respective denominations rather than be committed to the Federal Council's program. The State and Local council affiliations with the Federal multiply. Federal Council's support from wealthy foundations and individuals. World Council of Churches idea is promulgated.

Chapter 5: How The Federal Council Became a National Council

The Federal Council merges with its affiliated agencies and changes its name. The same radical and left-wing leaders are in the drivers' seats of the new organization. Communist front record of many given.

Chapter 6: The Councils And The Government

Here is a startling chapter on the extent to which left-wing religious radicals have wormed their way into important government posts and, in a number of instances, into policy-making positions. Government leaders take

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from Council pronouncements on Foreign Aid, Immigration, Federal Aid, etc., because they claim to represent multiplied "millions" of voters. Left-wing labor groups back the Council and grant it funds.

Chapter 7: Political Peacemakers

Pacifist preachers try to undermine national defense. Unwilling to take realities into consideration. They call disarmament conferences all over the globe and spend Carnegie millions. The League of Nations is promoted by the Federal Council. Non-violent resistance of Gandhi becomes latest import from India. Taught in the churches and to youths of draft age.

Chapter 8: Socialistic Seed Sowing

Dr. Harry F. Ward and Dr. Walter Rauschenbusch, both Marxists in their social and economic views, change the emphases and direction of American Protestantism. Exert powerful influence on American religious life through their writings.

Chapter 9: Collaborators With Communism

Government testimony under oath reveals the tie-up of Dr. Ward, Rev. Jack McMichael, Rev. Webber, Dr. Atkinson and Dr. Taylor with Communist enterprises. Harry Ward became key to the infiltration process. Young men in Union seminary study under him and are recruited for the Communist Party while they are there. Then, they are sent out to take important positions in American churches and religious publishing houses.

Chapter 10: The Planners and Controllers

A department of the Federal Council decides in conference what is best for American economic life. Profits and private ownership hit. The Reuthers enter the picture.

Chapter 11: Church Women Are Collectivized Too

The power of the women is not overlooked in the collectivistic plan of the Councils. Left-wing feminine leaders draw up the resolutions which are presented in the name of "10,000,000 Church Women". Dwight D. Eisenhower graces their platform along with Christ-denying Nels F. S. Ferré, who says that Jesus Christ could have been the son of a blonde German soldier who had an affair with a woman nearby the Roman garrison.

Chapter 12: Mr. Dulles And Some Collectivistic Churchmen

The major role played by the present Secretary of State of the United States in the Council of Churches is laid bare in this chapter. Dulles is revealed as the architect, in the name of "religion", for the destruction of the sovereignty of the United States. Alger Hiss works with him in the Council. The Council presents its radical program to Government leaders and propagandizes the Congress. Churches are instructed to get their people to flood Washington with mail in support of this program.

Chapter 13: The Councils' Secular Activities Multiply

Huge military-like superstructure is built within the national organization. A maze of boards and commissions emerge dealing with everything from immigration to agri-

culture. Congressional investigations into subversion are attacked by Council spokesmen.

Chapter 14: One Church For One World

This is not the church of the Lord Jesus Christ, but rather a huge materialistic political structure masquerading under the guise of "unity". "Brotherhood" and "Fatherhood" become disguises for uniting unbelief with belief. The UN is invoked and praised. Communists are elected as officers in the World Council of Churches. Anything for the sake of ecumenicity!

Chapter 15: The World Council Meets At Evanston

Despite the McCarran-Walter Immigration and Security Law, the Red propagandists come to the World Council of Churches meeting in Evanston, Illinois and sit on the platform with the President of the United States. World Council leaders work behind the scenes in Washington to circumvent security restrictions and get friendly government officials to grant entry to Reds.

Chapter 16: Aftermath of Evanston

Communists win major propaganda triumph and get Assembly of World Council to adopt "peaceful co-existence" theme. Refugees from Iron Curtain countries who picket World Council meeting are ridiculed. Reds strengthen their position in ruling body of world Council by electing double their number to Central Committee. Hungarian Reds invite sympathetic U. S. clergymen to Prague and confer honorary degrees upon them.

Chapter 17: Worship

The church becomes a stage instead of a place of worship. All religions join hands at so-called Festival of Faith at 10th Anniversary of UN in San Francisco. Dulles is main speaker. Mr. Lyons, head of the Religion Desk of the Voice of America, doesn't have to believe in a God in order to hold his job at taxpayers' expense.

Chapter 18: Apostle of Discord

No room for Christ in "Brotherhood Movement". He might offend somebody. The New Testament Scriptures must be changed, also. Ralph Lord Roy the Council's "expert" on its enemies. His book recommended by Council leaders who want to smear the opposition.

Chapter 19: Communications

Bible-believing preachers must be cut off the air and TV. Newspapers must be indoctrinated against the "fundamentalists". The National and World Councils must be the voice of the "church" speaking on all subjects to the world.

Chapter 20: The Laymen Start To Revolt

The report of oilman J. Howard Pew reveals totalitarian tactics of Council clergymen. Laymen expected to raise the money for the Councils' activities, but must not ask questions regarding social, political and economic pronouncements of the clerical hierarchy. Support of independent churches and pastors is the only hope for the Christian church people.

Those are the chapters, filled with documented examples of totalitarian teachings and tactics in the field of religion.

In the eleven appendices are reproduced original documents which enlarge the arguments presented in the main text of **COLLECTIVISM IN THE CHURCHES**. These will prove invaluable to laymen, pastors, and Christian workers in general. Every real Christian in America ought to have a copy of this book, and it is hoped that the laymen will see that this is accomplished insofar as possible.

If the church people can be aroused to see how money and presence are being misused and abused, handful of powerful exponents of Marxian philosophy there is hope for keeping America the "land of the free and the home of the brave." If this is not done, the reverse will be true.

Copies may be ordered directly from the Church League of America, 1407 Hill Avenue, Wheaton, Illinois at \$1.00 per copy. Church, School and Civic libraries should be supplied with copies of this work.

YOUR ATTENTION PLEASE:

Here is a Bulletin which is of vital interest to every American. This should be distributed in large quantities to church members, ministers, and especially to businessmen who make contributions to churches.

For all Contributions of \$5.00 or more we will send you **NEWS and VIEWS** for one year. Special reports are included with contributions of \$10.00.

Extra copies of a specific issue: \$7 per hundred—\$50 per thousand. If mailed by us to lists you furnish: \$10 per hundred—\$75 per thousand. (Or to special lists we have available.)

ALL CONTRIBUTIONS ARE DEDUCTABLE FROM YOUR FEDERAL INCOME TAX

We urge you to support this educational program which is reaching thousands of laymen who are leaders in all walks of life, and ministers. Get your friends to support us also. Freedom thrives on knowledge. Totalitarianism breeds on ignorance.

The purpose of this Bulletin and all of our other editions is to inform the American people concerning those subversive forces which are methodically penetrating every major phase of our society. Once the American people are informed, they will do something to stop this infiltration. You can help inform them.

CHURCH LEAGUE OF AMERICA
1407 Hill Avenue, Wheaton, Illinois

News and Views

Eternal Vigilance Is Forever The Price Of Freedom

Vol. 21, No. 3

Wheaton, Illinois

March, 1958

Who Is Edwin T. Dahlberg?

On July 26, 1950, the Baptist World Alliance met in Cleveland, Ohio. This organization is composed of several Baptist groups located in various parts of the world, including members of the American (Northern) Baptist Convention and of the Southern Baptist Convention.

The difference between these two Conventions, both of them located in the United States, is that the American Baptist Convention is composed mostly of churches which are located in states north of the Mason-Dixon Line, while the Southern Baptist Convention is composed of churches for the most part located in the southern states. The Southern Baptist Convention in recent years has expanded its operations so that it has been establishing churches in many of the northern states. The American Baptist Convention has called this "competition."

Competition between rival Baptist groups is usually forgotten when the Baptist World Alliance meets. Many of the leaders of the Alliance have been known Modernists or "Liberals" whose utterances on theological and social subjects have not been too palatable to Southern Baptists, who are, for the most part, orthodox in their Biblical beliefs.

The Southern Baptist Convention is not without its "Liberal" leaders, also, and the meeting of the Baptist World Alliance is usually an occasion for the Liberals of both Conventions to get together, engage in a lot of back-slapping, and elect one another to high offices in the Baptist World Alliance.

The meeting of the Baptist World Alliance in Cleveland in 1950 has special significance in the light of the fact that the National Council of Churches of Christ in America, which claims to represent 36,000,000 Protestants in the United States, but with which the Southern Baptist Convention is not affiliated as a Convention, elected to its highest office Dr. Edwin T. Dahlberg, pastor of the Delmar Baptist Church of St. Louis, Missouri, the city in which the Triennial General Assembly of the National Council of Churches was held.

For years the Northern Baptist leaders have been wooing various leaders of the Southern Baptist Convention in an effort to get them to bring the Convention into the membership of the National and World Councils of Churches. The Southern Baptist Convention, as a whole, has steadfastly refused to be enticed into the ecumenical movement; however, certain of the liberal leaders within the Convention, who have hob-nobbed with the leaders of the Baptist World Alliance, have been most receptive to the Northern Baptists' invitation. In addition to the fraternal spirit among the liberals of both Conventions there has taken place a steady

infiltration of Southern Baptist churches along the border states and in the District of Columbia by Northern Baptist ministers who have taken over pulpits in these Southern Baptist churches and have succeeded in putting these individual churches into the National and World Councils of Churches by getting the local churches to hold dual membership in both the American and Southern Baptist Conventions.

When a Southern Baptist church is taken into the American Baptist Convention, it immediately becomes a part of the National and World Councils of Churches ecumenical movement.

Dr. Edwin T. Dahlberg made the chief address of the day before the World Baptist Congress held by the Alliance in Cleveland in July of 1950. At that time he was minister of the First Baptist Church of Syracuse, New York, which is in the Northern Convention.

The New York Times for July 26, 1950, records the following special dispatch from Cleveland by Times writer Walter W. Ruch, concerning Dr. Dahlberg's speech:

In the chief address of the day before the World Baptist Congress Rev. Dr. Edwin L. Dahlberg, pastor of the First Baptist Church of Syracuse, called for a "new language" that prospective converts could understand.

CITES COURAGE OF GHANDI

Such phrases as "the precious Name of Jesus," "coming under the Blood" and "saved by Grace," Dr. Dahlberg said, "for all their profound truth and biblical background" simply do not register in the mind of the average American listener.

Rounding out his criticism of evangelism as practiced today, Dr. Dahlberg said, "evangelists must find the courage, as the late Mahatma Gandhi did in India, to attack national ideals that were not necessarily holy, and to close ranks with evangelists of other faiths in the name of a united Protestantism, that would stop short of a 'Protestant Vatican.'"

Dr. Dahlberg, a former president of the American Baptist Convention (Northern Convention), told the delegates that the church, unless it "evangelized evangelism," would lay itself open for indictment by God for making evangelism an outward thing "of membership gains and bigger denominational budgets."

Asserting that evangelists were using a language of the past in their approach to the modern mind, Dr. Dahlberg recounted that in a recent Columbia University poll, "Pilgrims Progress" had turned up in first place as the world's most boring book.

DERIDES "HOLY" NATIONAL IDEALS

"We must have more *disciplined thinking*, therefore, a fresh vocabulary as a restatement of our whole Protestant world view in terms that will command respectful hearing and attention of our generation," he said.

Americans are often betrayed, he asserted, by National ideals they often think are "positively holy." The great strength of Gandhi, a non-Christian evangelist, he said, was that he dared to preach against the "holy things of India—caste system, war, and imperialism and religious custom."

"If our evangelism is to become effective we must begin to move into the realm of holy ideologies and make clear that the name of Christ is above every name, however patriotic and exalted," he declared.

In fostering a united protestantism, Dr. Dahlberg said, Baptists need not become one church. As Baptists, he argued, they would never consent to the establishment of one great ecclesiastical system that would become a kind of "Protestant Vatican".

It appears that from that day on the ecumenical leaders had Dr. Dahlberg marked to go up the ecumenical ladder of success until he eventually would become president of the National Council of Churches.

Dr. Dahlberg migrated, shortly after this address, from Syracuse, New York (a Northern Baptist Church) to the Delmar Baptist Church of St. Louis (a Southern Baptist Church). Dr. Dahlberg's name now appears on the roster of Southern Baptist Ministers in the 1957 Annual Edition of the Convention's list of ministers.

Dr. Dahlberg became a Baptist minister in 1918 and is a native of Fergus Falls, Minnesota. He served as president of the Northern (now known as American) Baptist Convention from 1946 until 1948. He has served for six years as a member of the powerful Central Committee of the World Council of Churches.

According to the 1952 and 1954 Biennial Reports of the National Council of Churches, Dr. Dahlberg has served as vice-chairman of the Department of Evangelism of the National Council and also as a member of the General Assembly of that body.

Following his election as president of the National Council of Churches at the meeting in St. Louis, December 1957, Dr. Dahlberg delivered an inaugural address in which he attacked the national defense system of the United States. He urged the churches of America to preach "massive reconciliation" and urged the United States Government to "send more loaves of bread around the world" instead of providing weapons for defense against the communists.

Dr. Dahlberg has long been a radical pacifist and has been associated with some of the most notorious anti-defense organizations in the United States.

His name is listed on two separate pamphlets put out by the Church Peace Mission of 513 W. 166 Street, New York 32, N.Y., as a signer of "an Affirmation and Appeal" in which the signatories call on the members of the churches

"in every land" . . . "to refuse to make or to use weapons of war, and to devote their energies to the removal of social, economic, and moral causes of depression, dictatorship, and war. We advocate that individual Christians the Church support the use of methods of reconciliation and non-violent action in situations of conflict." Among signers of this appeal are some of the most outstanding communist-front joiners of the United States.

On a pamphlet entitled, "Jesus and the Way to Peace" by Abraham J. Muste, Dr. Edwin T. Dahlberg is listed as a member of the National Advisory Council of the Fellowship of Reconciliation located at 21 Audubon Avenue, New York 32, N.Y.

The fact is that Abraham J. Muste has a notorious communist record in support of the United Front Movement created by the Communist Party, and only recently became the head of a new organization composed of a coalition of communists and socialists.

The leaders of the Church Peace Mission and the Fellowship of Reconciliation have advocated that the church members adopt the tactics of the late Mahatma Gandhi in India. In order to see what tactics Gandhi advocated, we have only to turn to Dr. E. Stanley Jones, another radical pacifist, who has had some nice things to say about the Communist System in his books. Jones sets forth the tactics of Gandhi in the book, "Mahatma Gandhi, An Interpretation," published by Dr. Jones in 1948. Dr. Jones tells in the foreword of this book that he went over to India as a missionary to convert the heathen but admits that the heathen, in the person of Mahatma Gandhi, "in the end had conquered me."

On page 56 of Dr. Jones' book he quotes Gandhi as saying: "Today my position is that, although I admire Christianity, I am unable to identify myself with Orthodox Christianity. My life has been full of eternal tragedy and, if they have not left any visible and indelible effect on me, I owe it to the teaching of the Bhagavad-Gita." (His Sacred Writings.)

On page 59 Dr. Jones admits that Gandhi was not a Christian, but he insists on making him what he terms a "natural Christian." Why? Because Gandhi teaches pacifism or non-violent resistance. Dr. Jones on page 75 of his book extended an invitation to Gandhi to come over to the United States and organize the people of this country in mass resistance to participate in military service or to aid the government of the United States in providing for our national defense. He told Gandhi that he could use Jesus as an excuse for his pacifistic movement. Gandhi did not seem to relish the idea so he did not accept Dr. Jones' offer.

In the final chapter of his book he tells us exactly what it was that Gandhi taught and advocated. It is called Satyagraha in the Hindu language. He advocates that we adopt the same tactic in the United States—that of sitting down in the streets, if we are invaded by the Communists and not resist them at all. He says that many of us will be thrown in jail but that they will get tired of building up jails over a period of years and it will become ridiculous. Dr. Jones even states that some of us will be *butchered* at the end of five years of butchering us, the enemy will come defeated and throw up the sponge because "there is something in the human heart that recoils at continuous butchering the non-violent resisters. We would be hitting him within all the time."

Dr. Jones ends his effusive praise of the non-Christian Gandhi by saying that God has selected him, even after his death, as His "appeal to this age."

Here is the philosophy of the pacifists in the United States, among whom is Dr. Edwin T. Dahlberg, newly elected president of the National Council of Churches.

In the powerful position which he now occupies, Dr. Dahlberg will be able to influence more people than ever before with his radical pacifism or Gandhism, which he injected first of all in his speech before the Baptist World Alliance in Cleveland in 1950. Dr. Dahlberg is convinced that the old Christian and Biblical phrases, such as "the precious Name of Jesus," "coming under the Blood," and "saved by Grace," have to go! The new evangelism which Dr. Dahlberg speaks about is not the evangelism of the Christian religion. It is the propaganda of a non-Christian by the name of Mahatma Gandhi of India. Dr. Dahlberg declared in Cleveland that we should have a "united Protestantism, that would just stop short of a Protestant Vatican." Evidently that dream is coming to a fast realization with the elevation of Dr. Dahlberg as head of the National Council of Churches, which claims to represent 36,000,000 Protestants. This claim, of course, is positively ridiculous and is not taken too seriously by thinking people.

If we could stop, after revealing Dr. Dahlberg's record of pacifism, then, perhaps, there would be little need for alarm. But, Dr. Dahlberg's record goes further than that.

The former chief investigator of the House of Representatives Un-American Activities Committee, and one of the foremost authorities on Communism in the world, Dr. J. B. Matthews of New York City, recently revealed Dr. Dahlberg's record as "a veteran fronter for Communist causes." Likewise, the noted news, radio and television commentator Fulton Lewis, Jr. of Washington, D. C., devoted two entire columns to Dr. Dahlberg's red-front associations in his newspaper column which appeared throughout the United States on Thursday, December 19, 1957.

The American Legion Firing Line, official publication of the National Americanism Commission of the American Legion, in its issue of January 15, 1958, devoted almost a page and a half to Dr. Dahlberg's left-wing record. Human Events, the outstanding newsletter which comes out of Washington, D. C., and is published by Frank C. Hanighen, in its issue of Saturday, December 14, 1957, also enumerated the various communist-front affiliations of Edwin T. Dahlberg.

Here is what Dr. J. B. Matthews has to say about the record of Mr. Dahlberg:

"In April 1952, Mr. Dahlberg was affiliated with the Citizens Committee to Free Earl Browder, an organization cited as 'communistic and subversive' by the Attorney General of the United States. Earl Browder, general secretary of the Communist Party, USA, was then serving a prison sentence for perjury in connection with his possession of a false American passport.

Under date of April 22, 1943, Mr. Dahlberg joined a group of Communist frontiers in signing an open letter to President Roosevelt protesting an order for the deportation of Harry Bridges as an alien Communist.

According to a letterhead of the organization dated March 26, 1946, Edwin T. Dahlberg was a sponsor of the National Committee to Combat Anti-

Semitism. Various Jewish groups warned that the National Committee to Combat Anti-Semitism was a Communist-front organization.

A few years ago, while the Yugoslav Communist regime of Tito was still a satellite of the Soviet Union, a group of American clergymen was invited to that country with all expenses paid by the Communist government. At least five of the seven clergymen who comprised the delegation which visited Yugoslavia were known members of the Communist Party or veteran collaborators with Communism in the United States. They were: Claude Williams, William Howard Melish, Guy Emery Shippler, Emory Bucke, and Phillips Parker Elliott. Claude Williams and William Howard Melish were members of the Communist Party. The delegation brought back a report which was a complete whitewash of the Tito Communist regime. This report was printed under the sponsorship of a group of Protestant clergymen which included Edwin T. Dahlberg.

According to the Communist Party newspaper, "The Worker," July 24, 1949, Edwin T. Dahlberg was one of the organizers of the Washington Conference on Peaceful Alternatives to the Atlantic Pact. This gathering launched the Communist-front organization which was known as the Committee for Peaceful Alternatives to the Atlantic Pact.

REPEAL OF McCARRAN ACT

Under date of January 19, 1951, an open letter was addressed to Congress by the National Committee to Repeal the McCarran Act. Mr. Dahlberg was listed as an initiating sponsor of this organization. The McCarran Act, whose repeal was sought by this Communist-front organization, was the Internal Security Act of 1950. According to the "Daily Worker," July 9, 1952, Mr. Dahlberg signed an open letter to the Republican and Democratic parties under the auspices of the National Committee to Repeal the McCarran Act. Again, according to the "Daily Worker," July 27, 1953, Mr. Dahlberg signed an open letter to President Eisenhower under the auspices of the National Committee to Repeal the McCarran Act. It should be noted that the Immigration and Nationality Act of 1952 was added to the Internal Security Act of 1950 as one of the measures whose repeal was sought in an extensive propaganda campaign of the Communist Party and this particular front organization.

The most active Communist-front organization of the present is known as the Committee to Secure Justice for Morton Sobell. According to this organization's publication of August 1957, Edwin T. Dahlberg was a signer of an appeal on behalf of the Communist espionage agent, Morton Sobell, who is now serving a 30-year prison term in Alcatraz for his part in the Rosenberg espionage case.

Mr. Dahlberg's record of collaboration with the Communist apparatus places him among the leading Communist frontiers who are clergymen. In choosing Mr. Dahlberg to head the organization for the next three years, the National Council of Churches has followed the precedents of the old

Federal Council of Churches which numbered among its presidents such well known Communist fronters as the late Bishop Francis J. McConnell and Bishop G. Bromley Oxnam.

It should be borne in mind that the evidence of Mr. Dahlberg's affiliations with Communist-serving enterprises does not prove that he is a Communist or a Communist sympathizer. It proves nothing beyond the simple fact that he, as a front-er, has allowed himself to be used by those conspirators who direct the propaganda apparatus of the Communist conspiracy. This is the usual role of the Communist fronter. At least 8,629 Protestant and clergymen have been cast in that role, a large number of whom have been leaders of the Federal and National Council of Churches."

When the recent three ring circus-like Foreign Aid rally extravaganza was put on in Washington, D. C., by Hollywood mogul Eric Johnston at the Statler Hotel in February 1958, who shows up on the platform as an advocate for pouring billions of the American taxpayers' dollars down the rat hole in foreign countries but the same Edwin T. Dahlberg, along with the discredited former Secretary of States Dean Acheson (who addressed the National Council of Churches at its first inaugural meeting in Cleveland in 1950), Harry S. Truman, and a various assortment of Hollywood stars, international socialites, baseball players, nightclub singers, and politicians!

Dr. Dahlberg was not adverse to being introduced to the crowd of 1300 and to the press services of the nation as "President of the National Council of Churches of Christ in the U.S.A."

According to the press reports, Dr. Dahlberg said: "Americans can no longer think in terms of one nation. Foreign Aid must not be considered as a weapon against Communism but as a 'partnership' with all peoples in sharing the blessings we enjoy."

The only thing Dr. Dahlberg didn't say was: "Who is going to come to the rescue of the United States after we bring ourselves down to the same level as these other nations by giving away our resources?"

In the May 1957 issue of NEWS AND VIEWS the Church League of America revealed the tie-up between radical leaders of the National Council of Churches and politicians in Washington, D. C. This issue went into seven printings and was distributed by the many thousands of copies throughout the entire United States. Letters of praise came from ministers and laymen alike from every corner of the Nation in response to this issue. It was revealed in this issue that leaders of the National Council of Churches make a habit of journeying to the Nation's Capital and using their high-sounding titles to give the impression to the country at large that they are speaking for untold millions of Protestants on the political and social problems of the day. Veteran members of Congress have expressed themselves openly in opposition to such testimony, knowing that these pious parsons speak only for themselves, but that they are also attempting to use the prestige and publicity of their offices

to convey the idea that they are speaking for the people."

Following Dr. Dahlberg's appearance at the Foreign debacle in Washington, a former president of the National Council of Churches, the Rt. Rev. Henry Knox Sherrill, siding Bishop of the Episcopal Church, in a United Dispatch from New York dated February 26, 1958, on the National Council of Churches "to throw its weight behind the Administration's foreign aid program. Bishop Sherrill urged the Council's 250-member general board actively solicit support in their local areas for the F. H. C. program now before Congress."

And still the National Council of Churches maintains its tax-exempt status while engaging in political action programs!

The Cincinnati Enquirer for December 11, 1957, in an editorial entitled, "The Moral Discrepancy," expressed the view of many laymen and ministers throughout the United States who cannot go along with the Dahls, the Sherrills, the Oxnam, and the other members of the hierarchy of the National Council of Churches:

"A good many observers have been puzzled by a discrepancy in the social scene noted by the recent assembly of the National Council of Churches at St. Louis. We refer to the fact that, while membership in religious bodies stands at an all-time high, well above 100 millions, such social evils as violent crime, juvenile lawlessness and what the Council's report calls 'immorality and social confusion' are also at a statistical peak.

What is to be said of a society where more citizens through the churches while more citizens commit crimes and immoral, or sinful acts, than before?

The Council, representing most of the Protestant and Orthodox communions, did not attempt to identify causes. There is small wonder in this because no social thinkers have been able to put a precise finger on the reasons why our population seems at once more devotional and more lawless. The Council did, however, suggest one possible factor when it expressed gratification that more and more clergymen and congregations were re-embracing the oldtime religion, i.e., the doctrine of personal redemption with an eye on hereafter.

It could be sheer accident but the objective fact remains that the tide of lawlessness and lax conduct has marched for the last generation with the preoccupation of a large part of Protestantism with the "social" Gospel. The "social" Gospel which became fashionable in the historic divinity schools and urban pulpits after World War I, in general neglects the central Christian doctrine of sin, individual accountability and personal devotion in favor of civic good works."

The Church League of America heartily agrees!

News and Views

Eternal Vigilance Is Forever The Price Of Freedom

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Wheaton, Illinois

April, 1958

ARE YOU AFRAID?

The Church League of America is very pleased to present this month a distinguished guest writer, the Honorable W. Hume Everett, chairman, American Citizenship Committee of the State Bar of Texas. The following remarks of Mr. Everett were made before the State Bar of Texas Diamond Anniversary Meeting at Fort Worth on July 4, 1957. We feel that they are worthy of the attention of every right-thinking American citizen, and therefore present them to the readers of NEWS AND VIEWS.

"This Committee is charged with preserving representative government in the United States through a program of education and understanding of the privileges and responsibilities of American citizenship."

A program for next year has been suggested under which a number of one page articles would be published in the Bar Journal. Each article could be reproduced and would, we hope, be distributed to each youth of high school age in the State of Texas. Each article would (1) point out some facet of the communist plan and program, (2) its application, (3) the relative basic American constitutional principle involved, and (4) conclude with a suggested action under which the individual could discharge his American citizenship responsibility concerning the subject.

I am wondering whether our first President, Judge Thomas J. Devine, could now truthfully say, as he did 75 years ago, that "It may be said of the Bar that they have never failed their country in any age or time." Our founders were truly forceful Americans, because they were first, last and always forceful individuals. They firmly believed in, lived by and practiced those principles which dignified the individual and made him the master (and not the servant) of his government. They would have known without being told that that which J. Edgar Hoover told us is true. He said that "Whenever one has dared to oppose the communist threat he has invited upon himself the adroit and skilled talents of experts of character assassination." Our founders would have been courageous enough to provide the answer to the unbelievable and unexplainable phenomena in the communist fight in which, as Mr. Hoover says, "otherwise respectable, seemingly intelligent persons, perhaps unknowingly, aid the communist cause more effectively than the communists themselves. The pseudo-liberal can be more destructive than the communist because of the esteem which his cloak of respectability invites." Texas Bar founders would know how to proceed not only because of their loyalty and devotion to principle, but also because they were men of courage and faith, with a deep sense of personal responsibility for their own conduct, welfare and security and for that of their families and clients, as well. They were not afraid of criticism and were fearless in the continuing

fight for freedom. They knew, as the father of our country had told them, that "Government is like a fire—a dangerous servant, a fearful master."

Our founders would have been the first to call public attention to any action of the legislative, executive or judicial branch of government which violated basic constitutional rights which Justice Brandeis ably described when he said: "The makers of the Constitution *** conferred, as against the government, the right to be let alone—the most comprehensive of rights and the right most valued by civilized men ***." *Olmstead v. U.S.*, 277 U.S. 478.

They knew the truth of President Wilson's statement when he said "The history of liberty is a history of limitation of governmental powers—not the increase of them. When we resist, therefore, the concentration of power we are resisting the processes of death because concentration of power is what always precedes the destruction of human liberties."

Several individuals with a deep concern of losing our form of government have rightfully asked, "What are the lawyers doing about it?" In most instances, if I were to answer truthfully, I would have to say, "Nothing." Why should the answer to such a fundamental question be negative?

Are you afraid of losing your material success? I firmly believe your apathy and success (measured in inflated dollars) can destroy you and the American way of life. Have you become so materialistic in your outlook and objectives that you blindly refuse to recognize a dangerous threat to your American way of life when it exists in your schools, your church, your labor unions, and your government?

Have you been keeping faith with God and with your family, your neighbors and community when you let the socialists and their unwitting American followers go unchallenged in providing for you (with your tax dollars) the welfare and security which you alone should be providing?

Do you in your daily living and practice demand of yourself strict compliance with the moral and spiritual precepts of the Ten Commandments, thereby giving you the unqualified right to demand the same compliance constantly from your family, your neighbor, your client, and last but not least, from those who are charged with the administration of government?

Have you abdicated your individual sovereignty to some "pressure group or groups"? Do you fear the accusation of being against education if you oppose federal aid to it, or if you oppose the teaching of socialism in the elementary schools at home, or if you insist that those who teach your children should take an oath of allegiance to support constitutional government, or if you have the courage to question any socialistic-communistic text and its teaching of diabolic materialism under which God is thrown out and the well-being of the person (in a material sense) is the only rule in the determination of his conduct?

Are you afraid to stand up for a principle, the prerequisite to leadership? How can you be a leader without first letting those at home know where you stand and where you would lead them?

Are you afraid of being called anti-labor if you insist that the right to work is an individual right, and not dependent upon membership in any labor organization? The right of the individual to work is a basic freedom and liberty and should never have been relegated to and tossed aside for the so-called long range general welfare of the mass workers.

Are you afraid of being called un-Christian if you oppose the teaching or preaching of the socialistic-communistic doctrines promulgated and disseminated through the World Council of Churches and its counterparts? You should not permit the ecumenical (world-wide) social progress, materialistic and political program of the World Council to corrode and corrupt your church and thereby supplant and replace the teachings of moral and spiritual values which our forebears sought to establish here.

Are you afraid of being called a reactionary if you oppose federal aid to anything and everything when you know that stealing is prohibited by the Eighth Commandment and that covetousness is prohibited by the Tenth Commandment? You also know that the government does not have one dollar to spend on you, or in your community, that it has not taken from some other individual or community.

Are you afraid of being called a war monger if you oppose foreign-aid or the United Nations and its affiliated organizations under which through treaty and executive agreement, we stand to lose the very constitutional safeguards our forebears sought to establish for us?

Are you afraid of being called a "retrogressor" or a radical if you oppose all or any of the ten preliminary steps (prescribed by the Communist Manifesto) to be attained before the Dictatorship of the Proletariat takes over, and which include, amongst other obnoxious principles:

- "2. A heavy progressive or graduated income tax", and
- "3. Abolition of all right inheritance."

These steps have been accomplished to an alarming degree through our federal tax laws which, as pointed out in the June 1957 issue of the American Bar Association Journal (p. 512) "is the forerunner of an equalitarian society where needs take precedence over abilities, and equity is dissolved in passion and prejudice."

Are you afraid of being called a rabble-rouser by those who insist most vehemently that you should be nonaggressive, should accept things as they are and should get along with everybody? Are you letting the name-callers confuse you in the field of compromise of minor matters when in truth and in fact they are asking you to compromise the American principles for which your forebears pledged their lives, their fortunes and their sacred honor? Are you afraid to

do anything for fear someone will call you something to put it another way, have the socialists-communists washed you?

Are you afraid of being called an American by the artists of smear who favor internationalism and who of the spirit of nationalism (which is implicit in American citizenship) and which so proudly we hail—or do we?

J. EDGAR HOOVER TELLS AMERICAN LEGION SUBVERSIVE INFLUENCE IN U.S.A. TODAY IS "DEADLY MENACE"

J. Edgar Hoover, director of the Federal Bureau of Investigation, speaking before the 39th national convention of the American Legion in Atlantic City, Sept. 19, 1957

"To dismiss lightly the existence of the subversive in the United States is to deliberately commit suicide. In some quarters we are surely doing just this. . .

"It is tragic that too many of our people are not taking the danger signals seriously. . . .

"The subversive movement today actually presents a more deadly menace than the Communist Party membership figure would indicate. . . .

"The influence of the subversive conspiracy has almost unbelievable, reaching deep into practically every walk of life. To gauge the effectiveness of this campaign need only to note the widespread and vociferous criticism raised whenever our Government attempts to deal with itself in self-defense against the subversive threat.

"Certain organizations obviously dedicate their efforts to thwart the very concepts of security. They vehemently oppose methods to gain this security and it is obvious their aim is to destroy it."

The Parallel Between Rome's Fall and the Moral Breakdown Occurring in The United States Today

1. Rapid increase in divorce, undermining the dignity and sanctity of the home—the basis of human society.
2. Higher and higher taxes and the spending of millions for bread and circuses.
3. The mad craze for pleasure—sport becoming ever more exciting and more brutal.
4. The building of gigantic armaments, when the remedy is within—the decadence of the people.
5. The decadence of religion—Faith fading into mere losing touch with life and becoming impotent to do it.

From: DECLINE AND FALL OF ROME
by Edward Gibbon

REVOLUTION OR REVIVAL?

If the uproar over the launching of Sputnik Number One had done nothing more than focus the attention of the American people on the failures of Progressive Education, it would have accomplished much.

The traditionalists and fundamentalists in the field of education have at last been vindicated for their stand.

Teachers and parents who have been ridiculed in the sanctum sanctorums of the golden calf of academic freedom for the past several decades now find that there are champions of their cause springing up like Spring dandelions all over the landscape. At the head of the cheering section is no less than the President of the United States.

Mr. Eisenhower, in his nation-wide radio and television speech from Oklahoma City admitted that we needed to take another look at the American educational system; that we were failing to produce sufficient numbers of scientists to keep pace with the Soviets; and that educational leaders needed to call a conference and re-evaluate the school curricula. He advocated more emphasis on the solid subjects.

One of the ironical twists in the whole controversy now raging is the haste with which some educators are trying to jump on the Basics Bandwagon after having served the cause of collectivistic brainwashing for so many years. Many of them are pretending that they never "really cared" for such substitutes as Community Living, Effective Living, How To Act On A Date, Modeling, Ceramics, World Citizenship, Sex Education, etc., etc.

What a heartening thing it is to see School Boards, Superintendents of Public Instruction, and pedagogues demanding that the "trash be thrown out the windows" and that the "Hard" subjects such as science, mathematics, calculus, chemistry, languages, English and more American History be brought back in and given their rightful place in the curricula.

The story is told of a high school freshman who said that his idea of Heaven was a place where Algebra home-

work grew on trees so that he could start forest fires to his heart's content. It appears that there will be no such "heaven" available in many of the high schools of the country from now on. There will be plenty of homework, not only in Algebra but in all the other basics according to reports reaching this headquarters from every corner of the nation.

Problems in juvenile delinquency which have plagued the country for the past few years, always on the increase, may well be taken care of, not by more legislation, but by more homework. Kids who complain that they have "nothing to do" to keep them occupied can now find that there will be plenty to do around the dining room table at night after the supper dishes have been removed. Mother's pie pans may be used to illustrate fractions and the spacious table will be turned into a desk around which the children will gather for writing themes, working geometry problems, and reading history.

Within the period of time which brought about the rise of Progressive Education we have seen the hue and cry for so-called "youth centers" to go up. The excuse given for such expenditures was that "kids have no place to go". Home and family life had suddenly lost their glamour. Picnics, Fourth of July parades, swim parties, backyard games, with Mom and Dad participating, were suddenly outmoded. Family life was replaced with a car for junior and one for daughter, so that they could go their separate ways and find the "real meaning of social living". Mom and Dad became "squares".

Will Sputnik change the pattern to the extent that once more true values of living will emerge from the dust-clouded scene of collective living? Will family life, love of home and country once more be popular?

There are hopeful signs on the horizon. Here is one of them as found on Page One of the Second Section of the Miami Herald:

The Miami Herald

Thursday, February 27, 1958

Complete Local News

Grading, Courses Revised

Schools 'Tighten Up' In Sweeping Changes

Dade Asks
For Help
Of Parents

By DORIS MCABEE
Herald Education Writer

Sweeping revisions of school policies on report cards, promotions and courses were approved unanimously Wednesday night by the Dade County School Board.

But the board emphasized that the changes, resulting chiefly from parental complaints, will be a two-way proposition.

Parents and students will be expected to shoulder a greater share of responsibility in taking advantage of the "tightened-up" school program, Chairman C. Raymond Van Dusen said.

Revisions adopted Wednesday included:

REPORT CARDS — The "E-S-U" system is out in elementary schools. Report cards for all grades, one through 12, will be marked as follows:

A—100 to 93, excellent; B—92 to 89, good; C—88 to 76, average; D—75 to 70, lowest acceptable average; F—69 and

From "MIAMI HERALD," Thursday, Feb. 27, 1958

below, failure. A 1-2-3 marking system to denote "effort" on the part of the student will be included and the word "conduct" will be substituted for "citizenship."

PROMOTIONS — shall be made for academic achievement at all grade levels, provided a child is not kept in elementary school (six grades) for more than eight years.

ALPHABET — to be taught, in sequence, in the first grade. Some schools do not do so now.

CURRICULUM — Requirements will be stiffened in senior high schools to include four years of English instead of three and two years of mathematics instead of one. Science will continue to be required for one year.

Requirements for physical education will be lowered from three years to the state minimum of two years.

Pre-Parental Education and Effective Living courses will be eliminated in all senior highs and health and safety courses substituted.

In junior high school, basic science will be required both semesters in the seventh and eighth grades. One-semester courses in industrial arts for boys and homemaking for girls in the eighth grade will be cut down but not eliminated.

Core curriculum or "basic education" courses in which two or three subjects are taught together by one teacher, instead of being taught separately, will be eliminated in eighth and ninth grades.

The teaching of sex will be dropped in elementary schools.

Board members called on parents to require regular hours for home study and see to it that "schoolwork comes before play." They also warned that students who do not cooperate may be withdrawn from school.

"Instruction is expensive and will be provided for those who try. Failure through lack of effort is inexcusable and will not be tolerated," board members said in a statement.

Teenagers Put Selves And Parents on Trial

By GENE MILLER
Herald Staff Writer

A group of Miami Beach teenagers blamed their parents Wednesday for creating a "community catastrophe" by giving them too much.

In a panel discussion before the Beach Exchange Club at the Saxony Hotel, four high school students told the older generation what was wrong with the younger one — and why.

"Who has the best car? Whose car goes the fastest? Whose car cost the most money? That's the only kind of competition teenagers are interested in," said Donna Kahn, 16.

"Teenagers are too materialistic," said 15-year-old Dennis Russ.

"We always get what we want. We're one-sided. The important thing should be we get it. We should earn it. Axel Vonsborsig, 16, put blame squarely on the parents.

"How do we learn? By imitation—from our homes, parents and the adults around us. We follow the example shown. The crime is they emphasize only the material things."

"There is nothing but luxury here," said Rae Freed, 16, "get greater allowances than anyone else. But we should have more of an established city."

"Take entertainment. This is a national resort, but we're minors. Teenagers here have nothing to go to."

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The purpose of this Bulletin and all of our other editions is to inform the American people concerning those subversive forces which are methodically penetrating every major phase of our society. Once the American people are informed, they will do something to stop this infiltration. You can help inform them.

CHURCH LEAGUE OF AMERICA
1407 Hill Avenue, Wheaton, Illinois

News and Views

Eternal Vigilance Is Forever The Price Of Freedom

Vol. 21 No. 5

Wheaton, Illinois

May, 1958

What Is Troubling the Episcopalians?

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In September of 1953 the Church League of America published News and Views No. 238 entitled "What Is Troubling the Methodists?" This issue received tremendous distribution throughout the United States to laymen and ministers alike.

In April 1954 the Church League published No. 245 of News and Views "What Is Troubling the Presbyterians?" This issue also went into a considerable number of printings in order to meet the national demand for it.

In order to fulfill the many requests which have come in from clergy and laymen of the Episcopal Church, we are devoting this entire issue to the subject: "What Is Troubling the Episcopalians?"

In an article written by Dr. J. B. Matthews, which appeared in the American Mercury, July 1953, there appeared the following statement in the last paragraph:

"Some seven thousand Protestant clergymen have been drawn during the past seventeen years into the network of the Kremlin's conspiracy."

Following the tremendous furor which was generated by the Communist party, its fellow-travelers and sympathizers, and just plain gullible clerical dupes, Dr. Matthews had to revise his figures upward. A recheck of his card file showed that 8673 clergymen had served the Communist cause in some manner or other.

In giving a breakdown of the extent to which major Protestant denominations have had clerical representatives in one of the above categories, Dr. Matthews stated that by actual count the Protestant Episcopal clergymen who contributed their support to the Communist movement were second only to the Methodists.

Some 1439 clergymen of the Episcopal church have served the Kremlin's apparatus.

Dr. J. B. Matthews has never had any cause to back down on his original statement in the American Mercury. In fact, on March 22, 1958, in an hour-long address before a large audience in the Bible Presbyterian Church of Collingswood, New Jersey, of which the Rev. Dr. Carl McIntire is the pastor, Dr. Matthews declared:

"I stand today on the complete accuracy of that opening sentence as of that date. Anyone who followed the operations of the Communist apparatus from day to day, during a period of approximately thirty months prior to March, 1953, knew that there were five major propaganda and agitation campaigns under way: (1) The Repeal of the Internal Security Act of 1950; (2) The Repeal of the Smith Act and amnesty for all Smith Act defendants; (3) The Fake Peace Offensive organized around the Stockholm Pledge; (4) Clemency for the Rosenbergs; and (5) the Repeal of Joe McCarthy."

On April 1, 1951, the Committee on Un-American Activities issued a report entitled "The Communist 'Peace' Offense—A Campaign to Disarm and Defeat the United States."

The Committee stated that this so-called 'peace' Offensive was "the most dangerous hoax ever devised by the international Communist Conspiracy."

Some 471 Protestant clergymen were named in this report as collaborators in this phony Communist 'peace' campaign.

The following names of prominent Protestant Episcopal clergymen are found in the report as signers: the Rt. Rev. W. Appleton Lawrence, Protestant Episcopal Bishop of western Massachusetts; the Rt. Rev. Arthur W. Molton, Protestant Episcopal Bishop of Utah (retired); the Rt. Rev. John Moore Walker, Protestant Episcopal Bishop of Atlanta; the Rt. Rev. David William Short, Protestant Episcopal Bishop of Iowa; the Rt. Rev. Benjamin D. Dagwell, Protestant Episcopal Bishop of California (retired); the Rt. Rev. Walter Mitchell, Protestant Episcopal Bishop of Arizona (retired); the Rt. Rev. G. Ashton Oldham, Protestant Episcopal Bishop of Albany. These are only the Episcopal Bishops, leaders of the denomination, who participated; to say nothing of the rank and file of lesser lights in the church who followed suit.

Of course, there are some who will raise the specious argument that these men were interested in the cause of "world peace", and that they did not know what they were signing, joining, or lending their prestige to at the time they supported this phony peace crusade.

At this point it would be well to quote from the testimony of two outstanding authorities on Communist subversion.

The first witness we will call is J. Edgar Hoover, Director of the Federal Bureau of Investigation, United States Department of Justice.

In his testimony before the Committee on Un-American Activities of the House of Representatives, March 26, 1947, Mr. Hoover stated as follows:

The open, avowed Communist who carries a card and pays dues is no different from a security standpoint than the person who does the party's work but pays no dues, carries no card, and is not on the party rolls. *In fact, the latter is a greater menace because of his opportunity to work in stealth . . . Fellow travelers and sympathizers can deny party membership but they can never escape the undeniable fact that they have played into the Communist party's hands, thus furthering the Communist cause by playing the role of innocent, gullible or willful allies.*

Mr. Hoover stated in an earlier part of his testimony that those who aid the Communist Cause in the United States fall into three categories:

"You who have been members of this Committee also know the fury with which the party, its sympathizers and fellow travelers can launch an assault. I do not mind such attacks. What has been disillusioning is the manner in

which they have been able to enlist support often from apparently *well-meaning but thoroughly duped persons.*"

It will be up to the communicants of the Protestant Episcopal Church to decide for themselves which of the three categories mentioned by Mr. Hoover these clergymen fall into, after reading the evidence.

One does not have to be a member of the Communist Party or *even* a fellow-traveler in order to promote the cause of Communism. All he has to do is be a *dupe!*

The second witness we will call is Mr. Manning Johnson who appeared under oath before the Committee on Un-American Activities, July 13, 1953, in executive session in New York City. Mr. Johnson was formerly a functionary of the Communist Party who became disillusioned, left the party, and was converted to the Christian Faith.

On page 2219 of House Document entitled "Investigation of Communist Activities in the New York City Area—Part Eight," Mr. Johnson states as follows:

"These lists of sponsors give the Communist-front organization a cloak of respectability. The more ministers they get on it, the more respectable it is because the majority of the American people believe in God. They believe in the church, and when a member of the church endorses an organization or a movement, the people are susceptible to believe in it."

Those who do attempt to excuse clergymen for having joined the Communist party, Communist-front organizations, or who have given the prestige of their names to Communist causes, should not only ponder over the words of J. Edgar Hoover but also of the Apostle John who in his first epistle, chapter 4, verse 1 warns:

"Beloved, believe not every spirit, but *try* (judge, weigh, evaluate, test) the spirits whether they are of God: because many false prophets are gone out into the world."

Likewise the Apostle Paul warned in his second Corinthian epistle, chapter 11, verses 13 through 15:

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

"And no marvel; for Satan himself is transformed into an angel of light.

"Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

The Lord Jesus Christ, speaking in Matthew's gospel, chapter 7, verses 15 and 16, also issued a warning:

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

"Ye shall know (judge, weigh, evaluate, or recognize) them by their fruits. Do men gather grapes of thorns, or figs of thistles,"

One might even ask in modern terminology: "Does one gather *peace* or *rights* and *liberty* by joining hands with the destroyer of these things?"

One who is in a position of leadership should possess the qualifications of leadership, or else he has no business trying to lead others.

If a clergyman, who calls himself a man of God, cannot investigate, evaluate, weigh, judge or test movements, petitions, and organizations before he lends his prestige to them, then he should *resign* his religious leadership position and earn his living in some other field.

One of the most widely quoted leaders in the Protestant Episcopal Church, who seems to make *news* in the secular press almost every time a national or international issue arises on the scene, is the Very Rev. James A. Pike, identified in the mind of the public for years as Dean of the Cathedral of St. John the Divine of New York City, one of the

largest and wealthiest churches in the Protestant Episcopal denomination.

Recently a controversy has come to a boil within the Protestant Episcopal church in regard to the election of Dean Pike to the Bishopric of California.

The Church League of America questions the qualifications of Dean Pike to occupy this high office in the Protestant Episcopal church on the grounds of evidence obtained through personal and public contact with the League.

Several years ago the general chairman of the Church League of America was invited to participate in a public debate on television station WOR, New York City, with Dean Pike on the subject of Communists infiltrating religious institutions.

The debate lasted for half an hour and was viewed by millions of people in a tri-state area.

This was at a time when various members of Congress were attempting to alert Christian people throughout the nation in regard to Communist penetration of their churches, and long after J. Edgar Hoover had testified under oath that he had written many articles on the subject of Communist infiltration of religious institutions.

Dean Pike entered the studio without one scrap of evidence to support his contentions that Communism had penetrated churches and theological institutions. He produced no documentation in the entire half-hour broadcast. However, he did attempt to toss all evidence aside and state that such penetration had taken place.

On the other hand the chairman of the Church League piled volumes of Congressional testimony, Mr. Hoover's statements, and other documentative exhibits on the table facing the television cameras and on which the cameras were concentrated during the telecast. He also quoted page after page of sworn testimony. Dean Pike could not refute one statement presented. As soon as the broadcast was over, he proceeded to leave the studio in a hurry.

Numerous letters and telegrams were received by the Church League's Chairman from clergymen, university professors, and ordinary viewers of the program. Not a single communication was in favor of Dean Pike's position.

Despite the evidence, which Dean Pike knew from long experience was obtainable, this ecclesiastical leader continued to snipe at those who revealed Communist penetration not only in the religious field, but in government and other phases of our society.

On one particular Sunday Dean Pike exchanged views with the Very Rev. Francis B. Sayre, Jr., Dean of the Washington (D.C.) Episcopal Cathedral, and made a vicious attack on the late Senator Joseph R. McCarthy whose measures were described as "evil and another of the devil's disguises."

According to the Associated Press, New York, March 1954, Dean Pike called on the Senate to "show clearly that it stands on the American way by changing the leadership of the sub-committee" then headed by McCarthy.

Dean Sayre said that McCarthy "would be nothing without the active support of what has been estimated to be at least one-third of our people."

Many other uncomplimentary things were said about Senator who dared to uncover Communist intrigue in the Armed Forces and other departments of the government.

The facts of history now record that Senator McCarthy was right and that practically every person whom he testified in government as being affiliated with the Communist movement has subsequently been dismissed from government service.

Please keep in mind that never once did Senator McCarthy ever investigate a single clergyman, a church, or a theological institution. He was the chairman of the Com-

Episcopal on Government Operations and his investigations were only within the field of government, and the manufacturing plants in Pike which held government defense contracts.

Why did Deans Pike and Sayre of the Protestant Episcopal church use their high positions before captive audiences to berate a United States Senator who was merely performing his constitutional duties? This ought to trouble members of the Protestant Episcopal Church.

In 1951 a Protestant social action organization was founded entitled "Christian Action." In May 1955, thirty-five so-called prominent Protestant leaders of this organization made an attack on what they termed "McCarthyism." Incidentally, this word, with a connotation of smear, was first devised by the Communist party at a closed meeting in New York City. The party's friends and the gullible dupes have since taken it up. Among the signers of this statement put out by the social action organization were five active and retired Protestant Episcopal bishops. They called the work of Senator McCarthy a "greater threat to our institutions than domestic Communism." They said that one of the effects, resulting from Senator McCarthy's exposé of Communism was the "creation of an atmosphere in which many people are fearful of dissenting from the opinions of those in the position of bringing great pressure on the community as a whole."

The tragedy is that many of these people who issue such profound statements cannot tell the difference between dissent and outright subversion!

The Secretary of State of the United States, Mr. John Foster Dulles, warned the American Legion National Convention delegates in Miami, Florida, in 1955 that the Communists had taken 900 million people behind the iron curtain since the end of World War II. To hear some of the Episcopal clerical leaders one would think that the whole Communist conspiracy was a clever propaganda hoax revealed by emotionally disturbed (mentally ill?) members of the United States Congress!

After lulling the communicants to sleep by creating this kind of atmosphere, it is no wonder that leaders of the National Council of Churches, of which the Rt. Rev. Henry Knox Sherrill of the Episcopal Church is a leader and former president, can pay a "brotherly visit" to Moscow, have a picture taken crossing Red Square accompanied by Soviet leaders, and be entertained at a banquet by Major General Georgi Karpov, a general of the Soviet secret police, and Minister of Church Affairs in the U.S.S.R.!

It is no further wonder that agents of the Kremlin conspiracy, under the guise of "church leaders," can be invited to the United States and be allowed to use American pulpits, press, and radio, to brainwash church people further by stating that all is peace and light in the Soviet paradise. One does not have to be captured by the Chinese or North Korean Communists in Korea in order to be brainwashed!

Space would not permit a recording of testimony given to the Congressional Committees involving Protestant Episcopal clergymen in pro-Communist activity. Only several outstanding examples can be given here.

The name of Dr. William B. Spofford is well known to leaders of our security forces in the United States. He has been cited over fifty times by the House Committee on Un-American Activities for his Pro-Communist activities. According to the testimony of Mr. Benjamin Gitlow on page 2107 of House document entitled Investigation Of Communist Activities in the New York City Area, "he defended the Communist party, acted on committees to free Earl Browder, sponsored the American Youth for Democracy, the successor to the Young Communist League, and signed a statement together with Dr. Ward, during the Soviet-Nazi pact defending the Communist party."

"At a mock trial staged by the Communist Party in its campaign against the House committee, Dr. Spofford appeared as a witness to present the religious side of the case. Practically all the witnesses displayed by the Communist Party at this mock trial were members of the Communist Party."

Dr. Spofford is editor of an Episcopalian publication entitled *The Witness*.

In the issue of *The Witness* for June 11, 1953, Dr. Spofford has as a guest writer the notorious William Howard Melish, former minister of Holy Trinity Episcopal Church in Brooklyn, New York, which church was closed on order of the very fine anti-Communist bishop of the Episcopal Church, Bishop James DeWolfe of Long Island, after the bishop had previously ordered the leftist Melish to vacate his pulpit.

Rev. Melish had refused to obey the bishop's order, even after Bishop DeWolfe had appointed another minister, the Rev. Dr. Herman Sidener, to occupy the pulpit.

The article written by Melish in the June 11, 1953, issue of *The Witness* is entitled "Trusting in the Spirit." It is about as far removed from an article on the Holy Spirit as one can imagine.

It is a vigorous defense of pro-Communist leaders in the United States, and a vicious attack upon the security program of the United States.

Here is a juicy morsel on page 11 of this article, the Rev. Melish speaking:

"I was invited last Wednesday, for the second year in a row, to lecture in a seminar for missionaries going into the foreign field, sponsored by the National Council of Churches. The specific subject, not of my choosing but of the Council's, was 'The Christian Values in Communism.'"

William B. Spofford's magazine is subsidized by Episcopal institutions which place ads in his left-wing publication. Here are some which appear in the same issue in which Mr. Melish's article was printed: Virginia Episcopal School, Lynchburg, Va.; Shattuck School, Faribault, Minn.; Carleton College, Northfield, Minn.; The Church Home and Hospital School of Nursing, Baltimore, Md.; Holderness, The White Mountain School for Boys 13-19, Plymouth, New Hampshire; DeVeaux School, Niagara Falls, New York; Fork Union Military Academy, Fork Union, Va.; Lenox School, Lenox, Mass.; Cathedral Choir School, Cathedral Heights, New York City; St. Agnes School, Albany, New York; St. Augustine's College, Raleigh, N. Carolina.

The following churches are advertised in the same issue of *The Witness*: The Cathedral of St. John the Divine, New York City; the Heavenly Rest, New York City; St. Bartholomew's Church, New York City; St. James Church, New York City; The Church of the Ascension, New York City; St. Mary the Virgin, New York City; Church of the Holy Trinity, New York City; Pro-Cathedral of the Holy Trinity, Paris, France; Christ Church in Philadelphia, Philadelphia, Pa.; St. Stephen's Church, Philadelphia, Pa.; St. Paul's Cathedral, Oklahoma City, Oklahoma; Christ Church Cathedral, Hartford, Conn.; Christ Church, Cambridge, Mass.; St. John's Cathedral, Denver, Colorado; Christ Church, Indianapolis, Indiana; Trinity Church, Miami, Fla.; Trinity Church, Columbus, Ohio; Christ Church, Nashville, Tenn.; Church of St. Michael and St. George, St. Louis, Mo.; and St. Paul's Cathedral, Buffalo, N.Y.

In addition to these schools and churches a number of church furniture manufacturers, publishing houses, including the Seabury Press of Greenwich, Conn., an official publishing house of the Episcopal Church, and other groups advertise in this left-wing magazine.

Another Episcopal magazine is *The Churchman*, published by one Guy Emery Shipier.

To detail the record of affinity for Communist causes of Mr. Shieler would take many pages of type. His record starts back with the Dies Committee reports in 1938 and extends on through the years to the present day. The Cumulative Index of the Committee on Un-American Activities for the years 1938 through 1954 inclusive, refer to Mr. Shieler's promotion of pro-Communist causes on 37 pages of reports.

One of the latest left-wing organizations is the so-called Religious Freedom Committee, Inc., of 118 E. 28th Street, New York 16, N.Y. The names on a letterhead dated December 27, 1957, read like Who's Who in the Communist-Front Joining World. Some of the most notorious Communist fronters found in the United States will also be found on this letterhead whose address just happens to be the same address as Guy Emery Shieler's The Churchman!

The list of associate trustees of The Churchman as listed on page 3 of its February 15, 1957 edition also includes a list of notorious Communist front joiners.

The Religious Freedom Committee, while piously sounding forth on "civil liberties" and "civil rights", is actually attacking the investigative committees of the United States Congress and calling for the abolition of the Committee on Un-American Activities of the House of Representatives and the United States Senate Internal Security Committee. Rabbis and Reverends alike are listed on the letterhead.

To hear the "Reverends" Spofford and Shieler talk, it sounds as if any attack by the security forces of this nation on Communism is an abridgment of freedom of religion! The Rev. Shieler gives adequate space to propaganda for the National and World Councils of Churches, the American Civil Liberties Union, praise of the Rt. Rev. Dean Pike, condemnation of the American Legion and the Women's Club of St. Petersburg, Fla., condemnation of the late Senator McCarthy, and exoneration of Owen Lattimore.

A page and a third in the February 1957 issue of The Churchman is devoted to letters of the late Rabbi Stephen S. Wise, another Communist front joiner, who is termed in Shieler's publication as "one of America's prophetic voices." All of this is in one issue, and more churches, publishing houses and institutions advertise in this left-wing Episcopal publication.

In The Witness for June 6, 1957, page 4, is recorded an attack on the United States government for forbidding "church leaders" and news reporters from visiting Red China by Bishop Higgins before the Rhode Island Protestant Episcopal Convention.

In the issue of June 13, 1957, of the same magazine a defense of the number one Communist clergyman of the world, Dean Joseph Hromadka of Communist Czechoslovakia is made by W. B. Spofford, Sr. He also mourns the fact that the Bishop of Birmingham (England) and the Canon of St. Paul's Cathedral (London) "and a thousand others jammed into a London hall on May 26" had to listen to Paul Robeson sing by trans-Atlantic phone "from captivity," meaning the United States, which refused to grant Soviet apologist Robeson a passport to travel abroad.

In the Religious Freedom Committee's News for February, 1958, appears an all-out attack on Senate Bill 2646, known as the Jenner Bill, which would restrict the appellate jurisdiction of the Supreme Court in cases involving Communists.

The appeal in this issue is made for "urgent action" for its defeat.

This comes from Episcopal Clergyman Shieler's address of 118 E. 28th St., New York.

In the left-wing Witness for June 6, 1957, an interesting news item appears concerning the appearance of Bishop Angus Dun of Washington and another Episcopalian, H. Sibley of Rochester, N. Y. (treasurer of the Federal Council of Churches for years), appearing before the Foreign Affairs Committee of the House of Representatives to propagandize for Foreign Aid spending in the name of countless numbers of church members who never had a chance to vote on the subject.

On June 5, 1957, Mrs. Theodore Wedel, Episcopalian, at that time president of the General Council of United Church Women of the National Council of Churches and affectionately known as "Cynthia," appeared before this same government committee as a representative of ten million church women (who also never expressed themselves on the subject) on behalf of increased foreign aid spending.

Mrs. Wedel has been quite prominent in the National Council of Churches and in the Protestant Episcopal Church. She speaks very frequently over the country before women's groups. She is the author of a pamphlet entitled "Citizenship—our Christian Concern" published by the General Council of United Church Women, National Council of Churches. Little of the Christian mission and message of the church is seen in Mrs. Wedel's writings. Hers is strictly the Social Gospel. Using "citizenship" as the excuse, she then proceeds to tell the church women of the country what they need to do on the community level and cites the left-wing Christianity, Social Action, and Public Affairs pamphlets "excellent publications."

The writings of Mrs. Wedel, the pamphlets of the Woman's Auxiliary of the National Council of the Protestant Episcopal Church and the reports of the Christian Social Relations Commission at the general conventions of the Protestant Episcopal Church are so far afield from historic Christianity that one wonders why these self-styled religious leaders do not run for political office instead of using the machinery of a great church to put over their "social" propaganda.

Why is it that tons and tons of church literature, such as in the Protestant Episcopal Church, are filled with propaganda for such things as the United Nations, international control of atomic energy, social action, opposition to the Bricker Amendment, attacks on investigating committees of the United States Congress, racial agitation, inter-marriage of various races, favorable mention of Free Trade and unlimited immigration, and a host of other secular subjects which are far afield from the simple language of the Gospel Commission as given by the Lord Jesus Christ in Matthew 28?

Why do so many clergymen, among them being a great number of Episcopalians, join Communist front organizations in order to promote so-called "social progress"? Could it be that many of these were never "called" in the spiritual sense to be ministers of the Gospel, but rather took it as a profession or job?

When the Church of England in the seventeenth century became hopelessly corrupt, God raised up the Puritan voice of John Milton, the great English poet, to cry aloud concerning the terrible apostasy of the ecclesiastical leaders of that day. In his memorable work "Lycidas" he describes the congregations in England as "the hungry sheep who look up, and are not fed."

The job of a bishop or pastor of a church is to feed the flock (the church) and to guard the sheep from the wolves. There is much evidence today for a warranted conclusion that some of the shepherds are shearing the sheep instead of feeding them!

News and Views

Eternal Vigilance Is Forever The Price Of Freedom

Vol. 21, No. 6

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PART ONE

Pacifism, Socialism, Communism, and the National Council of Churches

by

J. B. MATTHEWS

To Readers of *NEWS AND VIEWS* who have never met him before *The Church League of America* proudly presents our guest writer for this and subsequent issues the distinguished and famous Dr. J. B. Matthews, one of the greatest minds of our generation.

The current resurgence of militant pacifism in the churches is reminiscent of the anti-war agitation which followed the First World War in the 1920's and the 1930's.

The leadership of the National Council of Churches is deeply, if not officially, involved in the present-day agitation just as the leadership of the Federal Council of Churches was involved in the earlier phenomenon.

Today's militant pacifism dramatizes its appeals of urgency on the supposition that nuclear war will mean the total destruction of life on the planet.

The militant pacifists in the churches cannot be dismissed as a crackpot fringe. On the contrary, they constitute a respectable and highly influential group, as will be evident when their names are called. Their numerical strength, too, is significant.

In 1934, Kirby Page was probably the best known spokesman of the pacifists in the churches. Writing that year in the pages of *The World Tomorrow*, Page said: "Nearly 13,000 American clergymen have declared their determination not to sanction or participate in any future war, and more than 18,000 have repudiated capitalism, or rugged individualism as it prevailed in 1929. These facts are revealed by the 20,870 replies to a questionnaire sent out recently by representatives of 12 religious bodies." The pacifists among these clergymen represented 62 percent of the total, while those who went on record as advocates of socialism represented 28 percent.

With respect to the advocacy of socialism by clergymen, Kirby Page made the following statement which he italicized in his pacifist-socialist magazine: "Among all the trades, occupations, and professions in this country, few can produce as high a percentage of Socialists as can the ministry."

It has long been obvious that there is a close connection between the avowal of pacifism on the one hand and the advocacy of socialism on the other hand. *The World Tomorrow's* 1934 poll of students in theological seminaries revealed that 73 percent were pacifists and 49 percent were socialists.

It is not of record that newspaper editors or politicians considered that Kirby Page's findings with respect to the pacifist-socialist views of active clergymen and theological students constituted an attack upon the churches. Nineteen years later, however, when I wrote, on the basis of extensive research, that "at least 7,000 clergymen" had been supporters in one way or another of the Communist-front apparatus, there was a loud outcry from both newspaper editors and politicians. I propose to show in this present study that pacifism, socialism, and support of the Communist fronts go hand in hand, and that the leadership of the Federal and National Council of Churches has been deeply involved with all three. Despite Communism's central doctrine of violence, pacifists have not displayed any reluctance in supporting the objectives and organizations of the Communist conspiracy. And despite the frequent claims that socialism is a "third force" which serves as a bulwark against Communism, the religious advocates of socialism have supported the Communist apparatus in large numbers.

In reporting the results of its poll in 1934, *The World Tomorrow* listed the names of 120 clergymen who declared that they were socialists, i.e., advocates of "Socialism as represented by the Socialist Party of America, or by a new and more inclusive alignment, in which the present Socialist Party would be included"—which was the precise language of the questionnaire. Exactly 5,879 of the replying clergymen stated that as their position. The names of only 120 were published, apparently as examples.

A check of the records of these 120 avowed socialists shows that 65 of them had affiliations with Communist fronts in the years which followed.

In the list of 120, there were 20 who took their theological training at Union Theological Seminary, an institution noted for radicalism in both theology and politics. Kirby Page found that, of the Union Theological Seminary students who filled out his questionnaire, 92 percent were avowed pacifists and 55 percent were socialists.

Highly significant is the fact that 45 of the 120 avowed socialists listed by *The World Tomorrow* have been officers of the Federal-National Council of Churches. These 45 included the following: Methodist Bishop Francis J. McConnell, president of the Federal Council of Churches (1928-1932); Methodist Bishop William C. Martin, president of the National Council of Churches (1952-1954);

Methodist Bishop James C. Baker; Methodist Bishop Hazen G. Werner; Evangelical United Brethren Bishop A. R. Clippinger; and Cameron P. Hall, currently the executive director of the Department of the Church and Economic Life (National Council of Churches). Other noted clergymen in this same category included John C. Bennett, E. Stanley Jones, and Reinhold Niebuhr.

THE WORLD TOMORROW

The role of the magazine, *The World Tomorrow*, can hardly be exaggerated when it comes to enumerating the propaganda media of pacifism and socialism in the Protestant churches.

For some 17 years, *The World Tomorrow* carried the propaganda torch of pacifism and socialism at the head of the leftwing procession of Protestant clergymen. It was second to none as the recognized and respected spokesman of socialism within the churches.

On its masthead, *The World Tomorrow* named Norman Thomas as its "founder." Throughout the 17 years of its publication, Norman Thomas was connected officially with the magazine.

Methodist Bishop Francis J. McConnell, president of the Federal Council of Churches, was one of the contributing editors of *The World Tomorrow*.

The Rev. Samuel McCrea Cavert, who was general secretary of the National Council of Churches, was one of contributing editors of *The World Tomorrow* at the peak of its influence.

Cavert's reign in the Federal-National Council of Churches lasted for a whole generation. More than any other single individual in the entire history of the Federal-National Council, Cavert is entitled to be known as its organizing genius. When he retired from the general secretaryship of the National Council of Churches on February 1, 1954, at the age of 65, he became executive secretary, for the United States, of the World Council of Churches. He holds the latter position today.

Reinhold Niebuhr, the eminent theologian, was one of the triumvirate of editors of *The World Tomorrow*.

PACIFISM IN THE PROTESTANT CHURCH

Pacifism flourishes during the interludes of peace, between wars, and insofar as it tends to disarm the nation physically and morally it imperils the national security. In the interludes of war, between periods of peace, pacifist sentiment declines sharply. It is, therefore, a peace-time rather than a wartime phenomenon and danger. When the nation goes from peace to war or from war to peace, the large majority of pacifists execute a switch in the values to which they give priority. In the exigencies of peace, they give preservation of life top billing on the list of values; while in the exigencies of war, they assign the preservation of liberty to the position of ethical priority. In both peace and war, sentiment rather than reason is the controlling force among pacifists.

It is a phenomenon worthy of note that pacifists look upon war rather than Communism as the mass killer of the 20th Century, although it is Communism rather than war which has been, on a strictly statistical basis, the more destructive of human life in this era of human history. Wholly illogical as it is, pacifists have never exhibited the capacity for incisive moral judgment which would lead them to any clear-cut or extensive anti-Communist activity. On the contrary, the record shows that pacifists by and large are anti-anti-Communist or pro-Communist. This is amply demonstrated by the large number of militant pacifists who have aided and abetted the Communist front apparatus.

The same pacifism which salves the social conscience of the sentimental American clergyman serves a very different purpose for the Kremlin conspirators. Pacifism on the part of Americans is enthusiastically encouraged by Communists for the simple reason that it becomes a Column to aid in the Soviet conquest of the United States. Pacifism on the part of Russians is punishable by death at least by exile to an Arctic slave-labor camp.

SOCIALISM IN THE CHURCHES

All values and virtues have their opposites. Hate is the antonym of love. Falshood is the antonym of truth. Socialism is the antonym of charity.

Charity, said by the Apostle Paul to be the greatest of all virtues, is in essence a voluntary redistribution of wealth. If that be true, then socialism is the preeminent vice, for socialism is in essence the forcible seizure of man's goods or services for the purpose of giving them to another whose claim to them is valid only because a predatory state has the necessary police power to enforce an involuntary redistribution of wealth. Under whatever name the transaction is carried out, whether it be for the security or the general welfare, the forcible redistribution of wealth by a plundering government is legalized lawlessness.

Charity is the noblest of human impulses; while socialism, regardless of the motives of its individual supporters, is wholesale robbery of the few for the alleged benefit of the many.

The Christian pulpit, dedicated presumably to instill better impulses in men, has in thousands of instances perverted to encourage the meanest of vices.

The movement toward complete collectivism which has been the chief characteristic of the American scene for past 25 years has not been accidental. We have moved toward socialism as the direct result of purposeful action. The United States has not stumbled into the social morass as a blind man stumbles into the path of a vehicle when his seeing-eye dog deserts him.

A major force in the advance of socialism in the United States has been the Protestant pulpit. The Federal Council of Churches (1906-1950) and its successor, the National Council of Churches (1950-1958), have contributed more to the extension of socialism than the Socialist Party itself. As the Protestant clergy have taken over, the Socialist Party has dwindled into total insignificance.

TODAY'S PACIFIST-SOCIALIST SPUTNIK

It has been necessary to deal at some length with the historical and theoretical aspects of the pacifist-socialist agitation in the Protestant churches in order to provide background for the present-day activity of the ecclesiastical pacifists, socialists, and Communist frontiers.

The mere listing of the names of currently active organizations engaged in this agitation will indicate something of the extent and variety of the phenomenon. Propaganda outfits in this field of radicalism include the following: Methodist Federation for Social Action, Episcopal League for Social Action, Council for Social Action, Congregational Christian Churches, Walk for Peace Committee, Committee for Non-Violent Action Against Nuclear Weapons, American Friends Service Committee, National Committee for a Sane Nuclear Policy, Church Peace Union, Fellowship of Reconciliation, Episcopal Peace Fellowship, Jewish Peace Fellowship, Baptist Pacifist Fellowship, Brethren Service Commission, Disciples Peace Fellowship, Congregational-Christian Pacifist Fellowship, Evangelical and Reformed Peace Fellowship, Lutheran Peace Fellowship, Friends Peace Committee, Friends General Conference, Mennonite Central Committee, New Church Fellowship, Fellowship of Methodist Pacifists, United

Pacifists Fellowship, Southern Presbyterian Peace Fellowship, and Peace Fellowship of Presbyterians (USA).

The striking similarity in the names of these pacifist organizations can hardly be explained on the basis of sheer coincidence. The recurrence of certain words in their titles strongly suggests a large measure of central planning. The interlocking and overlapping of their personnel and objectives is further evidence that these numerous denominational units of the pacifist movement are not operating in complete independence of each other. We know the name of at least one man whose activity and influence are pervasive. When we examine his long career, we have an instructive commentary on the pacifist, socialist, and Communist-fronting activity of Liberal Protestantism. Such an examination is now in order.

ABRAHAM JOHANNES MUSTE

The key figure in all of this pacifist-socialist activity in the Churches is A. J. Muste, ordained clergyman of the United Presbyterian Church, USA.

A. J. Muste's titles indicate his importance in the movement which aims to strip the United States of its defenses. He is secretary emeritus of the Fellowship of Reconciliation, officially retired but as active as ever in this largest of pacifist groups. He is editor of the magazine *Liberation*, secretary of the Church Peace Mission, chairman of the American Forum for Socialist Education, member of the advisory committee of the Congress of Racial Equality, national chairman of the Walk for Peace Committee, sponsor of the Greater New York Committee for a Sane Nuclear Policy, and member of the Committee for Non-Violent Action Against Nuclear Weapons.

Muste was a member of the Department of International Justice and Goodwill of the Federal Council of Churches. His official connection with the FCC is recorded in the *Biennial Report* of 1948 (page 190). The date is significant because A. J. Muste already had behind him a long career of extreme radicalism.

Abraham Johannes Muste was born in January, 1885, in a small town in the Province of Zeeland in the Netherlands. When he was a small boy, his parents migrated to Grand Rapids, Michigan. He graduated from Hope College. In 1913, he received a B.D. degree from Union Theological Seminary, the institution which holds the all-time record for sending leftist radicals into the leadership of the Protestant churches.

In order to understand the leftist character of the present-day pacifist agitation in the churches, a sketch of A. J. Muste's career will be illuminating.

In the late 1920's and early 1930's, A. J. Muste was head of Brookwood Labor College at Katonah, New York. This institution was repudiated by the American Federation of Labor on the grounds of its Communist leanings.

While head of Brookwood Labor College, Muste founded the Conference for Progressive Labor Action. At the top of its letterhead, the CPLA carried the following as its purpose:

The Conference for Progressive Labor Action is an organization of militants which roots itself in American soil and seeks to face the realities of American life. It helps the workers in their daily struggles for bread and justice, against injunctions, Yellow-Dog contracts and official brutality. It seeks to stimulate in the existing and potential labor organizations a progressive, realistic, militant labor spirit and activity. It aims to inspire the workers to take control of industry and government, abolish the present capitalist system and build a workers' republic, and an economic system operated for the benefit of the masses and not of the few.

A. J. Muste was a member of the Arrangements Committee for the United States Congress Against War, a gathering which was held in 1933 and which launched the American League Against War and Fascism.

According to the *Daily Worker*, May 3, 1933, A. J. Muste was a member of the Executive Committee of the National Scottsboro Action Committee.

In 1934, the Communist Party set up an auxiliary of the Party which was known as the National Committee to Aid the Victims of German Fascism. A. J. Muste was National Chairman of this Communist organization.

In 1934, A. J. Muste was national chairman of the Workers Party of the U.S., a Communist party formed by the merger of the Communist League of America and the American Workers Party.

The Declaration of Principles made it crystal clear that the merged party was a real Communist party.

With respect to the ideological foundation of the new party, the Declaration of Principles said:

The Workers Party of the U. S. is founded on the great principles of revolutionary theory and practice stated by Marx and Lenin and tested by the experience of the class struggle on an international scale, above all in the Russian Revolution of 1917 (the "October Revolution"). The Workers Party conceives as its duty the realistic application of these principles to the present historical situation. Since its primary task is the defeat of the enemy at home — the overthrow of the capitalist government of the United States — the Workers Party will seek, first and foremost, to demonstrate to the working class of the U. S. and its allies that the application of the principles of revolutionary Marxism is the sole means for the fulfillment of their historical needs and interests.

Under the heading of "Conquest of Power," A. J. Muste and his fellow Communists adopted a program for "taking power" which was a malodorous regurgitation of Lenin's Workers' Councils. But the Workers Party of the U. S. was undiluted Leninism without a Lenin, although Tovarish Muste cast himself in the role of the American Bolshevik saint. Here's what they said:

The fundamental mass instrument of this struggle for power . . . will be the Worker's Councils (Soviets). The Workers' Councils . . . are the organs which mobilize the workers for the revolutionary assault as well as the organization form of state power after the victory. It is through them, not through the existing governmental apparatus, which represents the interest only of capitalist minority, that the workers will overthrow the capitalist class and take power . . . The workers will abolish the whole machinery of the capitalist state in order to render it incapable of counter-revolutionary activity and because it cannot serve as the instrumentality for establishing a new social order. Its place will be taken by the workers' state, based on the Workers' Councils. The workers' state, while assuring and continually extending far more genuine and substantial democratic rights to the masses than ever accorded to them under capitalism, will function as a dictatorship of the working class against its enemies.

In 1937, A. J. Muste was a sponsor of the Communist-originated and Communist-dominated organization known as the Consumers National Federation. In his testimony before the Dies Committee in 1939, Earl Browder testified that the Consumers National Federation was a "transmission belt."

In 1940, A. J. Muste was a speaker for the Greater New York Emergency Conference on Inalienable Rights, an organization which has been cited as a Communist front by the House Committee on Un-American Activities.

A. J. Muste was a signer of the brief *amici curiae* presented to the U.S. Supreme Court on January 11, 1951, on behalf of the Communist Protestant Episcopal clergyman, William Howard Melish.

According to the *New York Times*, December 21, 1955, A. J. Muste initiated a Christmas amnesty plea for the Communists who had been convicted under the Smith Act. The plea was addressed to Eisenhower, urging commutation of all previous sentences and postponement of pending trials.

The House Committee on Un-American Activities, in its 1956 report entitled *Trial by Treason*, listed the name of A. J. Muste as a supporter of clemency for the atom spies, Julius and Ethel Rosenberg.

A. J. Muste headed a delegation of observers who were invited to attend the sessions of the Communist Party's 16th National Convention, February 9-12, 1957.

In a statement prepared for the Senate Subcommittee on Internal Security, Mr. J. Edgar Hoover had the following to say about the "observers" who covered the Communist Party convention and about A. J. Muste in particular:

The Communists boasted of having "impartial observers" cover the convention. However, most of these so-called impartial observers were hand-picked before the convention started and were reportedly headed by A. J. Muste, who has long fronted for Communists and who recently circulated an amnesty petition calling for the release of Communist leaders convicted under the Smith Act. Muste's report on the convention was biased, as could be expected.

The report of A. J. Muste and his fellow observers, to which Mr. J. Edgar Hoover referred, contains the following:

Since reference has been made to these matters in the press and elsewhere, we wish to state that the sessions of the convention were democratically conducted with vigorous discussion of all matters brought to the floor. There were many indications that no individual or group was in a position to control the convention.

Of even greater significance is the statement of Muste and his fellow observers concerning the alleged "ferment in the Communist movement here and abroad." Their report says:

However, in view of the upheavals in Poland and Hungary, the open airing in the *Daily Worker* in recent months of wide divergences among CP leaders and members, and the conduct of the recent convention as we observed it, to suppose, as some apparently do, that the ferment in the Communist movement here and abroad is merely an elaborate stage effect and that nothing is really happening seems to us to fly in the face of the evidence.

Muste has described his present activity in the following words:

Thus in this summer of 1957 I am occupied with problems relating to the attitude of the churches toward nuclear war as that attitude may find expression in meetings of the Central Committee of the World Council of Churches at New Haven; with plans for Gandhian action at the nuclear testing in Nevada when the Hiro-

shima anniversary rolls around, with hot discussion as to what the ferment in the Communist movement throughout the world may mean for peace and the possibility of a free society on earth, if maintenance of peace makes such a society at least a possibility. (*Liberation*, July-August, 1957, p.20)

Concerning Muste's "hot discussion as to what ferment in the Communist movement throughout the world may mean for peace," the Communist Party's *Daily Worker* has devoted much favorable publicity. Most of this "discussion," predicated upon Muste's hot belief that Communists have changed, or are about to change, the spots has taken place under the auspices of a new organization known as the American Forum for Socialist Education.

Favorable publicity for Muste has appeared in the following 1957 issues of the *Daily Worker*: January 7, and 18; February 17 and 25; March 3 and 8; April 25, 29, and 30; May 9, 12, and 13; and August 23.

A. J. Muste is national chairman of the American Forum for Socialist Education. Within a matter of hours after the launching of the AFSE, the *Daily Worker* hailed its appearance as "especially welcome" and observed that it "also includes two leading Communists." The editor in this Communist Party newspaper pointed out that the formation of the AFSE was in line with the resolution adopted at the national convention of the Communist Party in February, 1957.

The statement that the AFSE "also includes two leading Communists" was undoubtedly a reference to Albert Blumberg and Doxey A. Wilkerson. But, the AFSE included others who, if not dues-paying members of the Communist Party, are at least veteran supporters of the CPUSA, such as James Aronson, Derk Bodde, W. E. DuBois, Oliver Loud, Clifford T. McAvoy, John T. Manus, Russell Nixon, Harvey O'Connor, and H. Wilson.

In a letter to the Senate Internal Security Subcommittee, George Meany said:

American labor will shun like a plague this self-styled "American Forum for Socialist Education" which obviously was conceived and created in line with a decision adopted by the last convention of the Kremlin-controlled Communist Party in the United States.

A. J. Muste's Communist views, as expressed in the Workers Party of the U.S. and the Conference for Progressive Labor Action many years ago, might well be overlooked if in the meantime he had become a bona fide anti-Communist. But, his record as chairman of the American Forum for Socialist Education, his appeals on behalf of the Rosenbergs and the Smith Act defendants, and attempts to whitewash the Communist Party as it is constituted make it clear that his present-day views and interests are thoroughly in line with Communist Party objectives.

What are A. J. Muste's present-day views on the Soviet Union? If he looks upon the Kremlin's current boss as the world's greatest criminal conspirator against humanity, he carefully avoids saying so. On the other hand, we find that A. J. Muste clearly expressed his views on the Soviet Union in a series of five lectures delivered before the annual conference of the Episcopal Pacifist Fellowship, August, 1957. In these lectures, Muste enumerated the recent alleged changes in Soviet policy and conditions, and then concluded, "These give hope." Hope for what? Hope to whom? The only hope of any significance would be the total destruction of the Soviet regime and the emancipation of its slaves, but Muste is not interested in such hope.

CHURCH PEACE MISSION

In one of the dingiest and most untidy office-rooms in the whole of Manhattan, an investigator may find one of the most important headquarters of present-day militant pacifism in this country. The Manhattan telephone book lists this room as the regional office of the Fellowship of Reconciliation and also as the headquarters of the Church Peace Mission.

From this room at 1133 Broadway, New York, N. Y., A. J. Muste released a document on April 21, 1958, which called for a halt to the Pacific nuclear weapons tests by the United States this summer. At the top of this press release, A. J. Muste was described as "secretary" for the 137 individuals whose names were listed as signers. Most of the signers are prominent Protestant clergymen.

Standing out among the signers of this Muste press release is the name of the Rev. Dr. Edwin T. Dahlberg, president of the National Council of Churches.

Thirty-seven other names which have been recorded as officers of the Federal-National Council of Churches were listed as signers of the Muste press release issued under the auspices of the Church Peace Mission.

The following bishops of the Methodist Church are among the backers of A. J. Muste's "call" to halt nuclear weapons tests: Charles W. Brashares, Chicago; Dr. Stanley Coors, St. Paul; Eugene M. Frank, St. Louis; A. Raymond Grant, Portland, Oregon; John Wesley Lord, Boston; Edgar A. Love, Baltimore; and Glenn R. Phillips, Denver. Other noted backers included the following clergymen: Harry Emerson Fosdick, Ralph W. Sockman, Martin Luther King, and Albert Buckner Coe who has recently retired as Moderator of the Congregational Christian Churches.

Perhaps the most important thing about the Muste press release of April 21, 1958, was the extraordinarily large number of signers who are administrative heads of, or professors in, the leading theological seminaries of Liberal Protestantism. In the tabulation which follows, the name of the theological seminary will be given first. The name of the seminary will be followed by the denominational auspices of the institution in parenthesis. Then will follow the name of the professors and administrative heads of the theological seminary who signed the Muste press release.

Andover Newton Theological School (American Baptist Convention and United Church of Christ) — — Herbert Gezork, president, and Nels F. S. Ferre'.

Bethany Biblical Seminary (Church of the Brethren) — — William H. Beahm, dean.

Boston University School of Theology (Methodist Church) — — Walter G. Muelder, dean, Richard M. Cameron, Allan Knight Chalmers, Paul Deats, Jr., L. Harold DeWolf, and William Clifton Moore.

Butler University School of Religion (Disciples of Christ) — — Walter W. Sikes.

Drew University Theological Seminary (Methodist Church) — — William George Chanter, David M. Graybeal, and Franz Hildebrandt.

Eastern Baptist Theological Seminary (American Baptist Convention) — — Culbert G. Rutenber.

Eden Theological Seminary (United Church of Christ) — — Allen O. Miller.

Garrett Biblical Institute (Methodist Church) — — John C. Irwin, Murray H. Leiffer, A. W. Nagler, Ernest W. Saunders, Rockwell C. Smith, Harris Franklin Rall, and Tyler Thompson.

Harvard University Divinity School (Undenominational) — — Paul Lehmann.

Howard University School of Religion (Undenominational) — — William Stuart Nelson, dean.

McCormick Theological Seminary (Presbyterian Church, USA) — — George M. Gibson.

Oberlin College Graduate School of Theology (Undenominational) — — Walter Marshall Horton and George Michaelides.

Pacific School of Religion (Interdenominational) — — Georgia Harkness.

Perkins School of Theology of Southern Methodist University (Methodist Church) — — Schubert M. Ogden.

Princeton Theological Seminary (Presbyterian Church, USA) — — John Alexander Mackay, president, William Brower, Arlan Paul Dohrenburg, Richard Shaull, and D. Campbell Wyckoff.

Southern California School of Theology (Methodist Church) — — Earl Cranston, dean.

Union Theological Seminary (Undenominational) — — John C. Bennett, dean, Robert F. Beach, Harry Emerson Fosdick, Paul W. Hoon, Ralph Douglas Hyslop, Mary Ely Lyman, Paul E. Scherer, Ralph W. Sockman, and Arthur L. Swift, Jr.

Vanderbilt University Divinity School (Interdenominational) — — James Phillip Hyatt and C. Everett Tilson.

Wesley Theological Seminary of American University (Methodist Church) — — Albert E. Day.

Yale University Divinity School (Undenominational) — — Roland H. Bainton, Kenneth Latourette, and John Oliver Nelson.

From the foregoing tabulation, it is apparent that leftwing pacifism has established an important beachhead in the leading theological seminaries.

Fifty of the 137 signers of the Muste press release are from the seminaries. Thirty-four of the 50 administrators and teachers from theological seminaries have been affiliated with Communist-front organizations and enterprises.

Out of the total of 137 signers, 75 have records of affiliation with Communist enterprises. In this fact, we have further evidence of the interlocking and overlapping of personnel among pacifists, on the one hand, and Communist fronters, on the other hand. And both groups are overlapping with the officialdom of the Federal-National Council of Churches.

—(to be continued)—

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The purpose of this Bulletin and all of our other editions is to inform the American people concerning those subversive forces which are methodically penetrating every major phase of our society. Once the American people are informed, they will do something to stop this infiltration. You can help inform them.

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News and Views

Eternal Vigilance Is Forever The Price Of Freedom

Vol. 21, No. 7

Wheaton, Illinois

July 1958

SUMMER VACATION—Moscow Style!

Church League members are again receiving the annual notices mailed out each summer by the World Fellowship of Faiths. This three-page mimeographed announcement advertises:

"For most tired city people summer vacation means and should mean a respite from noise, gasoline fumes, fury and rush, and a return to the peace and quiet of nature. To many it means more than that — an opportunity to seek refreshment of body and spirit, not only in the beauty of nature but in the company of congenial and stimulating friends.

To meet with people of various races, beliefs and countries, and to be able to discuss with them the perplexing problems of our day, is in itself a relief from tension. Especially is this so in these times of cold war and the accompanying violations of civil rights and liberties."

Two pages are devoted to listing the curriculum of inspiring discussions and lectures under the guidance of "persons with outstanding gifts and experiences." The subjects to be discussed are probably of small interest to our readers, but the lecturers and discussion group moderators are truly an extraordinary collection of "talented" leaders, that is, for consistently working for pro-Soviet aims and objectives, and their "experience" being almost entirely confined to long records of Communist front activity and fellow traveling.

THE DIRECTOR

Let us start with the director of World Fellowship, Willard Uphaus. The following report is taken from "Report of the Attorney General to The New Hampshire General Court" titled: *Subversive Activities in New Hampshire*, Jan. 5, 1955.

Willard Uphaus was born in Indiana on November 27, 1890. He is married to the former Ola Dudley, his third wife. Their legal residence is 66 Edgewood Avenue, New Haven, Connecticut. Mr. Uphaus holds a Ph.D. degree from Yale University, and prior to 1934 taught and lectured at various schools, colleges and institutions. In 1933 he went to work for the National Religion and Labor Foundation in New Haven, Connecticut, which position he held until 1950, when he was discharged because of participation in left-wing activities without the approval of the Foundation. In February 1953, he became the Executive Director of World Fellowship.

... Willard Uphaus who raised the First Amendment issue on questioning has pro-Com-

munist associations which have been substantial and lengthy. He is a person trained in religious education, but he is not an ordained minister.

Willard Uphaus was subpoenaed to appear and testify on June 3, 1954. At that time he was asked with how many organizations cited by official government agencies as Communist fronts he had been affiliated, and he answered, "Four or five." Listed below are twenty-three organizations which have been cited or described by official government agencies as Communist fronts or Communist-infiltrated with which Willard Uphaus has been affiliated, as revealed by this investigation.

The Rev. Uphaus has been affiliated with a long list of Communist fronts which would be tedious to set forth in complete detail. Suffice it to say that it goes back to 1936 when he was a contributor to the Young Communist League magazine, "Champion of Youth." He was an active participant in the Second World Peace Congress held in Warsaw, Poland, in November, 1950. The House Committee on Un-American Activities described this Congress as "an arena in which Communists and their fellow travelers vied with each other in vilifying the democratic nations, particularly the United States, and glorifying the Communist dictatorship." Uphaus testified that his invitation to be a delegate to this Congress came from Frederic Joliot-Curie, whom Uphaus admitted knowing to be an international Communist. Uphaus addressed the assembled delegates at Warsaw and received favorable publicity from Moscow and Communist papers. Uphaus admitted under oath that he sat and listened to a "documented account" presented by the vice-premier of Communist China which accused the United States Air Force of dropping disease-infected flies on Korean and Chinese civilians.

INVITED BY SOVIETS

The Soviet delegation invited Uphaus and others to come to Russia as guests at the conclusion of the Congress. However, the United States ambassador at Moscow reportedly refused to receive the Uphaus delegation.

The Rev. Uphaus has a long record of affiliation with an activity of the Methodist Federation for Social Action. The Methodist Federation for Social Action has been the subject of long investigation and voluminous report by the House Committee on Un-American Activities.

Rev. Uphaus has also been a member of the Inter-Faith Committee in New York City. The New York World Telegram Sun for October 5, 1951, noted that 2/3 of the members of this Inter-Faith Committee had been previously associated with Soviet-inspired "peace" propaganda. Louis

Budenz in his book *The Cry Is Peace*, published in 1952, stated:

"Together with their attempt to subvert women, and particularly mothers, the Communists, who are atheistic, use the cloak of religion to support their propaganda. In mid 1951 there occurred the 'Inter-Faith Conferences and Meetings for Peace', the sponsors of which were persons long connected with Communist fronts. Executive director of this 'Inter-Faith maneuver' is Dr. Willard Uphaus."

Pages would be required to set forth all of Dr. Uphaus' Communist front record available in public domain. Suffice it to note that he admitted long acquaintance with Sid Taylor, leading New Haven Communist Party functionary.

Dr. Willard Uphaus was convicted of contempt in New Hampshire for a refusal to give that state's Attorney General copies of the guest list and other data concerning World Fellowship. The Supreme Court of the United States nullified the contempt conviction in its Fall, 1957, session.

The New Hampshire General Court Subversive Activities Report for 1955 concludes with the following:

"... it appears that his repeated association with, membership in and sponsorship of Communist infiltrated groups and Communist Party members over many, many years raises substantial question as to the real purposes and objectives of World Fellowship, Inc., of which he is Executive Director."

It should be noted that the winter address of World Fellowship given on this announcement as 66 Edgewood Avenue, New Haven, is also the residence of Willard Uphaus.

ROYAL W. FRANCE

Next in order of prominence we find the name of Royal W. France, who lists himself as Executive Director of the National Lawyers Guild. The House Un-American Activities Committee in its report #3123 issued September 17, 1950, describes the National Lawyers Guild as follows:

"The National Lawyers Guild is the foremost legal bulwark of the Communist Party, its front organizations, and controlled unions. Since its inception it has never failed to rally to the legal defense of the Communist Party and individual members thereof, including known espionage agents. It has consistently fought against national, state, and local legislation aimed at curbing the Communist conspiracy. It has been most articulate in its attacks upon all agencies of the Government seeking to expose or prosecute the subversive activities of the Communist network, including national, State, and local investigative committees, the Department of Justice, the FBI, and law enforcement agencies generally. Through its affiliation with the International Association of Democratic Lawyers, an international Communist-front organization, the National Lawyers Guild has constituted itself an agent of a foreign principal hostile to the interests of the United States. It has gone far afield to oppose the foreign policies of the United States, in line with the current line of the Soviet Union."

Professor France is also a member of the Board of Trustees of World Fellowship as well as being Dr. Uphaus' attorney.

On September 14, 1955, Royal W. France and Laurent B. Frantz filed a motion in brief as *amici curiae* signed by

360 individuals urging the Supreme Court of the United States to void the Internal Security Act of 1950.

Again, it would be tedious to set forth in detail France's long documented front record, running as it does into several pages.

LOUISE PETTIBONE SMITH

Louise Pettibone Smith, "professor emeritus, Department of Biblical History, Literature, and Interpretation, Wellesley College, and now honorary chairman of the American Committee for the Protection of Foreign Born," is slated for a lecture on "The Protection of the Foreign Born."

The following report on Prof. Louise Pettibone Smith taken from "Report of the Attorney General to the New Hampshire General Court, titled *Subversive Activities in New Hampshire*, Jan. 5, 1955":

"Professor Smith, now retired from Wellesley College, has such an extensive association with and support of Communist fronts and Communist-supported causes as to make impracticable the listing of them all in this report, although readily available. Information in the records of the House Committee on Un-American Activities also showed her support of individual Communists and Communists under indictment."

DR. OTTO NATHAN

Dr. Otto Nathan, listed as "a noted economist and executor of the Albert Einstein estates," will lecture on "Present Economic Crisis." As with the other lecturers, Nathan has a long Communist front record going back at least to 1949.

He is also apparently an authority of Marxism, as the *Daily Worker* for October 15, 1957, states that he "will give a course on Karl Marx and Contemporary Capitalism" as part of a program of socialist studies sponsored by the Socialist Unity Forum.

Dr. Nathan is a refugee from Nazi Germany who became a professor of economics at New York University. As executor of Albert Einstein's estate he presently has in his possession the ashes of the late scientist. He has been denied a passport to leave the United States and there has been speculation that the purpose of his trip was to take Einstein's ashes abroad for final disposition.

He was found guilty of contempt of Congress in the United States District Court, Washington, D. C., April 3, 1957, for defying the United States Supreme Court's Watkins decision compelling the reluctant judge in this case to reverse himself and acquit Dr. Nathan.

In view of the recent Supreme Court decisions in the *Rockwell* and *Briehl* cases ordering the State Department to grant these two Communist fellow travelers passports, it is assumed that Dr. Nathan also will now be able to secure a passport.

SIDNEY J. GLUCK

Sidney J. Gluck, listed as a New York textile designer, is another scheduled moderator. A Sidney Gluck was listed as an instructor at the Jefferson School of Social Science in the Fall, 1948, catalog. The *Daily Worker* for May 2, 1951, listed a Sidney J. Gluck as speaker at a giant Brooklyn rally to demand repeal of the Smith Act. A throwaway announcement of an emergency prayer meeting and vigil for peace in Korea under the sponsorship of the Inter-Faith Committee for Peace Action, October 7, 1951 in New York, listed Sidney J. Gluck, New York business man, as a sponsor. Reference has already been made to the Inter-Faith Committee for Peace Action. There are other minor citations of activity on Sidney J. Gluck.

THE MARSALKAS

"Disengagement in Europe" will be discussed by Dr. and Mrs. John Marsalka. John Marsalka has a long record of Communist front affiliations going back at least to 1949 when he was listed in that year's catalog of the subversive Jefferson School of Social Science as an instructor. He apparently was dropped from the faculty at Yale for reasons unknown in 1949. There are numerous laudatory references to Marsalka in the Daily Worker over a period of years. That he was president of the subversive American Slav Congress would seem to leave little doubt as to his importance in the Communist front movement.

He urged the President to give the eleven convicted Communist Party leaders a new trial. He visited the State Department in 1951 as a representative of the American Peace Crusade, cited as subversive. He particularly attacked America's participation in the Korean War at a meeting of Young Progressives of America in Bridgeport, Connecticut. He has been extremely active in the subversive American Committee for Protection of the Foreign Born and the Committee to Secure Justice in the Rosenberg Case.

DR. HUNTON

Dr. Alphæus Hunton is advertised as "coming to speak on U. S. Relations with Africa." Hunton is a veteran fellow traveler since at least 1941, if not earlier. Setting forth his complete documented front record over the years would require more space than we have available. It should be noted that he was one of the trustees of the subversive Civil Rights Congress Bail Fund raised for the eleven convicted Communist leaders. He also was listed as an instructor at the Jefferson School of Social Science in their Fall 1956 catalog.

THE RICKETTS

The other scheduled speakers at the World Fellowship are Allyn and Adele Rickett. The Ricketts were held in Red China for several years on charges of being "American spies." He was finally freed in September of 1955. He told reporters who met him at the border that he was guilty and that his sentence of six years had been richly deserved. Rickett claims he was a former United States Marine Intelligence Officer and Fulbright scholar in Peiping. The New York Times for September 16, 1955, in a special feature article quotes Rickett as "sparing no adjectives in praising his jailors or in lauding what was going on in Communist China. He said he believed absolutely the charges of germ warfare against the United States by Peiping, did not believe the stories of torture of other American prisoners, and felt that the Communists were building in China a better world than had been known before." He then added, "If they want to call me a Communist, they can jolly well do so." He also hoped to return to Red China later "not as a criminal but as a welcome guest."

So if you are unable to tour Red China, go to Conway, New Hampshire, this summer and let Allyn Rickett give you a personally conducted tour of "that peace and freedom loving country."

"Political Affairs," leading Communist monthly magazine lays down the line for all Communists and concealed fellow travelers. Its October, 1957 issue contains a long book review by convicted Communist Elizabeth Gurley Flynn enthusiastically praising *Prisoners of Liberation* by Allyn and Adele Rickett and published by Cameron Associates in 1957.

METHODIST WORLEY

The next lecturer on our list is Dr. Lloyd F. Worley of Hartford, Conn., president of the New England Conference

of the Methodist Federation for Social Action. You can find further information on Dr. Worley in "Is There a Pink Fringe in the Methodist Church?"

The New England Conference of the Methodist Federation for Social Action will be heard at this World Fellowship session on August 11. Dr. Lloyd F. Worley will preside. The following report on Lloyd F. Worley is taken from "Report of the Attorney General to The New Hampshire General Court, titled *Subversive Activities in New Hampshire*, Jan. 5, 1955."

"Rev. Worley is a minister in Hartford, Connecticut. Information in the files of the House Committee on Un-American Activities disclosed the following: the name Rev. Lloyd I. Worley, Stamford, Connecticut, appeared with others as defending the Communist Party against alleged 'persecution' in 1941 during the time of the infamous Stalin-Hitler pact; the name Rev. Lloyd F. Worley, Stamford, Connecticut, in 1942 appeared on an open letter requesting the President that the Attorney General's 'ill-advised, arbitrary and unwarranted findings relative to the Communist Party' be rescinded; also requesting reconsideration of the order deporting Harry Bridges; this open letter was circulated by the National Federation for Constitutional Liberties, which has been cited by the Attorney General; signed another open letter in 1940 released by the National Emergency Conference for Democratic Rights, which was cited by the House Committee; supported American Peace Mobilization during Stalin-Hitler pact, which organization was cited by the Attorney General; Rev. Lloyd F. Worley, New Haven, was one of the ministers that the New York Conference on Inalienable Rights in 1940 said would be glad to lead services in their churches against the draft bill; in 1952 signed an open letter to the Attorney General of the United States, requesting that Peter Harisiades not be deported to Greece, Harisiades having been excluded from the United States on the basis of past Communist membership.

It has also been reported by a group of Methodists concerned over the left-wing tendencies of the Methodist Federation for Social Action, the Committee for the Preservation of Methodism, that Rev. Worley was Recording Secretary of the national group as late as 1953, and July 1954 material of the Federation lists Rev. Worley as currently holding the position of President of the organization. As noted above, the House Committee on Un-American Activities characterized the Methodist Federation for Social Action as a tool of the Communists, denounced by many loyal American Methodists.

REV. BAIRD

"The Judeo-Christian Faith and Socialism" will be discussed by the Rev. William T. Baird, minister of the Essex Community Church of Chicago. Dr. Baird protested the denial of bail for the eleven convicted Communist leaders, according to the Daily Worker, October 24, 1949. In 1952 Dr. Baird was listed among 280 national leaders who asked President Truman to grant amnesty to imprisoned Communist leaders. He was sponsor of a banquet in 1955 honoring Louise Pettibone Smith under the auspices of the American Committee for Protection of the Foreign Born (a subversive organization). The Rev. Baird signed a petition to President Eisenhower asking for an executive pardon for

the convicted Soviet spy Morton Sobell. He was one of 89 Chicago leaders who petitioned President Truman to save the convicted Soviet spies, the Rosenbergs, from execution.

Again, listing all of the Rev. Baird's Communist front affiliations and activities would require more space than the limits of this publication permit.

DIRK J. STRUIK

Assisting Dr. Baird is Dr. Dirk J. Struik, "internationally known mathematician." Herbert Philbrick, a former confidential informant for the FBI in Boston from 1940 to 1949, identified Prof. Struik as a member of his own secret Communist cell. Three former members of an M.I.T. unit of the Communist Party identified Struik as a fellow Party member during their membership. Struik likewise invoked the Fifth Amendment before a Congressional Committee in 1951.

He was indicted on charges of conspiracy to overthrow the United States and the Commonwealth of Massachusetts by force and violence. He was subsequently suspended by M.I.T. in 1951 after his indictment. This indictment was quashed in 1956 as a result of the Supreme Court decision in the Steve Nelson case nullifying State jurisdiction in this field. Struik additionally has a record of Communist front affiliations, including trusteeship of the Communist Party school in Boston — the Samuel Adams School for Social Studies.

RED CHINA TOURIST

Also assisting Dr. Baird in the discussion on "Judeo-Christian Faith and Socialism" will be the Rev. Warren McKenna, "Episcopal clergyman who recently visited the USSR and China." The New Hampshire General Court Report entitled "Subversive Activities in New Hampshire, January 5, 1955," contains a long documentation on the Rev. McKenna. He too was a delegate to the Second World Peace Congress in Warsaw, Poland, in 1950, already described. He admitted that there had been substantial Communist influence in this Congress. He also admitted that the Communists presented what they considered evidence that South Korea had invaded North Korea to start the Korean War. Dr. McKenna testified that he suspended judgment on that point.

Herbert Philbrick, writing in the New York Herald Tribune in August 1957, stated, "when I was an active member of the Communist Party, I knew McKenna well as one of the leading collaborationists for the Soviet Union."

The New York Times for August 24, 1957, stated that the Rev. Warren H. McKenna had violated U. S. passport regulations by visiting Red China after attending the Moscow Youth Festival that summer. The Rev. McKenna testified that he had never been a member of the Communist Party and the New Hampshire Committee report states "no credible information disputing his testimony has been developed by this investigation." Those readers further interested in the Rev. McKenna's extensive front record should consult the 1955 New Hampshire Report.

"FARMER" COE

Charles J. Coe, "Director of Farm Research and Editor of Facts for Farmers," is another guest lecturer at this summer camp. Charles Coe is a Fifth Amendment witness before a Congressional Committee. He also is a former teacher at the Jefferson School in New York. He was identified as a member of a Communist cell in Washington in the early 1930's in sworn testimony before the Senate Internal Security Committee. His complete record in detail would require more space than we have.

ADDED ATTRACTIONS

Under additional speakers we find the following names: Rev. George A. Ackerly; Angus Cameron, editor of *Liberal Book Club*; Carl and Ann Braden, field secretaries, South Conference Educational Fund; Russell Johnson and George H. Williams of the Harvard Divinity School. They share the same "inspiring talent and experience" as the rest of the moderators and lecturers already cited above — they have front records.

Angus Cameron was formerly editor-in-chief and president of Little, Brown Publishing Co. of Boston. He is a trustee of the subversive Samuel Adams School of Social Studies in Boston, now defunct. He has been identified as a member of a Communist secret cell in Boston in sworn testimony before a Congressional Committee. Cameron also invoked the Fifth Amendment before a Congressional Committee when questioned about Communist activity.

PARTY MEMBERS

Carl and Ann Braden are an interesting couple. They have been identified as members of the Communist Party. The following is taken from the *American Legion Firing Line*, Nov. 1, 1957.

"Carl Braden was convicted on December 13, 1954, on a charge of advocating sedition against the Commonwealth of Kentucky and the United States. Sentenced to 15 years imprisonment and fined \$5,000, Braden's conviction was reversed by the Kentucky Court of Appeals June 22, 1956. The Court said while 'it was compelled to follow a United States Supreme Court decision on April 2, 1956' (*Commonwealth of Pennsylvania v. Steve Nelson*), this 'does not foreclose the possibility of a prosecution by the state of the crime of sedition directed exclusively against the Commonwealth of Kentucky.' (*The Washington Post & Times Herald*, 6-23-56, page 23; and *Firing Line*, 7-1-56, page 1.)

During Braden's 1954 trial, Mrs. Albee Ahearn, a former Confidential Security Information of the Federal Bureau of Investigation, identified both Carl Braden and his wife, Anne, as members of the Communist Party. Carl Braden testified at his trial he had never been a member of the Party. The indictment of Carl Braden came after 'a grand jury investigation on an explosion at the home of Andrew E. Wade, a Negro electrical contractor' who had 'moved into an all-white neighborhood in Louisville after Braden transferred the residence to him. The Commonwealth of Kentucky 'charged' the dynamiting was a Communist plot to incite racial disorders in the city' and also named Anne Braden and five other persons in the indictment (See *Daily Worker*, 6-25-56, page 3; *Washington Post & Times Herald*, 6-23-56, page 23; and *The Indianapolis News*, 12-13-54, page 3.)

Carl and Anne Braden are current members of the National Committee of the American Union for Socialist Education, which organization was discussed in the June 1, 1957 *Firing Line*. September 1957 letterhead of the Emergency Civil Liberties Committee (ECLC) listed Anne Braden of Kentucky as a National Committee member of this subversive organization. October 15, 1957 *Firing Line* fully exposed ECLC, which had publicly aided the Bradens with legal and financial support in connection

with their sedition case. The ECLC has collaborated with an organization called *The Louisville Defendants* of Post Office Box 1302, Louisville 1, Ky., to apparently secure a closer working relationship in the case. (See ECLC booklet, 'Louisville Travesty', 1955; and ECLC 'Rights', May-June, 1957, pages 10 and 11)".

ATTORNEY GENERAL'S REPORT

The following report on World Fellowship, Inc., is taken from "Report of the Attorney General to The New Hampshire General Court, titled 'Subversive Activities in New Hampshire', Jan. 5, 1955."

"According to literature of the movement, it was started in 1918 by Charles Frederick Weller as the League of Neighbors. In 1924 the League of Neighbors united with the Union of East and West, which had been founded in India. In 1933, at the time of the World's Fair in Chicago, these groups formed the World Fellowship of Faiths, which held a large number of meetings in various cities in the country.

During the course of the current investigation into alleged subversive activities, no information of pertinence concerning the activities of World Fellowship prior to 1953 has come to our attention. In February 1953 Mr. Weller appointed Willard Uphaus as Executive Director of World Fellowship and the information included herein is all subsequent in point of time to the appointment of Willard Uphaus to that position.

A comparison of the percentage of speakers at World Fellowship who had records of Communist Party, Communist front, or pro-Communist affiliations in 1953 and 1954 shows a substantial increase in the latter year. As is shown in detail below, Willard Uphaus took charge of World Fellowship in February 1953. No allegations of pertinence concerning activities at World Fellowship prior to that time have come to our attention.

The investigation reported herein was instituted at the direction of the Legislature to determine, among other things, the nature and extent of Communist activity in this state. While no evidence of actual Communist activity was discovered in any bona fide religious institution or activity during the course of this investigation, Willard Uphaus, when questioned about activi-

ties at World Fellowship, a summer camp located in this state, contended that such questioning invaded his constitutional protection of freedom of religion. For this reason, among others which are believed to be apparent from the contents of this section of the report, a reasonably detailed report on the membership, activity, and speakers at World Fellowship has been included.

World Fellowship, Inc., attempted to surround itself with a protective facade of alleged religious activity as a bar to legitimate inquiry into whether or not subversive activities or subversive persons had assembled, operated, or dictated policy at Conway. . . .

It is not a pleasant matter to proceed with an investigation when the issue of religious freedom has been raised as an obstacle because bona fide religious beliefs are, of course, sacred to each of us. However, the General Court directed, and has the right to, a report of subversive influence in New Hampshire whether negative or positive. As will be seen from a reading of this section of the report, there are substantial indications of Communist (subversive) influence at World Fellowship, Inc.

ESCAPE ?

TO ESCAPE FROM THE GASOLINE FUMES OF THE CITY ONLY TO INHALE THE POISON GAS OF DR. UPHAUS' PRO-SOVIET DISCUSSION LEADERS HARDLY SEEMS WORTHWHILE. A RESPITE FROM THE NOISES OF THE GREAT CITIES IS WONDERFUL — BUT NOT IF ONE'S EARS ARE TO BE ASSAILED FOR DAYS ON END BY THE OFFICIAL "LINE" OF MOSCOW. NO ONE CARES FOR "FURY AND RUSH", BUT THE WORLD FELLOWSHIP SUMMER SESSION AT CONWAY, NEW HAMPSHIRE, WILL HAVE SOUND AND FURY OF ITS OWN — THAT OF 23 OR MORE VETERAN DRUM-BEATERS AND HORN-BLOWERS OF KREMLIN WRITTEN MUSICAL SCORES. AND TO CLAIM THAT SUCH CACOPHONY OF RED LINE YODELERS WILL GIVE ONE "REFRESHMENT OF BODY AND SPIRIT" AND "RELIEF FROM TENSION" IS MISLEADING ADVERTISING, TO SAY THE LEAST, AND SHOULD BE LOOKED INTO BY THE BETTER BUSINESS BUREAU !

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The purpose of this Bulletin and all of our other editions is to inform the American people concerning those subversive forces which are methodically penetrating every major phase of our society. Once the American people are informed, they will do something to stop this infiltration. You can help inform them.

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News and Views

Eternal Vigilance Is Forever The Price Of Freedom

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PART TWO

Pacifism, Socialism, Communism, and the National Council of Churches

by

J. B. MATTHEWS

Pacifist manifestos, pacifist demonstrations, "walks for peace" and picketing at the nuclear and missile weapons testing sites are among the pacifist activities which are in the news almost daily.

Whatever the motives which inspire the growing pacifist agitation in the United States may be, it is clearly in the interest of Soviet aggression and against the interest of the United States that every type of pacifist activity and propaganda be encouraged. The seal of Moscow's approval is bestowed upon every effort of American pacifists to thwart the preparedness of the United States to meet the aggression and the threat of aggression of the Soviet Union.

At the end of *Part One* of this study, attention was directed to a press release (April 21, 1958) of A. J. Muste's Church Peace Mission, reporting that 137 individuals (all but one of whom are Protestant clergymen) had signed "A Call for Moratorium on Nuclear and Missile Tests."

The signers of the Church Peace Mission's "call" stated that their action was "in line with the responsibility laid upon [them] by the Central Committee of the World Council of Churches." Just how a body composed of clergymen who are not American citizens for the greater part (and including clergymen from the Iron Curtain Communist countries) could exert moral authority over a group of American clergymen is an interesting phenomenon.

The ideological position of the World Council of Churches with respect to Communism is essentially neutralist or anti-anti-Communist, always excepting of course its definitely pro-Communist members who come from Hungary, Czechoslovakia, and elsewhere behind the iron Curtain. This august body of globally-minded ecclesiastics lacks the moral perception and courage to brand Communism and the Communist states as intrinsically evil.

The views of the high officials of the World Council of Churches are well represented by Professor John C. Bennett, on the question of "hostility" and "opposition" to Communism. Professor Bennett, who is Dean of Union Theological Seminary, has been a key figure in the World Council of Churches and his name heads the list of the clergymen who signed the Church Peace Mission's "call for a moratorium on nuclear and missile tests." Addressing the International Congregational Council on July 4, 1958, Dean Bennett called upon the Christian churches in the West to stop the continuous expressions of national and religious hostility to Communists and Communist nations."

Dean Bennett then added that the churches "should not take so rigid an attitude that they cannot see that second generation Communists in Russia may become concerned chiefly about building their own country, that they may become less fanatical believers in their ideology and less a threat to the freedom of their neighbors." That, my dear readers, is an example of the Christian leadership offered by the contingent of pacifist, Socialist, and fellow-traveling clergymen of the World Council of Churches as well as the National Council of the Churches of Christ in the United States of America.

The widely distributed pamphlets of the Church Peace Mission are written by such left-wing pacifists as Harold A. Bosley, Henry J. Cadbury, Harry Emerson Fosdick, Nels F. S. Ferré, Georgia E. Harkness, Albert E. Day, Paul E. Scherer, A. J. Muste, and George Miles Gibson.

Fellowship of Reconciliation

The Church Peace Mission grew out of the activities of the Fellowship of Reconciliation, according to the claims of the latter. In fact, the FOR claims to have spawned many of the leftwing organizations which have worked in season and out of season to further the interests of the Communist conspiracy without being an integral part of the latter. The FOR has the following to say about itself: "Out of its activities and the concerns of its members and committees have grown such diverse organizations as the National Conference of Christians and Jews, the American Civil Liberties Union, the Religion and Labor Foundation, the Workers Defense League, the Committee on Militarism in Education, the Congress on Racial Equality, the National Council Against Conscription, the Society for Social Responsibility in Science, the Church Peace Mission, and most recently, the American Committee on Africa."

The Fellowship of Reconciliation has been characterized by a socialist orientation throughout its history. It is an affiliate of the International Fellowship of Reconciliation which is officially on record as urging its members in its national affiliates to join "political movements which aim at the replacement of private capitalism by a system of collective ownership."

In its current publications, the Fellowship of Reconciliation lists 47 individuals as members of an advisory council or as editorial contributors. Three of these individuals are not citizens of the United States. Thirty-five of the 44

Americans listed have records of affiliation with Communist fronts and enterprises, as follows:

Roland H. Bainton
 *Harold A. Bosley
 *Charles F. Boss
 *George A. Buttrick
 Henry J. Cadbury
 *Robert L. Calhoun
 *Allan Knight Chalmers
 *Bernard C. Clausen
 Sarah N. Cleghorn
 Florence Converse
 *Henry Hitt Crane
 *Edwin T. Dahlberg
 *Albert Edward Day
 William J. Faulkner
 Nels F. S. Ferre
 *Harry Emerson Fosdick
 Richard B. Gregg
 Isidor Hoffman

John Haynes Holmes
 Allan A. Hunter
 Josephine W. Johnson
 *E. Stanley Jones
 *Martin Luther King, Jr.
 Kenneth S. Latourette
 W. Appleton Lawrence
 Halford E. Luccock
 Mary Ely Lyman
 Milton Mayer
 Alfred D. Moore
 Clarence Pickett
 *Paul Scherer
 Pitirim A. Sorokin
 Douglas V. Steere
 Arthur L. Swift, Jr.
 *Howard Thurman

According to Milton Mayer, an editorial contributor of the Fellowship of Reconciliation, this organization of pacifists has some 5,000 clergymen and 10,000 laymen in its membership.

**Indicates official connection with Federal or National Council of Churches.*

Milton Mayer's brand of pacifism, as illustrated in a speech delivered in Syracuse, N. Y., in 1947, is beyond comprehension by most Americans. In defending his proposal for world government, Mayer told his audience: "We must haul down the American flag. And if I wanted to be vulgar and shocking, I would go even farther and say haul it down, stomp on it and spit on it." (*Syracuse Post-Standard*, February 17, 1947).

The California Senate Investigation Committee on Education, under the able chairmanship of Senator Nelson S. Dilworth, has recently published a comprehensive report on the Fellowship of Reconciliation, showing the great extent to which the members and officers of the FOR have supported the Communist-front apparatus.

In 1951, the House Committee on Un-American Activities published a special report entitled *The Communist "Peace" Offensive*, sub-titled "A Campaign to Disarm and Defeat the United States."

The report of the House Committee on Un-American Activities opens with the following words: "The most dangerous hoax ever devised by the international Communist conspiracy is the current world-wide 'peace' offensive."

"Communists and their co-conspirators are spearheading this movement in cities and communities throughout the United States—at meetings, on street corners, in shops, homes, schools and colleges, in the press and on the radio—in fact, in every walk of life. Unless it is completely exposed, many may be deceived and ensnared."

The international Communist conspiracy is as active in perpetrating a peace hoax in 1958 as it was when the House Committee's report was published in 1951.

In the body of the House Committee's 166-page report, the names of 508 Protestant clergymen are listed as supporters of one or more of the units of the Communist peace hoax. Seventy-eight of the 508 listed clergymen have been officially connected with the Federal-National Council of Churches.

In a section of its report entitled "Committee for Peaceful Alternatives to the Atlantic Pact," the House Committee on Un-American Activities traced the beginning of that Communist "peace" organization to a committee of five which included the Rev. Dr. Edwin T. Dahlberg who is now the president of the National Council of Churches. With reference to this Communist "peace" front, the House Committee said: "Communists in the United States did their

part in the Moscow campaign by instigating a Conference for Peaceful Alternatives to the Atlantic Pact, alleged to be held in July 1949 in Washington, D. C. This resulted in the formation of a front organization known as the Committee for Peaceful Alternatives to the Atlantic Pact."

The House Committee's report then named the five individuals who served as Communist tools in the initial stages of this "peace" front, as follows: Albert Einstein and Thomas Mann, both of whom were refugees from Hitler's Germany; Emily Greene Balch, long active as a pacifist; Bishop W. J. Walls, African Methodist Episcopal Zion Church; and the Rev. Dr. Edwin T. Dahlberg, who was then a member of the Central Committee of the World Council of Churches. Einstein, Mann, and Miss Balch were Nobel prize winners. With respect to the organization of the committee of five stooges, the House Committee observed: "That these individuals actually traveled from the four corners of the continent to confer on this plan is doubtful."

Einstein, Thomas Mann, Miss Balch, and Bishop Walls were already veteran fellow travelers in the Communist front apparatus by the summer of 1949. Dr. Dahlberg was at that time far behind his four colleagues as a Communist frontman.

The Conference for Peaceful Alternatives to the Atlantic Pact issued two press releases dated August 21, 1949, and December 14, 1949. The first of these press releases listed 631 clergymen as supporters and the second listed 253. Subtracting 253 whose names appeared on both lists, we find that a grand total of 987 Protestant clergymen were publicly affiliated with this unit of the Communist peace hoax. Eighty-one of these 987 clergymen have been on the rosters of officers of the Federal-National Council of Churches.

In another section of the House Committee's report we find the following statement: "Encouraged by its success in drawing dupes into its campaign, the Committee for Peaceful Alternatives to the Atlantic Pact launched a more ambitious project under the high-sounding title of 'Mid-Century Conference for Peace.' This was held at St. James Methodist Church in Chicago on May 29 and 30, 1950."

"The Avowed purpose was to pressure 'the President and the Congress of the United States to Undertake negotiations with the government of the Soviet Union' and to demand that the 'United States delegation to the United Nations' present 'positive proposals for peace.' In plain terms, the conference was aimed at assembling as many gullible persons as possible under Communist direction and turning them into a vast sounding board for Communist propaganda."

Among the clergymen who appeared publicly as sponsors of the Mid-Century Conference for Peace, 54 have been officers of the Federal-National Council of Churches.

Editors Support the Communist "Peace" Offensive

The Communists have shown an amazing ability to draw the editors of religious periodicals into their "campaign to disarm and defeat the United States." In their misguided pacifist sentiment, these editors have disseminated the Communist Party line among hundreds of thousands of church-going Americans whom the Communists could never reach with their own publications.

In the list of editors which follows, an asterisk indicates that the name of an editor has been on the rolls of the Federal-National Council of Churches officers. The following religious editors (with the titles of their publications and denominational status) supported the Communist "peace" organizations which were exposed in the April 1951 report of the House Committee on Un-American Activities:

David D. Baker, *The Messenger* (Evangelical and Reformed)
 J. Pius Barbour, *National Baptist Voice* (National Baptist Convention, U.S.A., Inc.)
 Desmond W. Bittinger, *Gospel Messenger* (Church of the Brethren)
 John W. Bradbury, *Watchman-Examiner* (American Baptist)
 J. S. Brookens, *A. M. E. Review* (African Methodist Episcopal)
 G. H. Carter, *Christian Index* (Christian Methodist Episcopal)
 Harold Ehrensperger, *Motive* (Methodist)
 Phillips P. Elliott, *Presbyterian Tribune* (Presbyterian, USA)
 Harold E. Fey, *Christian Century* (undenominational)
 Roscoe T. Foust, *The Witness* (Protestant Episcopal)
 E. E. Harris, *Telescope-Messenger* (Evangelical United Lutheran)
 J. Clinton Hoggard, *Missionary Seer* (African Methodist Episcopal Zion)
 Fred A. Hughes, *Christian Recorder* (African Methodist Episcopal)
 Jameson Jones, *Power* (Methodist)
 William H. Leach, *Church Management* (undenominational)
 Kenneth Leslie, *The Protestant* (undenominational)
 John E. Marvin, *Michigan Christian Advocate* (Methodist)
 E. E. Ryden, *Lutheran Companion* (Augustana Evangelical Lutheran)
 George V. Schick, *Lutheran Witness* (Missouri Synod)
 E. W. Schramm, *Lutheran Standard* (American Lutheran)
 John R. Scotford, *Advance* (Congregational Christian)
 Guy Emery Shipley, *The Churchman* (Independent Protestant Episcopal)
 William B. Spofford, *The Witness* (Protestant Episcopal)
 Prince A. Taylor, Jr., *Central Christian Advocate* (Methodist)

Revised Standard Version of the Bible

Every reader of this issue of *News and Views* will undoubtedly know something about the "New Bible," published on September 30, 1952, and copyrighted by the National Council of the Churches of Christ. Here, for the first time, however, is recorded the precise extent of the pro-Communist and pacifist affiliations of the members of the committee which presided over the translation of the so-called Revised Standard Version of the Bible.

The National Council of Churches has just published a brochure in which the names of the Revision Committee (32 members) and the Advisory Board (52 members) are listed. Thirteen of the thirty-two members of the Revision Committee and fourteen of the fifty-two members of the Advisory Board have records of affiliation with Communist and pacifist groups. The names of eight members of the Revision Committee who have five or more such affiliations, together with titles of the Communist and pacifist groups, are as follows:

Translators and Affiliations

W. Russell Bowie — American Committee for Protection of Foreign Born; American Committee to Save Refugees; American Committee for Non-Participation in Japanese Aggression; American Society for Cultural Relations with Italy; Christian Leaders Against Atlantic Pact; Churchman Associates; Citizens Committee to Free Earl Browder; Citizens Emergency Conference for Interracial Unity; Congress on Civil Rights; Co-ordinating Committee to Lift the Spanish Embargo; Council Against Intolerance in America; Exiled Writers Committee; Greater New York Emergency Conference on Inalienable Rights; Joint Anti-Fascist Refugee Committee; Melish Brief *Amici Curiae* (1950); Melish Brief *Amici Curiae* (1951); Melish Brief *Amici Curiae* (1958); National Citizens Political Action Committee; National Committee to Repeal the McCarran Act; National Council of the Arts, Sciences and Professions; National Federation for Constitutional Liberties; North American Committee to Aid Spanish Democracy; Open Letter on Harry Bridges; Open Letter Opposing Military Aid to Spain (1951); *The Protestant*; Schappes Defense Committee; Statement Endorsing Distribution of Report on Yugoslavia; Veterans of Abraham Lincoln Brigade; Washington Committee to Lift Spanish Embargo.
 Leroy Waterman — American Committee for Democracy and Intellectual Freedom; American Committee for Protection of Foreign Born; American Committee to Save Refugees; Bachrach Open Letter to the Attorney General; Brief *Amici Curiae* for Communist Party; Brief *Amici Curiae* for Morton Sobell; Citizens Committee to Secure Bail for Martin Young; Civil Rights Congress; Committee to End Sedition Laws; Conference on Constitutional Liberties in America;

Council on Pan American Democracy; Greater New York Emergency Conference on Inalienable Rights; Hiroshima Commemorative Committee; International Workers Order; Michigan Civil Rights Federation; National Committee to Repeal the McCarran Act; National Committee to Repeal the McCarran Acts; National Council of American-Soviet Friendship; National Federation for Constitutional Liberties; Open Letter for Eisler; Open Letter on Harry Bridges; Religious Freedom Committee; Spanish Refugee Appeal; United Summer Appeal for Smith Act Children; Veterans of the Abraham Lincoln Brigade.

Fleming James — Appeal for Amnesty for Eleven Communist Party Leaders; Bachrach Open Letter to the Attorney General; Bill of Rights Conference; Citizens Committee to Secure Bail for Martin Young; Committee for Medical Freedom; Committee of One Thousand; Committee for Peaceful Alternatives to the Atlantic Pact; Committee of Welcome for the Very Reverend Hewlett Johnson; Conference on Peaceful Alternatives to the Atlantic Pact; Inter-faith Committee for Peace Action; International Workers Order; Melish Brief *Amici Curiae* (1950); Melish Brief *Amici Curiae* (1951); National Committee to Repeal the McCarran Act; National Committee to Repeal the McCarran Acts; National Committee to Win Amnesty; National Conference to Defend the Bill of Rights; National Council of American-Soviet Friendship; National Council of the Arts, Sciences and Professions; Statement endorsing Distribution of Report on Yugoslavia; Statement Against "Concentration Camps"; World Peace Appeal.

Henry J. Cadbury — American Rescue Ship Mission; Appeal to Guard Civil Rights; Boston Committee Against Jenner; Christian Leaders Against Atlantic Pact; Conference on Peaceful Alternatives to the Atlantic Pact; Conference on Social Legislation; Fellowship of Reconciliation; Joint Anti-Fascist Refugee Committee; National Federation for Constitutional Liberties; Protest Against Massachusetts Investigating Committee; Statement Defending 5th Amendment Witnesses; Statement Endorsing Book by Albert E. Kahn; World Peace Appeal.

George Dahl — American Committee for Democracy and Intellectual Freedom; American Friends of Spanish Democracy; American Welcoming Committee for World Peace Delegation; Citizens Committee to Secure Bail for Martin Young; Committee for Peaceful Alternatives to the Atlantic Pact; Committee of Welcome for the Very Reverend Hewlett Johnson; Conference on Peaceful Alternatives to the Atlantic Pact; Melish Brief *Amici Curiae* (1951); National Committee to Repeal the McCarran Act; National Federation for Constitutional Liberties; Open Letter on Harry Bridges; Schappes Defense Committee; Yale Petition to Lift Spanish Embargo.

Frederick C. Grant — Churchman Associates; Citizens Committee for Harry Bridges; Melish Brief *Amici Curiae* (1950); Melish Brief *Amici Curiae* (1951); Melish Brief *Amici Curiae* (1958); National Federation for Constitutional Liberties; Russian War Relief; Statement Endorsing Distribution of Report on Yugoslavia.

Luther A. Weigle — Co-ordinating Committee to Lift the Spanish Embargo; National Religion and Labor Foundation; North American Committee to Aid Spanish Democracy; Protestant Digest; Union for Concerted Peace Efforts; Yale Petition to Lift Spanish Embargo.

Millar Burrows — American Committee for Yugoslav Relief; Citizens United Against Wood-Rankin Committee; Council on Pan American Democracy; National Committee to Combat Anti-Semitism; Open Letter on Harry Bridges.

Interlocking Directorate

A chart of the names of 44 Protestant clergymen will graphically portray the interlocking and overlapping of personnel in the leadership of the Federal-National Council of Churches, the pacifist-socialist movement, and the Communist-front apparatus.

In the chart which follows, an X in column (1) indicates official connection with the Federal-National Council of Churches; an X in column (2) represents affiliation with the Church Peace Mission; an X in column (3) affiliation with the Mid-Century Conference for Peace; an X in column (4) affiliation with the Committee for Peaceful Alternatives to the Atlantic Pact; an X in column (5) indicates affiliation with one of the committees set up throughout the United States under the name of Committee for a Sane Nuclear Policy; and an X in column (6) means affiliation with sundry other Communist fronts or enterprises.

	(1)	(2)	(3)	(4)	(5)
John C. Bennett Dean, Union Theological Seminary	X	X			X
Lester H. Bill Methodist, Indianapolis, Ind.		X	X	X	
Harold A. Bosley Methodist, Evanston, Ill.	X	X			
Charles W. Brashares Methodist Bishop, Chicago, Ill.	X	X		X	
Allan Knight Chalmers Boston University School of Theology	X	X			
Albert Buckner Coe Congregational Christian, Boston	X	X	X	X	
D. Stanley Coors Methodist Bishop, St. Paul, Minn.	X	X			
Henry Hitt Crane Methodist, Detroit, Mich.	X	X	X	X	X
Earl Cranston Dean, University of Southern California School of Theology		X		X	
Edwin T. Dahlberg President, National Council of the Churches of Christ	X	X		X	
Albert E. Day American University, Washington, D. C.	X	X			
L. Harold DeWolf Boston University School of Theology		X	X		
Phillips P. Elliott Presbyterian, USA, Brooklyn, N. Y.	X	X	X	X	X
Harry Emerson Fosdick Baptist, minister emeritus	X	X			X
George Miles Gibson McCormick Theological Seminary		X	X	X	
A. Raymond Grant Methodist Bishop, Portland, Ore.	X	X		X	
Wesley H. Hager Methodist, St. Louis, Mo.		X		X	
Georgia Harkness Pacific School of Religion	X	X	X	X	
John Haynes Holmes Unitarian, minister emeritus		X	X	X	X
Walter Marshall Horton Oberlin Graduate School of Theology	X	X	X		
L. H. Lammert Evangelical and Reformed, Missouri	X	X			
W. Appleton Lawrence Protestant Episcopal Bishop, retired		X		X	
Charles T. Leber Presbyterian, USA, New York	X	X			
John Wesley Lord Methodist Bishop, Boston, Mass.	X	X			
Edgar A. Love Methodist Bishop, Baltimore, Md.	X	X			
John A. Mackay President, Princeton Theological Seminary	X	X			
Robert J. McCracken Minister, Riverside Church, New York		X			X
Robert W. Moon Methodist, San Leandro, Calif.	X	X	X	X	
Walter C. Muelder Dean, Boston University School of Theology	X	X	X	X	
A. J. Muste Presbyterian, USA, New York	X	X			X
John Oliver Nelson Yale Divinity School	X	X			
Glenn R. Phillips Methodist Bishop, Denver, Colo.	X	X			
Ray W. Ragsdale Methodist, Los Angeles, Calif.	X	X		X	
Harris Franklin Rall Garrett Biblical Institute, professor emeritus	X	X			
Ernest W. Saunders Garrett Biblical Institute		X	X	X	
John Nevin Sayre International Fellowship of Reconciliation		X	X		
Paul E. Scherer Union Theological Seminary	X	X			
Walter W. Sikes Butler University, Indianapolis, Ind.		X		X	
B. Julian Smith Christian Methodist Episcopal Bishop	X	X			
Ralph W. Sockman Methodist, New York	X	X			X
Arthur L. Swift, Jr. New School for Social Research		X		X	X
Tyler Thompson Garrett Biblical Institute		X		X	
Howard Thurman Dean, Marsh Chapel, Boston University	X	X			X
Frank M. Toothaker Methodist, Redlands, Calif.		X	X	X	

News and Views

Eternal Vigilance Is Forever The Price Of Freedom

Vol. 21, No 9

Wheaton, Illinois

September, 1958

THE JUGGERNAUT ROLLS ON

By Karl Baarslag

The pink-tinged National Council of Churches of Christ in the U.S.A. has just issued its 1957 triennial report. As usual it contains some shocking examples of straight pro-Soviet propaganda cleverly sandwiched between heavy layers of liberal platitudes and value judgments. The Council's leadership apparently has learned nothing during the past three years about the Communist threat to Christianity and Western civilization. For them the Soviet cold war against this country does not exist.

The fact that Johnny can't read or write at the age of nine, thanks to "progressive education," is a tragedy for Johnny and his parents. The fact that educated and presumably literate ministers of the Gospel still cannot read history or understand the nature of Communism is the great tragedy of our time and Western civilization. The N.C.C.C.'s triennial report is both a revealing and deeply disturbing document. A careful reading of the whole 285 page report fails to disclose the slightest indication of any awakening to reality on the part of N.C.C.C. officialdom. They still live and move in the pink fog of pseudo-intellectual liberalism.

N.C.C.C. President, the Rev. Eugene Carson Blake, in his opening statement lets the pink cat slip out of the bag when he openly admits in the form of a coy "prediction" that the N.C.C.C. is making arrangements for an exchange of Protestant Church leaders with the "Churches of China." These arrangements are similar, he admits, to those consummated a few years ago with the Soviets for an interchange of clergymen between the two countries. Relatives of the five hundred or more "forgotten American G.I.s" in the hands of the Chinese Reds will probably want to write to the Rev. Blake and ask him and his pre-selected delegation of clergymen, so eager to go to Red China, to make an inquiry of the Chinese Reds, as to where these prisoners are held and how many are still alive. Relatives of missionaries murdered by the Chinese Communists in their liquidation of the Christian churches since 1948 might similarly want to make arrangements with Dr. Blake for the identification and decoration of the graves of these Christian martyrs. A number of Chinese Christians are languishing in Chinese Communist prisons and brain-washing cells and Dr. Blake will no doubt make a special effort to visit them and if possible to restore them to freedom and their Christian work.

Dr. Blake is quite proud of the fact that, to quote him, "The N.C.C.C. during the triennium organized and made possible the deputation of Protestant Church leaders in the Soviet Union and their return visit, a project which worked out more fruitfully and to less criticism than any of us dared hope before the fact."

The fact that there was so little criticism encourages Dr. Blake and his collaborators to proceed to the next project—an interchange of clergymen with Red China. However, Dr. Blake carefully refrains from identifying Communist China

or using the hateful prefix, "Red." He merely refers to China. Actually, of course, this could mean free China, a member of the United Nations, and not Communist China.

It should be noted that the N.C.C.C. was prepared to suffer criticism—even Council criticism—but the "brotherhood with Christ" school, according to him, nevertheless proceeded with what Dr. Blake is pleased to call "our Christian duty." Just how he can reconcile "Christian duty" as laid down in the Gospels with familiar concourse with atheistic murderers of Christianity and Christians is not quite clear in his report. The fact that "arrangements" have apparently been made would tend to create the inference that the State Department may already have given the N.C.C.C. some encouragement along these lines. Up until the present, the State Department, for obvious reasons, has denied U.S. passports for travel to Red China. Some brash American students who violated passport regulations last year by illegally going to China from Moscow had their passports lifted upon their return to the U.S. and some of them were threatened with administrative action.

Similarly, American newspapermen have tried unsuccessfully since the end of the Korean War to secure State Department permission to visit Communist China. At one point it appeared that the State Department might relax its ban on such travel and permit a small number of American newspaper correspondents to visit Red China, but the Chinese Communists brought these efforts to a halt when they began to demand all sorts of reciprocal favors not in the original opening negotiations.

The simple facts are, as any child can understand, that these so-called exchanges of visiting newspapermen, students, clergy, or any others cannot, by the very nature of the Communist police state, ever be conducted on a fair and equal basis. To attempt to argue differently merely betokens total ignorance of how Communists work and the real nature of a Communist state. To exchange, let us say, 25 American correspondents or clergymen for 25 Chinese newspapermen or ministers on the face of it may look like a fair and even exchange. Actually, of course, it means exchanging visiting privileges of 25 sheep for 25 wolves.

The American newsmen or clergymen would all be bona-fide correspondents or ministers—not spies or propagandists. Their freedom of travel in Communist China would be severely restricted and they would be under constant 24 hour surveillance by the secret police. Unable to speak the language and probably having no dependable contacts inside Red China, there would be no way for them to establish communication with any Chinese except through interpreters supplied by the secret police. By the very law of averages at least a few of the 25 would be pinkos or secret pro-Communist sympathizers. A few more would be dupes easily flim-flammed by their "genial" hosts as visiting American clergymen were in Russia. All of them presumably would

act like gentlemen and not engage in any activities likely to antagonize or embarrass their "gracious hosts."

Anti-communist newsmen and clergymen would either be barred from entry in the first place or if they did manage to get it, would be quickly evicted on the phoney charge of "impermissible activity."

The Chinese newsmen and others admitted to the United States in exchange would all be trained hard-core Communists. A few of them naturally would be secret intelligence agents. All of them would be highly skilled in the arts of propaganda, Communist double talk, and pulling the wool over the eyes of average Americans. This, then, is the basic and dangerous fallacy underlying all such "cultural" exchanges between the U.S. and any Communist secret police countries—25 sheep for 25 rabies infected wolves.

American ministers who go to Russia on such guided "Potemkin Village" tours to see only what the secret police have laid out for them in advance, and then come back with excited reports of "packed churches and absolute freedom of religion" in Russia are obviously on the mental level of so many credulous sheep.

This proposal by the N.C.C.C. for an exchange of clergymen with Red China is not new. In fact, shortly after the end of the Korean War *Presbyterian Life* for September 1, 1956 (the official organ of the Presbyterian Church, U.S.A.) in reporting on a visit of the central Committee of the World Council of Churches to Communist Hungary in the summer of 1956 added that the Central Committee of the World Council of Churches "favored a visit to China by a delegation of churchmen whenever such a visit would be welcome. Such a visit would increase good will, understanding, and fellowship within the worldwide Christian community."

It is highly significant that throughout Dr. Blake's address one cannot find a single word of criticism toward Soviet Russia or world Communism. All the billions of dollars raised through staggering taxes for national defense and foreign aid to contain and repel Communism all over the world were just so much wasted effort against a non-existent menace as far as the Rev. Dr. Blake and the N.C.C.C. are concerned. Dr. Blake is quite proud of the fact that the N.C.C.C. boldly attacked Senator McCarthy and "McCarthyism," whatever that means—but not Communism. Anti-communists have a descriptive term for this sort of effort—paralysis of protective anti-Communist effort through deliberately planned misinformation, confusion, demoralization, and diversion.

Whether such diversionary work in behalf of Communism is carried out by trained secret Communists and sympathizers or by innocent dupes and idealists is immaterial and academic. The total end result is the same—elimination of all active anti-Communist exposure and educational effort. A babysitter who accidentally gives the baby a fatal dose of arsenic under the delusion that it is a specific cure for colic will kill the baby just as surely as an informed and evil person who knows just exactly what he or she is doing.

PRESIDENT DAHLBERG'S ADDRESS — "THE TASK BEFORE US" (See Dahlberg Record—*News & Views*, March 1958.)

The opening paragraphs of Dr. Dahlberg's address consist of the usual disarming and nonobjectionable statements of Christian faith. Then there are some observations on the effects of segregation and the need for speedy integration of the public schools in St. Louis. Then, Dr. Dahlberg gets down to the serious business at hand. He conjures up the usual bugaboo of "total annihilation" by nuclear war—the same bugaboo which is constantly exploited by the Communist *Daily Worker* and those who follow the Communist party line in speech and writing.

Dr. Dahlberg presumably lays no claim to either scien-

tific or military training or knowledge but he never parades the familiar clichés of the left liberals on the danger of total world destruction through the indiscriminate use of nuclear weapons. It seems that it is not the might of Soviet Russia, Red China, and the satellites that threatens world peace. Nor is it the massive infiltration and subversion of whole countries (Lebanon and Iraq being latest examples) by Soviet fifth columnists that lay the powder train of war. According to Dr. Dahlberg's thesis it is "hunger and misery, unrestricted birth rates, the production of military hardware, fanatical ignorance and the eracy of oppressed peoples that makes for war." We seem to recall ever reading of any nation going to war with the slogan: "We can't read or write and that is why we attack you." Nevertheless, Dr. Dahlberg in his wisdom appears to be convinced that illiteracy is one of the causes of war.

It should be noted that Dr. Dahlberg carefully omits mention of world Communism or Soviet Russia as a possible cause of war. One need only recall that the horrors of World War II were unleashed upon the world not by "hunger, illiteracy, poverty, misery, unrestricted birth rates, etc., but by Hitler and Stalin sitting down and in cold blood dividing the continent of Europe up between them in August of 1939—unless we are to assume that Germany and Russia were countries of "poverty, illiteracy, hunger and misery."

There is not the slightest criticism of or even oblique reference to atheistic Communism in the whole Dahlberg address. He does make one casual reference to "iron curtains" but immediately equates this reference with our "star spangled curtain"—presumably referring to the United States. We may have missed this interesting addition to the English language, but it seems that this is the first use of the curious phrase "star spangled curtain" that we have across. Winston Churchill, who first used the term Iron Curtain to denote the total isolation and imprisonment of Russia's oppressed millions, would no doubt be surprised to find that Americans likewise live behind a "star spangled curtain."

The learned doctor believes that the church is "charged with the responsibility of awakening public opinion to the utter folly and futility of spending 40 billions of dollars on a system of defense that never in the world can defend itself. It is not half so important that we send sputniks circling around the globe as that we should send more loaves of bread around the world."

Dr. Dahlberg is apparently unaware of the fact that millions of Americans have awakened to the utter folly and futility of spending 70 billion dollars all over the world to fight Communism, only to see world Communism go on from triumph and victory to another. It need hardly be pointed out that Dr. Dahlberg's nostrum is that of the materialistic liberals—send out more and more loaves of bread. But the head of a great church conference is so poorly informed that he still believes in the old and long-exposed fallacy that "Communism thrives on poverty and illiteracy" seems to believe in this year of our Lord 1958. Even the Social Gospel Norman Thomas years ago came out publicly and admitted that this Sophism was thoroughly discredited and untenable.

REPORT OF THE GENERAL SECRETARIES

By Roy B. Ross

There are pages of routine and unimportant reports on various facets of N.C.C.C. work. Again, the emphasis is very heavy on social action and the usual platitudes of wishing our abundance and prosperity with the less fortunate of the world—the less fortunate of the world always being some curious reason outside of the Soviet Red empire. One cannot find a commiseration or Christian charity for the crushed and tortured Christian people of Hungary, the

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ions slowly dying in Soviet and Red Chinese slave labor camps or the 800 million human souls under the iron heel of Communism. *No brotherhood for them!*

Is it possible to conceive of anything emptier and more hypocritical than the exhortation "Let us continue to work for human rights in our own land as a witness for promoting human rights throughout the whole world"? Again—no word can be found in Dr. Ross' report on the central problem of our age—atheistic world Communism—not a word. The Soviet one-fourth of the world simply does not exist. Or it is above criticism.

THE STATE OF THE CHURCHES

By Roswell P. Barnes

This report consists largely of statistics of church memberships, pastorates, etc., reflecting an era of expanding prosperity for the Council. Mr. Barnes bemoans the low state of moral discipline, tension, anxiety in the American society. There is little in Mr. Barnes' report to which any Christian would raise question or objection. It is a soul-searching piece of self-criticism which requires little further comment. Again, it should be noted that there is a most careful avoidance of naming Soviet Russia as presenting any threat to Western Christianity. Nor is there any inspiring call to a crusade against anti-Christ and Soviet Atheism. The report of the general board follows the same pattern. There are long statistics and a recapitulation of various administrative actions taken during the triennium. The N.C.C.C. is in favor of releasing Japanese war criminals, assisting persons facing economic strangulation because of racial discrimination, integration of public schools, and a number of other questions. It even expresses some concern over the alleged destruction of churches in Turkey. Turkey, it might be noted, is a military ally of the United States. THERE IS NO CONCERN

WHATEVER OVER THE WHOLESALÉ DESTRUCTION OF CHURCHES AND THE CHRISTIAN FAITH BEHIND THE IRON CURTAIN — NOTHING BUT TOTAL SILENCE.

The same fantastic blinking at reality persists throughout the rest of this 285-page report. A Bureau of Research and Survey, staffed with seven executives and nine clerical assistants, has been engaged in "some important research." The import research consisting apparently of "Church and City Planning", "Youth Looks at the Church", and "Denominational Experience in Establishing New Churches."

We are also informed that "the bureau maintains a lively interest in theory and methodology of social and science research, seeking to bring to the service of the churches the best developments in the field. A panel of research counselors is available for assistance in research design, implementation, and interpretation. Members of the Bureau staff participate regularly in activities in various social science fields and thus maintain a constant process of communication between church research and general behavioral science research interests." The above high sounding gobbledegook scarcely deserves comment except to note that apparently no research was done into the destruction of the Christian church in Russia and Red China despite the fact that source material based on official government findings is now voluminous.

DEPARTMENT OF INTERNATIONAL AFFAIRS

This department apparently concerns itself with the "foreign policy of the United States, support for the United Nations, atoms for peace, reduction and regulation of armaments, world economic development including foreign aid and trade, immigration and refugee legislation, human rights, opposition to universal military training, an extension of the ministry of reconciliation." Any expert on Communism will testify that most of these projects parallel or

directly assist the official Soviet "line"—disarmament, opposition to military training, world economic development, etc.

Again, at the risk of repetition, note that there is no reference to the central problem of our time and the sole menace and threat to this country and our Western civilization. This, of course, can hardly be an accident or an oversight. The N.C.C.C. is quite proud of the fact that its initiative carried out through its member churches had a profound effect in changing American foreign policy with respect to the Formosa Straits crisis of 1955. It conveniently ignores the shameful betrayal of several million Christians of north Viet-Nam into the hands of atheistic Communists.

We next find the following rather curious but highly revealing paragraphs. "The two Geneva conferences in 1955, of heads of state and of foreign ministers, were carefully evaluated by the churches, with observers attending. The churches brought a balanced interpretation in these months (*whatever that means*): both pointing out possibilities of new relationships to penetrate the iron curtain and warning of simultaneous economical, political, and ideological offensives by Soviet Communism in the Middle East and other undeveloped areas". "Penetrating the iron curtain" would really be amusing were it not for the tragedy of our times. One penetrates into Sing-Sing only with the permission of the warden and guards. One penetrates the Iron Curtain as the N.C.C.C. did in its historic visit of 1956 only with the permission of Krushchev and the Soviet secret police.

The N.C.C.C. apparently filed a number of protests against alleged religious discrimination in various countries such as Spain, Turkey, Columbia, and others. The 285-page report does not show any protest against religious discrimination in atheistic Russia, Red China, or Iron Curtain captive countries.

BROADCASTING AND FILM COMMISSION

The Commission's report frankly admits that the N.C.C.C. "does not know as yet" the role of the church in relation to radio, TV, and films. The B.F.C. has been in existence some seven years and its budget for 1957 was \$153,360. The N.C.C.C. does not feel that these mass communications media have as yet reached the maturity in our culture comparable to that of the theatre and the printed page. The Report sets forth in some detail the research, grants, and programs already committed by the various denominations in mass communications media.

The report mentions several films already produced and exhibited by various church groups. "The National Council's liaison with the entertainment film industry, handled by the B.F.C. office on the West Coast, has steadily grown in importance and effectiveness," according to the report. Other than a single film, "A Man Called Peter" which happily was a "top income producer," the B.F.C. makes no claim of having inspired any anti-Communist films or films which defend the Christian faith against aggressive Soviet atheism.

Examination of the B.F.C.'s 1958-59 catalog of 16 mm. films and film strips shows only three films—"What Price Freedom", "Challenge of Africa", and "In Face of Jeopardy" which, judging by B.F.C.'s own synopses, could be considered having any effective anti-Communist content or treatment. While the rest of the films and film strips are no doubt non-objectionable or even very fine presentations, this curious reluctance boldly to carry the fight against Atheistic Communism is most striking. Precisely because Communists have so often and so successfully ensnared and duped Christians into innocently serving their evil cause one would assume that a national conference of Christian churches would lay heavy emphasis on all types of material, particularly films, in exposing and countering Communist infiltration techniques.

SUMMARY CONCLUSION

Throughout the entire 285-page report there appears to be the same careful, self-imposed censorship never to mention the U.S.S.R., Red China, or world Communism in even the mildest critical or derogatory context. For example, on page 189 in describing the misery and hopelessness of a million Chinese refugees crowded together in Hong Kong we read: "An influx of over a million refugees" with no mention what they are fleeing from or the cause of their "misery and hopelessness."

The same super-sensitiveness and ultra delicacy appears on page 190 in comment of the problem of Hungarian refugees. We are told they "fled from Hungary" but not because of reign of terror and torture instituted by the Communist secret police and Soviet invading troops safely ensconced in heavy tanks. The N.C.C.C. report blandly states: "before the border was closed" without identifying who closed the border to desperately needed blood plasma and medical supplies for critically wounded freedom fighters and innocent noncombatants mowed down by Soviet tanks. Four short paragraphs are devoted to Hungary's tragedy without once mentioning the dread word "Communism" or Soviet Russia. This is more than strange—it is highly revealing of the ideological orientation of those who wrote and passed the report. Pages are devoted to every conceivable ill and evil under the sun not excluding a few fancied ones or gross over-emphasis, on minor ones, BUT NEVER THE MILDEST OR MOST INDIRECT REFERENCE TO THE GREATEST AND MOST CONSUMMATE EVIL IN A THOUSAND YEARS OF WESTERN HISTORY—WORLD COMMUNISM.

To the uninformed layman this might be mere accident or oversight—to the trained anti-Communist expert this can only be the well covered trail of the concealed and secret pro-Soviet sympathizer.

Here we find pure economic determinism of a definite Socialistic tinge and having no relationship whatever to Christianity or religion. "Constructive policies of international trade and aid" as being "essential to the creation of conditions of peace with justice and freedom" are entirely within the province of economics and outside of religion and therefore subject to debate and differences of opinion.

The statement, "The natural wealth of the world and capacity to transform raw materials into desirable goods are not evenly distributed among nations. Our own country is richly endowed and highly developed . . ." etc. "so we must share . . ." etc., has no place in religion. Indeed this is exactly the same line as preached by non-religious International Socialists such as Gunnar Myrdal, Singer, Rostow, Millikan, and others. Dividing the material wealth of the world obviously has no connection with the promotion of justice or freedom and even less with religion.

Indeed, all through this amazing report runs the litany of "Christian duty" of protecting basic freedoms, human rights, civil liberties, etc., etc., in this country, South Africa and other non-Communist lands. Search as one will all such N.C.C.C. concern seems to stop abruptly at the Iron Curtain, one cannot find any mention of promoting human freedoms, liberties, etc., in Soviet Russia, Red China, or any other Communist-cursed country. This is rather curious and obviously casts some rather awkward suspicion on those responsible for writing the report.

In brief the N.C.C.C. advocates, preaches, and claims actively fight for freedom and liberty all over the world EXCEPT IN COMMUNIST COUNTRIES.

The report places heavy emphasis on what it calls a "tragically broken world" which presumably is the cause of all the ills and evils which the N.C.C.C. feels called upon to help solve. Nowhere in this report, however, can one find any assessment of blame, even in part, to Soviet Russia or world Communism. Only blank silence leaving the obvious implication that our "tragically broken world" is entirely the fault of the West or non-Communist world.

Indeed, we find the following self-indictment on page 223:

"Side by side with productivity and abundance of the greater church membership there is a rise of mental illness, increase in mental illness, threatened disintegration of family life, breakdown of moral law and order, growing cynicism and fatalism, and frenzied searching for security. Why, in a nation of 100 million church members should moral confusion, cultural emptiness, and spiritual lostness be so widespread?"

Inasmuch as these evils are either not found at all or only in very diminished degree among adherents of strictly fundamental religions, it would seem reasonable to deduce that the root of the evils about which the N.C.C.C. report complains so eloquently is precisely modernist-materialism which they themselves have been the most active and assiduous propagating.

In the Message of the Fourth General Assembly of the N.C.C.C. we find more lamentations over a "disunited world" but not a word as to who or what is responsible for such disunity. Psychiatrists will note the curious lament, "it is to be a whole human being in today's broken world." No desire whatever to be captious or facetious, are we to assume that the writer or writers of this curious admission is or are half or part human beings? We are not instructed as to just what constitutes a "whole human being."

All through the report runs a deep concern for the welfare of the Negroes in the South and even in other countries in itself highly commendable. But, what arouses natural suspicion, on the part of any discerning reader, is the absence of any concern, sympathy or commiseration for the millions of white people under the iron and grinding of Communism. Not a word of Christian charity or prayer for the millions dying under inconceivable horrors in Chinese and Soviet slave labor camps. Not a word of prayer or even a stray thought for the tortured Hungarians, Poles, and other Christians suffering under the most brutal and sadistic regime of terror ever unleashed on an unhappy world. This, of course, is the infallible stigmata of the phony liberal. The bleeding heart liberal who pretends to be outraged over all manner of injustice, real or fancied, all over the world outside Communist countries.

Any former Communist, any expert on Communism after a careful reading of the N.C.C.C. triennium report could not possibly escape the conclusion that on its internal evidence alone it could have been written by crypto-Communists or by individuals deeply steeped in pro-Soviet bias and strongly sympathetic toward Communism.

News and Views

Eternal Vigilance Is Forever The Price Of Freedom

Vol. 21, No. 10

Wheaton, Illinois

October, 1958

Rev. Blake Advocates Force and Violence

Chicago Tribune
Sept. 11, 1958

CHURCHMEN BACK 'TANKS' AT SCHOOLS

Troop Use Urged 'If Needed'

New York, Sept. 10 (Spe-
cial)—The two top officers of
the United Presbyterian
Church in the U. S. A.
Wednesday indorsed
the use of
"troops and
tanks if neces-
sary" to en-
force school
integration in the south.



NATIONAL COUNCIL OUTLOOK

APRIL 1956

Dr. Eugene Carson Blake Strolls Through
Red Square With Red Church Leaders



U. S. Churchmen In Russia

The statement, described by a spokesman as the most incisive and specific yet made by a church group on the subject of integration, was issued by the Rev. Dr. Eugene Carson Blake, stated clerk of the United Presbyterian church, and the Rev. Dr. Theophilus M. Taylor, moderator of the church.

Has 3 Million Members

As stated clerk, Dr. Blake is the church's chief administrative officer, while Dr. Taylor is its presiding officer. The church has about 3 million members in the United States.

The statement came as the Supreme court was meeting in extraordinary session to hear arguments for and against immediate integration in Little Rock, Ark.

See "Inexorable" March

"A crucial hour for race relations in our country has arrived," the two ministers said. "Events in the next few weeks in southern schools will help set patterns and attitudes for which we must answer for years to come."

One of the strangest phenomena is taking place in the Protestant Church realm which has ever occurred in the history of the Christian Church.

Ecclesiastical leaders, who for years have cried "Separation of Church and State", whenever they thought that communicants of the Roman Catholic faith were attempting to secure government aid for such projects as school lunches or transportation, are now not hesitating to invoke the power and force of the State to bring political pressure to bear upon certain segments of United States citizenry.

An even stranger phenomenon is that these same self-styled leaders of the Protestant Ecumenical Movement (seeking to merge all churches into one powerful religio-politico group) are now walking hand in hand with Communist leaders in various parts of the world and are actually electing some of these Communists to prominent positions in the theological world. Fraternal "exchanges" and "greetings" between Communists, masquerading behind the facade of religion, are filling the columns of the secular and sacred press daily. Pilgrimages to the Holy Land are now passé compared to the frequent treks to Moscow by leaders of the National and World Council of Churches.

Propaganda pictures are emblazoned in periodicals around the world showing long-bearded Communist-controlled patriarchs of the Soviet Union walking across Red Square in friendly fashion with American "recognized" religious leaders who make daily "copy" in the U.S. press when interviewed on everything from Quemoy to Little Rock.

Church lay people, and many a clergyman, rubbed their eyes in disbelief when the news wire services, and such champions of "liberalism" as the New York Times and Washington Post carried whole columns, and pictures, headlining a recent vicious statement by the Reverend Eugene Carson Blake, past president of the National Council of Churches, and present Stated Clerk of the newly merged United Presbyterian Church in the U.S.A., urging the United States Government to use "troops and tanks if necessary" against the citizens of Little Rock, Arkansas, in order to make them integrate their public school system.

Let several things be made clear at the outset of this issue of NEWS AND VIEWS:

1. This is being written by a Protestant.
2. The issue here is not Segregation or Integration.
3. The issue here is not Governor Orval Faubus or Dwight D. Eisenhower.
4. The issue here is not States Rights versus the Supreme Court's present personnel.

The issue, and only issue is: How long will the American Church people tolerate arrogant ecclesiasts in the "drivers' seats" of organized Protestantism, who neither represent the beliefs or feelings of the masses of Christian people, and who use the machinery of religion to attack American citizens, American economic principles, American defense policy, Congressional committees, security and loyalty programs of the government, and who open their mouths as Delphic Oracles when news-hungry reporters and press agents are bending an ear, on subjects and projects which are completely outside the mission and message of the Church as set forth in the Holy Scriptures?

Will the REVOLT against this outrageous condition come within the United States of America as it came in 17th Century England? Will there be more John Miltons, Oliver Cromwells, John and Charles Wesleys, Pilgrims and Puritans, emerge out of this 20th Century religious chaos, who will lash out from pulpit and by pen against an ecclesiastical tyranny seeking to align itself with a powerful Federal government in order to force its council considerations on the communicants who are expected to pay the bills, but not to question the "wisdom" of the religious tyrants?

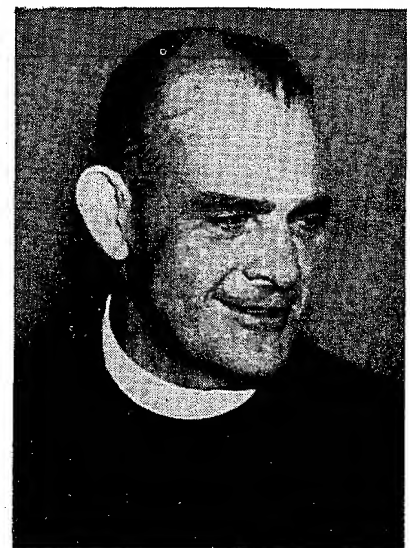
Will the business corporations who give away millions of dollars, through "Gimme Funds" and public relations directors, to religious enterprises now take sufficient time out from making money to see how their money is being spent?

Will the church members who take their places in their pews on Sunday morning pause long enough to ask, is this the message and mission of the Church, when tirades are launched from the pulpits against Communist exposés by committees of the Congress, while at the same time urging the American Government to use force and violence against citizens of a Sovereign State within our borders?

This is typical of those who are preaching the "love brotherhood" movement from the pulpit; but who, they desire to force their opinions and ideas on others, not hesitate to employ vindictives against those with whom they differ, and who will call upon the all-powerful to use the force of government for carrying out these desires and opinions. This has been the method used by religious tyrants down through the centuries of time. History is replete with their ecclesiastical impudence.

One would think that Dr. Blake and his cohorts would launch the same kind of attacks against the atheistic Communist leaders of the Kremlin and the Satellite States. They would expose the tie-up between the self-styled religious leaders of the Soviet Union and the butchers of the Ukrainian and East German peoples. But, not so! Instead, they are received as house guests by Major General Georgi Karpov, minister of religious affairs in the Soviet Union and also a member of the Russian Secret Police! They sit to dine with Karpov and his agents at a banquet in the city of the World Communist Conspiracy. They walk in companionship with the Reds across Red Square past Lenin's tomb. They invite them into their church councils and synods; and, elect them to offices within those councils. They invite them to the United States to attend the World Council of Churches meeting in Evanston and have them sit on the same platform with the President of the United States. They hold religious "summit conferences" with the Communists in the Netherlands and rush releases to the press to tell the world that the religious arm of the Kremlin is favorably considering joining the World Council of Churches.

They attack any clergyman or layman who opposes unholy alliances, or who quotes the Scriptures against them. They refer to those who won't go along with such unholy alliances as "splinter groups," "hate-mongers," "fascists," "actionaries," and "unrecognized."



—Wide World
EUGENE CARSON BLAKE

Why this friendship and affinity for Communist states and such hatred for the people of the Southern part of the United States?

Did Dr. Blake refuse the gifts delivered to them by the Soviets after Blake and his cohorts went on a shopping tour of Moscow department stores, during which they were not permitted to pay for anything?

Did Dr. Blake protest the statements of Dr. John A. Mackay, president of Presbyterianism's largest seminary, Princeton, when in January of 1950, New York City, he called for the recognition of Red China by the United States because of "The excellent behaviour of the Communist armies in their conquest of the China mainland"?

Did Dr. Blake protest the statement by Dr. Mackay at this same meeting in which he warned "against our present anti-communist psychology" and that "no matter what we might think of the social and political aspects of Communism, the government now in control of China (the mainland) deserves our recognition?"

Did Dr. Blake protest the imprisonment and torture of American flyers and civilians by the Communist Chinese, and the confiscation of mission property by the Reds?

Did Dr. Blake protest the invasion of South Korea by the Communist Peoples armies of China and North Korea?

Did Dr. Blake protest the shelling of helpless civilians on the Island of big Quemoy by the Red Chinese shore batteries and ask the help of the Soviet Union to stop this attack on Free China's sovereign territory?

Did Dr. Blake protest the circulation within the Presbyterian U.S.A. Church of a letter written by Dr. John R. Mackay, while he was Moderator of the denomination, in which he attacked Congressional investigations into Communism and witnesses before the Committees, and further inferred that the Communist leaders could be trusted at the conference tables? He was your "boss", at the time, Dr. Blake!

Did Dr. Blake protest the ravings of the smear artist Gordon D. Hall when he viciously and untruthfully attacked great patriotic organizations and American leaders in 27 pages given to him in an official publication of the Presbyterian U.S.A. Church entitled *Social Progress*, April 1956?

Did Dr. Blake know that Hall had been associated with the notorious Atheist and Free-Love advocate the late Leon D. Birkhead, and that he is also a world-government propagandist, booed off a platform in a U.S. city?

Did Dr. Blake protest the tremendous amount of favorable space donated by the Daily Worker, official mouthpiece of the Communist Party U.S.A., to the attacks by the Presbyterian General Council on the late Senator Joseph R. McCarthy and the investigations by Congressional Committees of the Communist Conspiracy?

Did Dr. Blake protest the article by John C. Bennett of Union Theological Seminary which appeared in *Theology Today*, Princeton Seminary's official publication, edited by Dr. John A. Mackay, which article was a bald apology for Communism and stated as follows:

"In America, the situation is quite different for, in spite of the widespread red hunting, there is very little actual support of Communism in this country.

(Direct contradiction of J. Edgar Hoover, and the Nation's security forces!)

AND

"Why must they conclude that there is a conflict between Christianity and Communism?"

AND

"Certainly we cannot find the difficulty in the Communist economic system or in Communist social goals. *There is much overlapping between Communist goals and Christian goals.*"

AND

"*I do not believe that American Christians could condemn Communism because of its belief that revolution, even violent revolution, is sometimes necessary.*"

Did Dr. Blake really mean what he said during Holy Week of 1957 when he declared that "I think that Easter faith is neither essentially a belief in a wonder that happened long ago nor essentially a hope that God will do some miracle yet that will save us from destruction. . . . We half believe and half doubt the miracle." ?

Did Dr. Blake believe that he was exhibiting a real "democratic or Christian" spirit when he permitted the Laymen's Committee of the National Council of Churches, composed of 160 leading business people and housewives to be dissolved after he and his clerical hierarchy of the National Council of Churches refused to act upon the recommendations of the people who paid the bills in the churches and who protested against the attacks being made by the National Council on the Bricker Amendment, Congressional investigating committees, plus pronouncements on various political and economic subjects?

Did Dr. Blake actually believe that he was representing 38,000,000 Protestants when he appeared before a Senate Committee and used his position as President of the National Council of Churches to plug for not only Foreign Aid billions, but increased Foreign Aid spending? Was this ever submitted to the Protestant church members for a vote?

Did Dr. Blake know that he was aiding a member of the National Association For The Advancement of Colored People who had been convicted in a court of law for slander and libel against a Sumter, South Carolina School Board, when he gave \$10,000.00 in funds from the Presbyterian U.S.A. treasury to this same convicted libeler to pay off his damage suit?

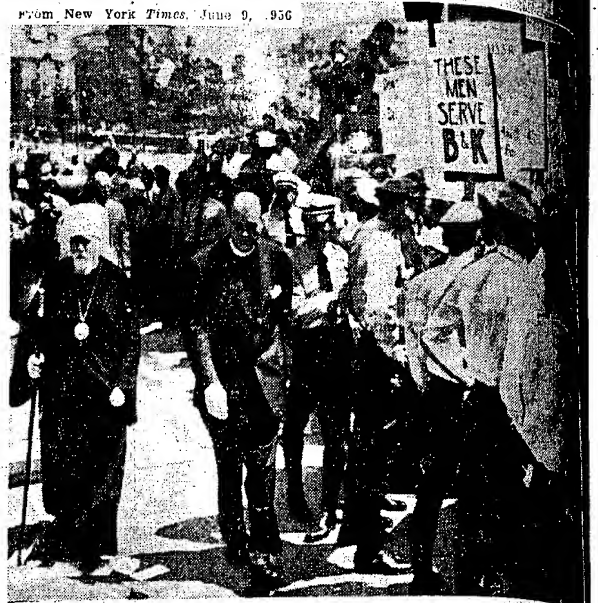
Did Dr. Blake agree with the distinguished and world-famous clergyman-editor, Dr. Daniel A. Poling, when he said that Dr. Blake's pilgrimage to Moscow had "played right into Soviet hands."?

Did Dr. Blake, while president of the National Council of Churches, ever suggest that a resolution be adopted by the Council's General Board, or the Triennial Convention, to the effect that any minister who had joined Communist front organizations or signed Communist petitions should not be eligible for membership on a board or commission of the National Council of Churches?

Did Dr. Blake realize that he was extending an invitation to Communist stooges when he invited an eight-man Soviet clerical delegation to visit the United States?

Did Dr. Blake agree with the thousands of Christian demonstrators against Metropolitan Nicolai and his entour-

from New York Times, June 9, 1956



PROTEST VISIT OF RUSSIAN CLERGY: Police restrain demonstrators in the street as Metropolitan Nicolai, chairman of the Russian group, is escorted to Independence Hall by the Rev. Dr. Eugene Carson Blake, the president of the National Council of Churches.

age when he had the gall to visit the Liberty Bell at Independence Hall and other American shrines of freedom? Was Dr. Blake escorting Nicolai at the time?

Did Dr. Blake protest the re-election of Communist Hromadka to the powerful Central Committee of the Council of Churches at Yale University meeting, August 1957; or, was his vote recorded in the 28 to 7 favorable decision, with 35 members refusing to vote?

Did Dr. Blake agree with Josef Hromadka's statement issued publicly when the Soviets came into Budapest, crushed the patriots' revolt, in which he rose to the defense of the Red butchers and said: "The aim of socialism and communism is the social and economic liberation of the people and the strengthening of human dignity by a new order."?

Did Dr. Blake agree with Bishop Miroslav of Prague when on Monday, August 12, 1958, he addressed the world congress of the International Association for the Advancement of Christianity and Religious Freedom at the University of Chicago and said: "There is more religious freedom now in the Soviet Union than ever before. The state pays the salaries of the clergy, maintain buildings, and gives minorities more freedom than ever before."

Will Dr. Blake vote to accept Metropolitan Nicolai and his Soviet Orthodox Church into membership of the National Council now that Nicolai has expressed himself as in favor of joining?

Here follows some items picked out of voluminous files on the activities of Dr. Eugene Carson Blake with the Federal Government to use force and violence against the people of Little Rock, Arkansas, and the South in general:

Communist Daily Worker, Page 8, March 22, 1954:

"Challenging the competence of the state to determine what is and what is not American. Recommends the abolition of existing Congressional investigating committees in the field of subversion.—the Rev. Eugene Carson Blake."

National Guardian, Sept. 26, 1955, Page 5:

The Rev. Eugene Carson Blake, "speaking for the churches, assails the House Committee On Un-American Activities for stifling 'historic encouragement of diversity of conscientious opinion and conviction'."

Chicago Tribune Editorial for Sat., Dec. 1, 1956:

"Dr. Blake, who led a delegation of American churchmen to Moscow last March as guests of Metropolitan Nicolai, came back talking nonsense about the position of the churches in Russia."

October 15, 1955:

Communist Hungarian Church Press announces Metropolitan Nicolai of Russia receives Soviet Union's Red Flag Order of Work. Nicolai is invited to United States by Dr. Eugene Carson Blake, president of the National Council of Churches.

March 1956:

Nine liberal Protestant leaders, headed by Blake of the National Council, go to Moscow.

March 18, 1956:

Soviet Spy Chief Major General Georgi Karpov, head of the so-called Religion Section in the dreaded M.V.D. Headquarters (Secret Police) entertains Blake and party at lavish banquet.

June 1956:

Eight Communist clergymen headed by Nicolai arrive in United States and begin tour of major American cities. Dr. Blake escorts Nicolai to Independence Hall in Philadelphia, and the Liberty Bell.

October 23, 1956:

Hungarian Revolt begins. Patriots win first round and depose Communist World Council of Churches members Bishops Veto, Deszery, Bereczky and Janos Peter from their churches and offices. Nicolai sides with Soviet Union and deplores Hungarians' revolt.

November 1956:

Hungarians crushed by Soviet tanks and troops. World Council church men restored to power in Hungary.

Chicago Tribune Editorial for December 1, 1956:

"Replying to a communication from Dr. Blake, Metropolitan Nicolai, foreign secretary of the Russian Orthodox Church, denounced 'aggression' in the middle east only. As for Hungary, he said: 'Our government (The Soviet Union) is giving material aid to those who suffer in Hungary. In this our churches are participating.'"

According to the testimony of Yuri Rastvorov, Carпов (Karpov) is a general of the secret police. This testimony was quoted in full in the *Christian Beacon* of April 19, 1956. It is testimony given before the United States Senate's Subcommittee to Investigate the Administration of the Internal Security Act, April 12, 1956, which is currently investigating the scope of Soviet activity in the United States. Judge Robert Morris, chief counsel of the Subcommittee, is interrogating.

Mr. Morris: Mr. Rastvorov, could you tell us who Major General G. G. Carпов is?

Mr. Rastvorov: Major General Carпов, he was the head of the so-called Religion Section in M.V.D. headquarters. Simultaneously he occupied the post of chairman of Religion Committee of Council of Ministers of U.S.S.R.

Mr. Morris: Now, what was his rank? In what service was he working?

Mr. Rastvorov: He was appointed as chairman of Religion Committee in, I think, 1943.

Mr. Morris: Was he working for the military police, or Soviet security police?

Mr. Rastvorov: Yes. Not military, just M.V.D.

Mr. Morris: M.V.D. That is the security police?

Mr. Rastvorov: Yes, so-called Counter Intelligence Directorate M.V.D.

Mr. Morris: Now, was he given this post as chairman of the Religion Committee in connection with his service with the M.K.V.D.?

Mr. Rastvorov: Yes.

Mr. Morris: All right. Now, would you describe the functions of that particular role that he was performing.

Mr. Rastvorov: As you know, the church in the Soviet Union is not independent as, at the present time, the Soviet Union government is trying to prove it is completely dependent on the State, and the State conducts all activities of the church in the Soviet Union.

Thus it would appear that this delegation of top American churchmen were actually entertained lavishly at the hands of one of the top chiefs, a general, of the Russian secret police.

THE TRIENNIAL REPORT OF THE NATIONAL COUNCIL OF CHURCHES, dated 1957, issued in 1958, President Dr. Eugene Carson Blake.

Excerpts from Dr. Blake's address, just preceding his retirement as president:

"When criticism of the Council is made, it is criticism ultimately of us and all our Churches."

(Ed. Note: This is called 'share-the-blame-technique' for seeking sympathizers.)

"For example, our National Council is now, along with other National Councils, recognized by and related to the World Council of Churches. Similarly, the state and local councils of churches are related increasingly to each other and the National Council."

(Ed. Note: This is the chain of command for disseminating Blake's and other councilites' propaganda.)

"For any of you who share that fear, let me remind you that the new Council did take on Senator McCarthy and McCarthyism at a time when most of Capitol Hill was either afraid, confused or both."

(Ed. Note: What did the National Council take on the Senator about? He never investigated any of them or made speeches for or against them.)

"Let me remind you that the National Council during this triennium organized and made possible the deputation of Protestant Church leaders in the

Soviet Union, and their return visit, a project which worked out more fruitfully and to less criticism than any of us dared hope before the fact. But we did it as a Council because we thought it our Christian duty whatever the results in Council support or criticism."

(Ed. Note: A few months ago the Council would not recognize any criticism. Now it is beginning to bother. Blake didn't want "to go it alone" on the Moscow venture. If criticism were to come he wanted it to be shared by an organization, instead of by an individual. Again, using the prestige of uninformed church folks whose leaders do all the talking and deciding! This is what the J. Howard Pew report of the National Lay Committee deplored. Their criticism was ended by Dr. Blake ending the lay committee!)

"Let me inform you that the National Council (here I make a prediction!) will similarly arrange for the same reasons and to the same ends further visits, such as with the Churches of China (He doesn't say RED CHINA, although that is what he means!), whenever the Chinese Churches themselves wish and are prepared for such a project."

(Ed. Note: A delegation to Red China is next on the itinerary. The churches on the China Mainland are completely run by the Red Government. Perhaps the Reds will invite Mr. Blake and company to Amoy Harbor, so that they can observe the shelling of helpless Free Chinese residents on Quemoy by the Red Chinese shore batteries!)

As Karl Baarslag, former researcher for the U. S. Senate Committee on Government Operations, the House Un-American Activities Committee, and Lt. Commander in the Office of Naval Intelligence, so pungently wrote concerning Dr. Blake's farewell address: "Just how he can reconcile 'our Christian duty' as laid down in the Gospels with familiar concourse with atheistic murderers of Christianity and Christians is not quite clear in his report.

"The Council's leadership apparently has learned nothing during the past three years about the Communist threat to Christianity and Western civilization. For them the Soviet cold war against this country does not exist.

"There is no concern whatever over the wholesale destruction of churches and the Christian faith behind the Iron Curtain — nothing but total silence in this 285 page report!"

This is the report rendered to the American church people under the leadership of a man who has the audacity to invoke the power of the Federal Government, with tanks and troops, against American citizens in the Southern States:

The Communist Sunday Worker, Sept. 14, 1958, Page 2:

Letter signed by 200 "leaders". "In the past year, the Un-American Activities Committee has made no apparent change in the temper, tone or purposes of its conduct, despite the rebuke by the Supreme Court." Among those who signed that letter were:

Rev. Eugene Carson Blake, former president, National Council of Churches of Christ, USA."

Is he deserving of the support of any American Church members?

(Photographed from New York Times "Letters to The Times" June 9, 1956)

Metropolitan Nikolai

Cleric Is Charged With Promoting Religious Persecution in the Ukraine

The writer of the following letter, author and former Professor of East European History, is editor of The Ukrainian Quarterly.

TO THE EDITOR OF THE NEW YORK TIMES:

An ecclesiastical delegation headed by Metropolitan Nikolai has arrived in the United States as guests.

It has already been mentioned in the press that Metropolitan Nikolai, de facto Vice Regent of the Moscow Patriarchate, is the real promoter of all its church and political policy. He is the liaison between the Russian Orthodox Church and the Soviet Government, the clergyman most favored by the Kremlin.

Some facts of his activity are less known to the American people. Metropolitan Nikolai is an active promoter of the religious persecutions in Ukraine of the Orthodox adherents as well as the Greek Catholics.

He persecuted the Ukrainian Orthodox Autocephalous Church by trying Metropolitan Polykarp in absentia before the church court in Moscow. He then issued a proclamation which was full of distortions and slanders on the Ukrainian Orthodoxes who favored autocephaly. This proclamation was a guide for the terroristic action of the M. V. D. against the Ukrainian Orthodox Church when the Red Army in 1944 again started to occupy the Ukraine. Metropolitan Nikolai became expert in Ukrainian church affairs for the Moscow Patriarchate.

Destruction of Church

But a totally un-Christian persecution was started in 1945 against the Ukrainian Greek Catholics in the western provinces of the Ukraine, in Galicia and Carpatho-Ukraine, occupied by the Soviets. This church of over four million followers was condemned to destruction by fire and sword. In this barbaric action we see the harmonious cooperation between the Moscow Patriarchate and the Soviet police.

In April, 1945, in one day in Soviet-occupied Galicia were imprisoned all five Ukrainian Catholic hierarchs. Simultaneously a group

of three renegade clergy was asked to liquidate the Ukrainian Catholic Church and bring it to the Russian Orthodox Patriarchate in Moscow.

In May, 1945, the Moscow Patriarch issued a proclamation to the Catholic Ukrainians of this part of the country to abandon the Catholic Church and join the Russian Orthodox. The appeal was entirely without results because here the Catholic Church was closely connected with the entire national life.

Denunciation of Dissident

When the Patriarch's voice issued in the wilderness the Soviet Government came to his assistance in spite of the separation between church and state. The Kiev Police Department under the sign of one Khodchanko in June issued an official decision appointing the committee of three renegade priests as the church authority for Ukrainian Catholics in Galicia mandating registration of all the dissidents and their denunciation to the M. V. D.

In June, 1945, in the St. George Cathedral in Lvov, the sanctuary of the Greek Catholic Ukrainian meeting of over three hundred priests was held. Quoting the constitutions on the freedom of religion and of the separation of church and state, they composed a memorandum to the Moscow Government asking the release of imprisoned Bishops. All 300 religious priests were arrested.

The treatment in the prison of Metropolitan Joseph Slipy, the mate and prominent scholar, was most brutal.

The Moscow Patriarchate removal of the Catholic hierarchy from Western Ukraine with the aid of the M. V. D. called a mock synod in St. George Cathedral in Lvov composed of 204 priests and laymen assembled with the aid of Soviet authorities. They claimed the separation of the Ukrainian Catholic Church from Rome and dependency from Moscow. The synod was ignored by the Ukrainians of Galicia, whose church went underground. Hundreds of priests and thousands of the faithful were deported to the concentration camps as martyrs for the faith.

NICHOLAS D. CHURCH

New York, June 5, 1956.

News and Views

Eternal Vigilance Is Forever The Price Of Freedom

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November, 1958

Treason or Dupery?

By KARL BAARSLAG

The World Council of Churches, to which all American denominations adhere which are affiliated with the National Council of Churches of Christ, met this last August in Nyborg, Denmark. An official press release dated August 22nd, which seems to have attracted little attention or comment, mentions that delegates from three Communist countries not only participated in the WCC's deliberations but held seats on its highest policy making body, the Central Committee.

The Constitution of the ecumenical WCC holds the gate wide open for the admission of "religious delegates" from the USSR and other Communist-cursed countries. With three Communist land representatives already safely inside the Central Committee of the WCC, the formal entry of Soviet religious leaders is not far away. Recent exchange delegations of Soviet and American clergy are obviously the forecasting shadows of events to come.

This naturally raises the whole question of Soviet official policy on religion. Nearly every week American clergymen return from the USSR enthusiastically reporting that they found "packed churches", "an inspiring re-birth of religion," and "absolute freedom of worship" in the land of Khrushchev and the secret police. Just what are the facts?

Everyone knows the history of Bolshevik persecution of all religions in Russia since 1917. In 1918 the Bolsheviks confiscated all churches and synagogues including their sacred religious objects and priceless libraries. This was fully three years before the Bolsheviks suppressed all other political parties and opposition elements. In other words the church was the first point of Communist attack.

All real estate, buildings, hospitals, homes for the aged, and poor, orphanages, convents, monasteries, seminaries, etc., became state property. Congregations were referred to as "cults" or "sects" and those which had managed to save some money were permitted to rent "prayer buildings" from the Soviet state.

Thousands of churches, mosques, and synagogues were converted into military barracks, stables, warehouses, granaries, or museums. Others were torn down to make way for roads, squares, or other buildings. Priests, ministers, rabbis, and mullahs were murdered by the thousands on trumped up charges or deported to a living death in Siberia. Many were driven into beggary and want or were forced to flee the country. The teaching of religion was forbidden. All church and religious publications were suppressed. No book, newspaper or periodical could be purchased without state approval and "books" naturally included the Bible. The open avowed aim of the Bolsheviks, never since repudiated, was to "drive capitalists from the earth and God from the sky."

Article 122 of the Criminal Code made the teaching of religion to children a crime punishable with one year of penal labor.

All Soviet schools (no others were permitted) taught atheism. For twenty years under Lenin, and later Stalin, the full weight of Communist terror was exerted through every media of repression to crush and extirpate all forms of religion and belief.

All religious bodies were compelled to register with the secret police which included delivering a list of all church members. Religious organizations and groups were forbidden to give any material support to their members or to organize any special meetings or religious instruction for children. Even medical aid to the sick, care of the poor, maintenance of church supported hospitals was prohibited. The all embracing Soviet state jealously assumed the sole prerogative of caring for its subjects. Priests and rabbis ministering to the sick or infirm could be and were sent to prison for usurping the functions of the state.

Indeed, from the very inception of Lenin's Soviet state, priests, ministers and rabbis were disenfranchised and denied all civil and elective rights. This pariah stigma was attached to the children of clergymen. They were generally denied access to education and most state jobs except the most menial and degrading. (Russian orthodox clergy were permitted to marry.)

With the death of Lenin in 1924 and the assumption of power by Stalin a new and highly ingenious tactic was devised by Stalin himself for the destruction of the church. Stalin had been a divinity student in his youth and knew the Orthodox church and its weaknesses from the inside:

STALIN'S "LIVING CHURCH"

The Soviet dictator hit upon a truly diabolic scheme of persuading pliant clergymen to "re-interpret" the Bible. Did not Jesus chase the money-changers from the temple? This could only mean that Christ was against capitalism and by His example had shown his disciples how to destroy it. Was not Jesus also on the side of the poor and lowly? This meant that He took the side of the proletariat against property and wealth. Did not He also teach brotherhood and sharing in everything? Obviously, Jesus was the first Communist.

Cowardly and venal priests eager to advance their own futures under the Soviet terror formed a cabal against Patriarch Tikhon, supreme head of the Russian Orthodox Church. They called their schismatic conspiracy "The Living Church." They also labelled themselves "progressives"

just like the turn-coat G.I.s thirty years later in Korea. As many church leaders had already been murdered, deported to living deaths in Siberia, were starving in the streets, or disappearing every night into the cellars of the G.P.U., priests with no stomach for martyrdom decided that discretion was the better part of valor and joined Stalin's "Living Church."

Patriarch Tikhon and his supporters were elbowed aside by the "progressives" in a swift coup in 1922. A number of hierarchs who persisted in defending the integrity of their ancient church were arrested, deported or executed. The progressive usurpers of the "Living Church" who testified falsely against their own church leaders in the '20's and helped railroad them to death or Siberia *are today the top hierarchy of the Communist-controlled Russian Orthodox Church with whom some of our American clergy hob-nob and meet as moral and Christian equals!*

Despite the new turn and apparent relaxation of total suppression and terror against clergymen, the pariah stigma against men of God was not lifted. The Central Executive Committee of the USSR in 1928 reminded all election supervisors to check their registration lists to make certain that the following categories were permanently barred from all elective rights:

"Monks, lay brothers and sisters, priests, deacons, psalmists, mullahs, muezzins, rabbis, kazis, cantors, shamans, Roman Catholic clergy, pastors, readers, and any others who carry on religious activity regardless of whether they receive pay or not."

While so-called "voting rights in Soviet Russia are an empty joke anyway, this regulation nevertheless relegated all religious workers to the same category as the insane, criminal, and mentally incompetent.

No media of communication was overlooked in the Soviet war on religion. Speakers, the radio, stage, films, the printed word, museums, exhibits, billboards and posters were all mobilized to deride and attack religious belief. Even playing cards were decorated so that hearts showed a Catholic priest lusting for a woman, diamonds ridiculed Jewish rites, spades showed the Orthodox church in a despicable light, and clubs ridiculed Buddhism and eastern religions. Foreign artists who appeared in Russia were admonished against singing or playing any numbers which had any religious connotation. Libraries, needless to add, were thoroughly and ruthlessly purged of every last book and pamphlet having the slightest religious content. Instead they were packed with a flood of atheistic literature.

Not content with direct open assault, the Communists went even further and set up special training schools or fake seminaries where secret police agents and trusted party members received training in church rituals and procedures so they could pose as clergymen and successfully infiltrate denominations which already had gone or might go underground. U.S. Naval Intelligence officers, on duty in Russia during the war, reported hob-nobbing with Orthodox priests in full regalia who, in their cups, gleefully boasted that they were secret police graduates of regular seminaries and were having a wonderful time bamboozling the "credulous and superstitious." So it might be observed that American clergymen presently hob-nobbing with what they fondly believe to be bona fide Russian Orthodox priests are not the first to be victimized by the Soviet Secret Police.

Yet, despite twenty years of severest repression, religion persisted in the hearts of the Russian people. A census in 1937 disclosed that more than half of the people still had the moral courage to state that they believed in God. Because many more millions undoubtedly were smart enough

to dissimulate or hide their true feelings the percentage of believers was probably much higher. The poll shocked and outraged the Communists. Persecution in every form intensified and religion was practically driven back to catacombs by the outbreak of World War II.

Then in April, 1939, religious persecution stopped suddenly and mysteriously. No laws were rescinded nor any restrictive and punitive decrees revoked. Stalin became apprehensive of imminent war on Soviet soil and possible revolt against his regime. He realized that fear of God and love of one's own country were two of the strongest human emotions. Patriotism was revived and religious propaganda laid aside. Grossly vulgar and religious periodicals attacking religion were discontinued "because of shortage of paper." Anti-religious museums were quietly closed.

"PACKED CHURCHES"

An unofficial and secret concordat was hastily worked up with Orthodox church leaders. The Orthodox Church was given permission to resume full religious services in such few churches as were still left standing and not otherwise used in exchange for the church's full support and endorsement of the Communist regime. Visiting American clergymen, whose own churches in this country are usually half or even a quarter filled, express great amazement and happiness to find Moscow churches "packed to the doors." The answer is quite simple as any child could reason for himself. Eighty to ninety percent of all of Moscow's religious edifices were destroyed during the past forty years. No new churches were permitted to be built. With a population close to six million, "packing" and "jamming" such few churches as are left hardly seems "miraculous."

MEET M.V.D. GENERAL KARPOV

An extremely valuable source of documented information on Soviet Secret police control of all religions in Russia is "The Soviet Secret Police" by Wolin and Slansky (Praeger, New York, 1957.) On page 23 will be found

"A major phase of intellectual and social control was assigned to the secret police during and after the war under the supervision of religion. This was a field in which the secret police had extensive experience, dating back to the days of the Cheka. For many years the official Soviet policy had been to eradicate religion entirely, to destroy harmful superstition alien to Marxism. Realizing that during the war, however, that the long campaign to destroy religion had been a failure, and feeling the need to win the religious convictions of the population in the struggle against the German invaders, the Council of People's Commissars on September 14, 1943, established a Council for the Affairs of the Russian Orthodox Church to maintain liaison between the Church and the government. To head the new body the Soviet government named G. G. Karpov, a secret police official who specialized in the study of Orthodox theology and ritual. As of mid-1956 Karpov continued to head the council and has proved himself indefatigable in helping the government and Party to keep a wary eye on the Church leaders. No important ceremony or interview involving high Church dignitaries is complete without Karpov's presence.

In May 1944 a parallel Council for the Affairs of Religious Cults was established to deal with religious bodies in the Soviet Union other than the Russian Orthodox Church. Its chairman, I. V. Polyanski has

identified as a member of the Church Section of the OGPU in 1927.

As far back as 1928—30 years ago—a known GPU agent named Kletchian had already advanced as far as Archbishop in the Russian Orthodox Church (Agabekoff —“The OGPU—Reminiscences of a Chekist.”)

Vladimir Petrov, a top-ranking Soviet intelligence officer who defected to freedom a few years ago in Australia, has the following to say about alleged “religious freedom” and Karpov in his book “Empire of Fear” (Praeger, N.Y. 1957) page 97:

“The over-riding need for national unity in those desperate and critical days induced Stalin to bid for the positive support of even the religious leaders. With curious and characteristic cynicism he arranged a conference in the Kremlin, to which he invited the robed and bearded patriarchs and all the important dignitaries of the Russian Orthodox Church. At the conference there was also a certain Karpov. Now Karpov was a permanent career officer of the N.K.V.D. who, over a long period, had made an assiduous and exhaustive study of Russian Orthodox ceremonies, ordinances, and theological teaching, and was able to converse earnestly and learnedly with the church dignitaries on their own ground. At this conference Stalin suggested that the character and erudition of Karpov made him an ideal man to represent the Church on the Soviet Council of Ministers. His suggestion was applauded, and Karpov was appointed.

“I have seen Karpov. In 1951 he was Minister for Cults and Religious Affairs and may still hold that office. His N.K.V.D. training would be a valuable preparation for the post. After all, Stalin studied in a theological seminary.”

On April 12, 1956, another high-ranking Soviet intelligence officer, Yuri Rastvorov, testified before the Senate Internal Security Sub-Committee in Washington. Rastvorov had fled to freedom in Japan bringing with him a vast store of secret information on the internal operations of the M.V.D. or Soviet secret police which is really a state of itself within the Soviet state apparatus.

Rastvorov testified that Major General Karpov headed the so-called Religion section in the M.V.D. as well as chairmanship of the Religion Committee of the Council of Ministers of the U.S.S.R. The former M.V.D. officer then stated under oath:

“As you know, the church in the Soviet Union is not independent, as, at the present time, the Soviet government is trying to prove. It is completely dependent on the state, and the state conducts all activities of the church in the Soviet Union.”

Mr. Rastvorov then revealed that the Orthodox church had been penetrated by secret MVD agents who had attended a special seminary posing as religious students. “These fake seminarians,” Rastvorov testified, “later became bishops in many churches in Russia.” In other words, gullible American clergymen so eagerly fellow-shipping with Soviet hierarchs and bringing them to this country, in all probability are playing footsy with hardened and cynical Communist criminals responsible for the murder of thousands of innocent Christian priests and ministers—to say nothing of millions of other Russians who perished during the past forty years from mass starvation, the purges, mass deportations to Siberia, and secret executions.

Stalin's cunning and cynicism paid off handsomely after Hitler's invasion of Russia in June, 1941. One of Hitler's first pronouncements was that Germany would restore full religious freedom in Russia. Metropolitan Sergius struck back the same day with a bull of excommunication against any Russian who aided the enemy. The Metropolitan also announced: “The Church of Christ blesses all Orthodox who are defending the frontiers of our Fatherland.”

FLIM-FLAMMING THE GULLIBLE WEST

The pseudo restoration of religious freedom in Russia also was calculated to win friends and influence western governments to have greater confidence in and respect for the Soviets. Like the fake dissolution of the Communist International in 1943, the entire maneuver was simply one to flim-flam the West. Stalin and his ruling clique fully realized the weakness of the whole rotten Soviet structure rapidly falling apart under the massive assault of the Reichswehr. Without Western military and economic aid, the Soviets were doomed. Soviet persecution of all religions had deeply outraged the Christian world. A fake restoration of at least some “religious freedom” was therefore deemed a cheap price for billions of dollars of Lend-Lease supplies magnanimously promised by the United States.

With the end of the war and the Soviets no longer in danger, all wartime relaxations and temporary expedients to mollify and impress western Allies were quickly withdrawn. Komsomol members (young Communist youth) were sternly warned:

“The Komsomol has never regarded religion from a neutral angle. Anti-religious propaganda forms an integral part of Communist education. . . . Komsomol members not only must be convinced atheists and opponents of all superstitions but must actively combat the spread of superstitions and prejudices among youth.” (*Komsomolski Rabotnik* (Young Communist Worker) No. 11, June 1947, page 27.

Within the Communist Party itself, rigorous measures were taken to purge all religious believers from party ranks, first by direct, overt pressure and if that failed, by expulsion. As expulsion meant not only loss of possible work but also housing, rations, and other prerogatives, expulsion meant virtual beggary and starvation. In 1949 the Georgian Communist Party, for example, expelled 49 members for “manifestations of religiousness.” (*Zarya Vostoka* (Dawn of the East) Jan. 28, 1949.)

The Bolshevik thirty year war on religion was ferociously revived in the schools. Teachers were warned to step up the tempo of inculcating “scientific Marxism” in order to counteract religious prejudices. The official organ of the Ministry of Education stated:

“The basic work in Communist education and the overcoming of religious survivals must be carried out by the school teachers in the process of teaching the foundations of the sciences. . . . The basic task of Communist education and overcoming survivals of religiousness in our present condition is to prove to the pupils the complete contrast and complete irreconcilability between science—the real and correct reflection of the objectively existing world in the consciousness of the people—and religion as a fantastic, distorted, and consequently harmful reflection of the world.” *Narodnoye Obrazovaniye* (Popular Edition), April 1949.

The same official Soviet publication also warned parents against giving their children any religious instruction at home, even though the home remained the only place where Soviet law had not already prohibited the teaching of religion. The law of 1929 and Article 122 of the Soviet Criminal code, was quoted: "Instruction of any religious faith whatsoever is not allowed in state, public, or private educational institutions and schools. Such action is punishable by corrective labor for a period of one year."

The conversion of the Russian Orthodox Church into a pliable puppet has proven of inestimable value to the red gangsters in the Kremlin. Communists, above all else, are cold-blooded, cynical realists. When Stalin realized that the total extirpation of all religious belief in Russia would be a long, costly and perhaps even futile task he turned, as we have already explained, to another tactic which has paid off fabulous dividends.

Soviet church leaders, apparently enjoying complete freedom, acted as a bridge to, and strong connecting link with, the West. Their very existence was used by pro-Soviet apologists as "proof" that allegations of religious persecution in Russia were "vile anti-Soviet lies and slanders." Visitors to Moscow were free to inspect such few churches as still existed and here they naturally found "packed congregations." Orthodox clergy in full vestments and free control of their churches "proved" that there was full religious freedom in the U.S.S.R. The fact that some of these were really secret police agents graduated from seminaries and the rest brain-washed and terrorized captives of the Soviet state would hardly be inscribed on their vestments or the church's bulletin board. Nor would such visitors be familiar with the story of Prince Potemkin who gulled his empress on an inspection tour of a starvation area by setting up and overnight moving ahead of her fake villages of fat, happy and prosperous villagers. An American vice president was similarly flim-flammed during World War II when he reported finding "sturdy independent colonists" in Eastern Siberia when he was conducted through a slave labor area.

PRESENT STATUS OF RELIGION IN RUSSIA

One of our most dependable sources on the present structure and laws of the U.S.S.R. is Kulski's monumental "The Soviet Regime—Communism in Practice" (University of Syracuse, 1954) On the alleged "freedom of religion in Russia" we find the following:

"Believers are permitted to worship according to the rites of their denomination but are forbidden to convert publicly atheists or members of other denominations. Soviet practice indicates that worship is barely tolerated by the State; even so, this toleration extends, truly, only to national churches like the Greek-Orthodox, which have no official and necessary connections with foreign communities and whose activities may, therefore, be kept restricted within the national boundaries of the Soviet Union. This toleration does not extend to other churches like the Catholic church. The national churches continue to exist on sufferance of the State whose controlling organization—the Party—is committed entirely to atheism. Article 13 of the Party program contains this statement: "The All-Union Communist Party is guided by the conviction that only the realization of planned development and awareness in all the social-economic activities of the masses will bring to pass the complete withering away of religious prejudices." The Soviet State is not agnostic but militantly atheistic. A. Ya. Vyshinsky writes that the triumphant Soviet proletariat, guided by the Communist Party, "has a negative attitude toward religion, carries high the banner of militant athe-

ism, has initiated from the very earliest days, planned and decisive struggle with religion, and aspires, in the words of Marx, 'to liberate conscience from religious superstitions.' . . . This being so, a believer cannot be considered a non-Party Bolshevik and is IPSO FACTO excluded from public offices and posts of trust . . .

Party hostility must continue, because "religious superstitions like other survivals of capitalism hinder in our Soviet country progress towards Communism . . . This is why the overcoming of religious superstitions is the indispensable condition of our successful march towards Communism."

The true reason is deeper, namely the ambition of the party to control completely the minds of Soviet citizens. The author of the pamphlet says frankly that the Party cannot remain neutral: "The church is separated from the State in our country. Religion of the Soviet man is his private affair. But it is not a private matter for the Bolshevik Party which educates the toilers in the spirit of the only scientific, the materialistic outlook." The Party relies now on anti-religious education rather than on administrative measures directed against religious communities. The author does not deny that open persecution has the opposite result of fortifying churches: "To forbid religious services would be very easy, but this would not accelerate elimination of religious superstitions; on the contrary, those superstitions would be notably revived." Having a monopoly of the means of public information and having forbidden religious propaganda, the Party has assured its anti-religious propagandists a privileged position in their atheist struggle against religion. The future will tell how successful this first attempt in history to impose atheism on a formerly deeply religious population will be . . .

Religious communities are the only associations which are refused juristic personality, and they may not, consequently, own property, act before courts, or conclude valid contracts:

The legal situation of religious communities is determined in detail by the decree of the All-Russian Central Executive Committee and the Council of People's Commissars of April 8, 1929 (with the subsequent modifications) concerning religious communities and by analogous decrees in the other Republics. According to those decrees, believers are allowed, for the satisfaction of their religious needs, to unite into religious communities (more than 20 members) or groups (less than 20 members). Buildings especially designated for worship and liturgical objects are gratuitously placed at the disposal of such communities for their use. Religious communities and groups have the right to hold meetings with the permission of local soviets. They elect from their membership organs in charge of the management of the liturgical property and of their external representation . . . Religious communities which are allowed to exist only for religious worship are not juristic persons and are not included among the associations of the toilers mentioned in Article 126 of the Constitution . . . Control over the activities of religious communities is exercised by local soviets. A church may be closed only by a decision of the toilers."

This description gives a good idea of the precarious situation of religious communities. The decree of January 23, 1918 nationalized all property of the churches. As they cannot acquire property, being deprived of the character of a juristic person, they do not own temples or usual objects of a cult. They are allowed only to use them while the title of ownership continues in the State. For the same reason they cannot build new churches. Furthermore, building materials are State property, and churches could not acquire them unless the atheistic State had some reason for allocating them the materials. Pre-revolutionary religious buildings are placed at the disposal of religious communities at the discretion of each local soviet, which may close a church at any time "in deference to the wishes of the toilers" whose "deputies" form the soviet. Religious communities are not included among public organizations mentioned in Article 126 of the Constitution, and they are deprived thereby of the right

to nominate candidates for public office. Religious services may be held only with permission of the Soviet. The religious communities are also deprived of court protection, because they cannot defend their rights by judicial action, a prerogative of juristic persons."

The titanic world struggle known as the "Cold War," which can identify itself with the defense of world peace, obviously enjoys a tremendous psychological and propaganda advantage. Church leaders are, by their very nature, always in the forefront for international peace. Soviet churchmen naturally could work closely with and win the confidence of Western churchmen, a task which was clearly beyond the capacity of the atheistic commissars and Soviet agents. So the Soviet and Communistic satellite clergy are well suited to act as Judas goats leading the sheep of the West to the red abattoirs of Communism.

SUMMATION. The history of the attempted destruction of all forms of religion and the persecution of Christianity in Russia is voluminous and irrefutable. The history of the infiltration and divisive tactic of the Living Church is a well documented and established history. The evidence of a few "religious leaders" who are still permitted to function in Soviet Russia and its captive satellites are theological trained secret police agents or brainwashed and cowed tools of the Communist state is ample and convincing.

The record of blatant anti-American slanders and activities of Communist clergymen is a long and open one. Metropolitan Nicolai of the U.S.S.R., for example, added the prestige of his high office to the vicious germ warfare charges made against this country by Russia during the Korean conflict. For American clergymen to attempt to argue that Iron Curtain clergymen are still free agents is to argue a patent falsehood. If there is one irrefutable and long established fact about Communism it is that Communists, when they take over control, eradicate all opposition. For a clergyman to argue that Communist totalitarianism is not totalitarianism, in that it indulgently excepts clergymen and gives them a modicum of freedom, is obviously arguing nonsense.

Then why do so many American ministers still do it? American clergymen fronting for Soviet fake "church leaders" welcoming Hromadkas and Red Deans of Canterbury to this country, joining in every bogus "World Peace Movement" set up by Soviet confidence men, and in brief falling in every manner of Communist swindle and booby trap, break down into five general categories:

1. **Truly sincere idealists** and men of such purity and nobility that they are incapable of understanding or accepting the cold, hard, and ugly facts of Communist depravity, deception, and villainy. Numerically they naturally form a very small percentage of the total. But they unwittingly give the whole Communist conspiracy a wonderful protective cover and aura because their altruism, like gold leaf, can be hammered out thin enough to cover many thousands of far less worthy people than themselves.

2. **Intellectual illiterates** who have never read and do not want to be bothered or take the time to examine the nature of world Communism in all of its aspects and manifestations. They are not interested in facts or the truth but only in such information as will bolster and support their preconceived conceptions, notions, and opinions. It is to this type of clergymen that the American Bar Association's Committee on Communist Tactics, Strategy, and Objectives addressed its recent recommendation that:

For those who want to understand Communism prescribe not a 15-day tour to Russia but 15

days in a library studying the Communist conspiracy."

3. **Moral cowards and weaklings.** These clergymen fully understand the nature and objectives of Communism and want no part of it. However, they consider themselves liberals or progressives and have no stomach for being singled out and villified as "witch-hunters," "reactionaries," "McCarthyites," etc., etc., ad nauseam, so they run with the pack motivated by nothing nobler than a herd instinct of fear and the urge to remain unmarked and unblemished. This type can usually preach some very stirring and eloquent sermons on the dangers of "conformity" and "running with the herd."

4. **Secret fellow travelers and pro-Soviet sympathizers** who are "too smart" to be openly identified with Communist activities and fronts. A minority may be under loose and invisible Communist Party control; most of them are not. They form one of the Communist conspiracy's most important and valuable auxiliary corps. Their cloak of religion gives the man ideal immunity against criticism because they can always falsely claim that their particular religion is being attacked. As pastors they also wield a far greater influence over their flocks than a layman would, no matter how prominent and respected he might otherwise be.

These cryptos will even occasionally deliver anti-Communist sermons and speeches of a harmless, slap-on-the-wrist type in order to establish "anti-Communist" records. Some of them will go so far as to infiltrate or attempt to influence anti-Communist organizations and activities, something which known fellow travellers and communist frontiers obviously could not do. However, they usually give themselves away by trying to prove that "fascism," "reactionaries," "McCarthyism," "racial discrimination," the Catholic Church, or some other bugaboo "is a far greater menace to America than Communism."

The Communists call this *diversion*. Diverting attention and concern away from their own nefarious activities and getting people to run around chasing all sorts of other problems (and there always are other problems besides Communism) is one of the oldest and most successful tactics of the Communists. People who unwittingly lend themselves to such diversionary work render a service of highest importance to the Communist conspiracy.

5. **The last category of clergymen aiding the Communists on their march to world conquest are the open fellow travelers, frontiers, and pro-Soviet apologists.** These are the expendables of the Communist army and their role and activities hardly require further explanation.

CONCLUSION. A simple syllogism which so many people still fail to understand is that Soviet Russia, heading the world conspiracy of Communism, is the implacable and sworn enemy of the United States. Every Communist leader, from Lenin to Khrushchev and Mao Tse Tung, has frankly and repeatedly boasted of plans to destroy our government, social, and economic systems. Russian clergymen are the bound slaves of the Soviet slave state and hence also of the world Communist conspiracy. Therefore, American clergymen who consort and collaborate with sworn enemies of this country and Christianity are obviously traitors to both. That some are fools, without the foggiest notion of what they are doing, does not detract from the fact that others know exactly what they are doing and, hence, can be classified only as traitors.

Treason is an ugly word. It is the only crime defined in the Constitution. Article III, Section 3 reads:

"Treason against the United States, shall consist only of levying war against them, or in **adhering to their Enemies, giving them Aid and Comfort.** No person shall be convicted of Treason unless on the Testimony of two Witnesses to the same overt Act, or on Confession in open Court."

Note that the authors of the Constitution did not limit treason merely to the "levying of war against the United States" but also to "**adhering and giving aid and comfort to enemies**" of this country. Because of narrow construction of this clause the courts, since Aaron Burr's trial in 1807, have handed down very few treason convictions.

The Constitution of the United States, an Analysis and Interpretation by the Legislative Reference Service of the Library of Congress (1953), observes that "The vacillation of Chief Justice Marshall, between the Bollman and Burr cases (1807), and the vacillation of the Court, in Cramer (1945) and Haupt (1947) cases, leaves the law of treason in a somewhat doubtful condition." Active Communist traitors and their allies in this country seem to be all too familiar with this wide breach in our laws. But whether legally guilty or not, those who knowingly give aid and comfort to the enemies of this country are, nevertheless, by Constitutional definition, traitors.

Every American clergyman who aids, abets, or connives at extending aid and comfort to the enemies of this country as well as his own religion must therefore stand self-branded as either a dupe or a traitor to God and Country.

Don't permit your church to be used for subversive purposes.

PRIMARY REFERENCE SOURCES

The Russian Revolution	Chamberlin	MacMillan
History of the Russian Revolution	Trotsky	Gollanz
The Cheka	Popoff	Philpot
Russia's Iron Age	Chamberlin	Little Brown
Assignment in Utopia	Lyons	Harcourt Brace
The OGPU	Agabekoff	Brentano
The Inhuman Land	Czapski	Sheed & Ward
The Communist War on Religion	MacEoin	Devin-Adair
Conquest by Terror	Stowe	Random House
The Great Retreat	Timasheff	Dutton
Soviet Power & Policy	De Huszar	Crowell
The Church in Soviet Russia	Spinka	Oxford Univ.
Empire of Fear	Petrova	Prager
The Soviet Regime	Kulski	Syracuse U. Press
How Russia Is Ruled	Fainsod	Harvard U. Press
ISMS	American Legion	Indianapolis
Communism and the Theologians	West	SCM Press London
The Soviet Secret Police	Wolin & Slusser	Prager
Soviet Total War	House Comm. Un-	Govt. Printing Off.
	Amer. Activities	
	Senate Internal	
	Security Sub-	
	Comm.	
Scope of Soviet Activity		
(Part 14)		
Current Digest of Soviet Press		
		Govt. Printing Off.
		New York

SECONDARY SOURCES

In addition there is considerable collateral information on the mistreatment, sufferings, heroism, and deaths of countless priests, ministers, and rabbis in Soviet slave camps reported by eye witnesses in the following:

Tell the West	Glikman	Gresham Press
I Speak for the Silent	Tchernavin	Hale & Cushman
Eleven Years in Soviet Prison Camps	Lipper	Regnery
Soviet Gold	Petrov	Farrar Straus
I Chose Freedom	Kravchenko	Garden City Pub.
Black Book of Deeds of Kremlin	Ukrainian Assoc. of Victims of Communist Terror	
		Toronto

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Here is a Bulletin which is of vital interest to every American. This should be distributed in large quantities to church members, ministers, and especially to businessmen who make contributions to churches.

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News & Views

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The purpose of this Bulletin and all of our other editions is to inform the American people concerning those subversive forces which are methodically penetrating every major phase of our society. Once the American people are informed, they will do something to stop this infiltration. You can help inform them.

CHURCH LEAGUE OF AMERICA
1407 Hill Avenue, Wheaton, Illinois

News and Views

Eternal Vigilance Is Forever The Price Of Freedom

Wheaton, Illinois

December, 1958

No. 12

The Mystery of Christmas

"And without controversy great is the mystery of godliness: *God* was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—I Timothy 3:16

* * * * *

The greatest battle of the Ages is reaching a rapid climax as we approach the Christmas Season of 1958. The forces of Anti-Christ are on the march all over the world. We do not refer solely to the Communists.

An unholy alliance has been formed in the Twentieth Century composed of Humanists, Materialists, Rationalists, Unitarians, Ethical Culturalists, Secularists, Neo-Orthodoxists, and Communists to tear the Christ of Christmas down from His rightful throne and elevate man thereto. Their progress is amazing.

No more does one have to pay fifty cents admission price to hear self-confessed agnostics, infidels and atheists rant and rave against the sacred and supernatural from the platform of a hired hall. These types were well-marked in their day and were avoided by the over-whelming majority of people. Little children passed by on the opposite side of the street when the village atheist held forth on a corner to a group of unsympathetic bystanders.

A subtle and devilish change has taken place within the past several decades. To question the miraculous, the supernatural and the divine has now become the order of the day. It is intellectual, progressive and stylish to "debunk" sacred authority and replace it with the works of "many informed persons" or "the best scholars now tell us" *blanche*. This is not being done by uncouth looking characters standing on soapboxes with a wild look in their eyes, or who scream like idiots. It is being done by the recognized clergy, the "most scholarly theologians" and their gullible sycophants who readily snatch the "pearls of wisdom" which drool from their lips.

The Apostle Peter, in his second epistle describes them in this manner:

"But there were false prophets among the people (historical Israel), even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

"And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

"For when they speak great swelling words of vanity, they allure through the flesh, through much wantonness, those that were clean escaped from them who live in error.

"While they promise them *liberty*, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage."

The Apostle Paul, in his second Corinthian letter exposes them thusly:

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

"And no marvel; for Satan himself is transformed into an angel of light.

"Therefore, it is no great thing if his (Satan's) ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

Finally, the writer of the Epistle of Jude uses harsh words to describe them:

"For there are certain men crept in unawares (infiltration!) . . . denying the only Lord God, and our Lord Jesus Christ . . . walking after their own lusts; and their mouth speaketh great swelling words (Such an orator!), having men's persons in admiration because of advantage." (Basking in their intellectual glory and hoping that the listeners will follow them!)

There are several striking similarities about these prophecies written by the inspired apostles.

The first is that all who pose as *ministers, teachers or churchmen* are not necessarily the genuine articles.

The second is that they will use the disguise or "front" technique for putting over their false teachings.

The third is that they will *infiltrate* without being detected until after they get in a position of influence. By that time they will have so many dupes following them that anyone who dares to expose them, or take a stand for the truth, will be classified as evil!

The fourth is that they will be able speakers, knowing how to hypnotize an audience with "great swelling words".

This is the Age in which we are now living. These prophecies have come true to the point where the majority now seem to be brainwashed successfully by the false teachers and preachers.

Do not, therefore, blame businessmen and merchants primarily, when they use "Christmas" as the time to ring up the greatest commercial sales records of the year.

Do not blame, primarily, the parents and children who see in "Christmas" a time for singing about red-nosed reindeer, frosty snowmen, tinsel, evergreens, Santa Clauses, Kris Kringles, etc., etc.

No not blame, primarily, office managers who insist on holding drunken brawls called "Christmas office parties" and which result in drunken drivers running down innocents on the way home.

Do not blame, altogether, minority pressure groups which call on public school boards and petition said boards to outlaw any remembrance of the Birth of Christ, such as the singing of Christmas carols, creches on the lawns, religious pageants, etc.

The blame can be laid directly at the door of thousands of "recognized" religious leaders who disguise their evil sermons and writings behind the name "Christian" and who, indeed, deny the great doctrinal truths concerning the person and work of God the Son, our Lord Jesus Christ.

The most vicious, the most blasphemous, and prolific attacks which are being made on the Person of Christ are being made by self-styled "Christian" theologians in the year 1958. That is why they can urge peaceful co-existence with the Communists and can sup with them!

PROOF? Yes! Stacks of it. Their own writings which can be obtained from many of the major publishing houses in the United States. Sermons, which, in the most beautiful Union Seminary rhetoric (remember the "great swelling words"?) deny every inspired description of Jesus Christ and his claims made in the Bible.

In bygone days men would have slain anyone who said about their own mother or father what so-called "Christian" leaders are writing and saying about Christ today, while holding down some of the most important theological positions in major church groups. These men are the "authorities" on religion as far as the world-at-large goes. They are quoted in the secular press, over radio and television and they have no trouble finding a publisher for their blasphemies. Their books sell by the hundreds of thousands. They are required reading in many of the largest theological training schools in America.

Would you invite to your church a man who declares that Jesus Christ could have been the illegitimate child of a blonde German soldier who was hired by the Roman Legions and stationed in a garrison near Nazareth; and, who got into sexual trouble with a woman called Mary?

Would you consider as a "great man of God" an author who states that Jesus was mentally ill and needed psychiatric treatment?

Would you take the book agency for the works of a man who states that the stories concerning the birth of Jesus in the Bible are not true and that Jesus was a sinner, the same as any other man; that he learned the religions of the mystics in his wanderings to India and Egypt and that this gave him the material for his teachings when he became a man? Further, that he was not born in Bethlehem as the Bible says; that the accounts in the four Gospels of his life are composed largely of gossip about him put down in print many years after Jesus died? That the Resurrection was an hallucination of his followers? That the Bible must be scrapped if we want to bring in World Brotherhood?

Of course, you cannot detect *error* unless you know what *truth* is first. If you do not know *what* the Bible teaches concerning Christ, then you can accept and project error without knowing the difference.

What is the true meaning of CHRISTMAS? Who is this one called Jesus Christ?

Some time ago a lady said to me: "I am sure my minister must believe in the divinity of Christ." I asked her if she believed in the Virgin Birth of Christ.

She replied with a surprised look in her eyes: "Is that?"

I said: "Do you believe that Jesus Christ was born of the Virgin Mary without a human father?"

I asked her to get her minister to explain it to her. A few weeks later I saw her again.

"What did your minister say?" I asked.

"He said that it wasn't necessary to believe in the Virgin Birth of Christ, in order to be a Christian, and he personally did not believe in it."

I asked her further if the congregation of her church recited the Apostles' Creed during their Sunday services, and if the minister repeated it also.

She said that they did.

I then asked her how they could repeat the Apostles' Creed and not believe in the Virgin Birth of Christ. She had no answer.

THE APOSTLES' CREED

I BELIEVE in God The Father Almighty, Maker of heaven and earth: And in JESUS CHRIST His only Son our Lord; who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead and buried; on the third day He rose from the dead; He ascended into heaven; and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

(This is the portion which deals with belief in Christ. There are more affirmations in the remainder.)

Now, anyone can see from the wording of this Creed that Jesus Christ is declared to be:

1. The Son of God (not a son).
2. Conceived of the Holy Ghost (Spirit), the Person of the Trinity. (Not conceived of an earthly man.)
3. Born of the Virgin Mary. (Untouched by man.)
4. Risen from the dead.
5. Alive and sitting in heaven at the right hand of God the Father today.
6. Coming back in person to judge the live ones and the dead ones.

Are these the idle words of a few fanatics who gather and concocted such declarations in order to deceive millions of unsuspecting people for nearly two thousand years?

No! For every part of these declarations in the Apostles' Creed there are thousands of proof texts in both the Old and New Testaments in support of these doctrines.

For example: Centuries before Jesus was ever born, the Virgin Mary the Old Testament Prophets, looking through the corridors of time, foretold the circumstances surrounding His birth, including the fact that he would be born of a Virgin through a miraculous act of God:

"Therefore the Lord *himself* (not a man) shall give you a sign (miracle); Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel (Hebrew word for: God himself dwelling among us.) —Isaiah 7:14

They said that God had a Son:

"Who hath ascended up into heaven or descended?
... what is his name, and what is his son's name,
if thou canst tell?" —Proverbs 30:4

Moses, the writer of Genesis, the first book in the Bible, used the plural pronoun "us" and possessive "our" to describe the Trinity—God the Father, God the Son, and God the Holy Spirit—beginning in Chapter one of the book. This was hundreds of years before Bethlehem was ever founded.

The prophet Isaiah said that he would be God:

"For unto us a child is born, and unto us a son is given, and the government (rulership, authority) shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, *The Mighty God, The Everlasting Father, The Prince of Peace.*"

—Isaiah 9:6-7

The prophet Micah even named the town in which he would be born:

"But thou, *Bethlehem Ephratah*, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; *whose goings forth have been of old, from everlasting.*"

—Micah 5:2

Please note the fact that this one to come out of Bethlehem in the land of Judea was one who has always been in existence!

Thousands of other verses in the Old Testament give minute details foretelling his life on earth. How he would be hated and despised. How He would be persecuted and rejected. How he would die on a cross to atone for the sins of mankind. What His enemies would do at the foot of that cross. How He would be sold for thirty pieces of silver. How He would be placed in a borrowed tomb. How He would rise from the dead triumphantly.

These prophecies were written centuries before Christ was born and this portion of the Bible was in existence before that eventful night of His entrance into the world in Bethlehem. So, the happenings on the first Christmas night could not have been *coincidences* by the most fantastic stretch of the imagination!

They literally (to the very letter) came TRUE!

The New Testament writer Matthew tells us that Isaiah 7:14 was fulfilled:

"Now all this was done, that it might be fulfilled which was spoken of the Lord (God) by the prophet (Isaiah, God's instrument), saying,

Behold a *virgin* shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted (translated) is, *God with us.*" (Notice: Not a god-like man, but GOD with us!) —Matthew 1:22-23

The Apostle John tells us in his Gospel:

"In the beginning was the Word (Logos), and the Word was God."

And

the Word (God the Son) was made flesh (Bethlehem event), and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." —John 1:1, 14

Take note that this is an eyewitness account. "We beheld his glory."

Here we see that the Apostle John starts back beyond Bethlehem and shows that Jesus Christ came down from heaven in the form of flesh and dwelt on earth for a brief period of time—33 years to be exact, as seen in the full accounts.

On this all the writers of sacred Scripture agree: Christ did not begin at Bethlehem. This was merely the place at a particular point in time (as man counts the years) when the ever-existent God the Son, entered into the world in the form of a human being. The Babe at Bethlehem was merely the fleshly housing prepared for God the Son's entrance among men.

THEREFORE, Jesus Christ could not have had an earthly father, for if He had had one, then He would not have been God, the Second Person of the Trinity, he would have been a mere man and just another one of the multitude of human religious leaders.

The Apostle Paul puts it this way in his epistle to the church at Philippi:

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God (exact similitude), thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: (Bethlehem body)

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (Willingly submitted Himself to suffering and persecution.)

Wherefore God also hath highly exalted him, and given him a name which is above every name:

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess (not *would but should*) that Jesus Christ is Lord, to the glory of God the Father."

—Philippians 2:5-11

Here again we have the true meaning of Christmas set forth. None of the writers of Holy Writ disagree. Their testimony is unanimous: God came down to earth and took up His abode in a temporary dwelling place among men, a fleshly body, which was not the product of a physical union between a man and a woman; but, rather the woman was chosen as an untouched vessel to contain the body of flesh which was to house Immanuel, *God with us.*

The Apostle Paul, the first systematic theologian of the Christian Church, tells us that the blood which was sacrificed on the Cross of Calvary was the blood of *GOD*!

"Take heed therefore unto yourselves, and to all the flock (the Church), over the which the Holy Ghost hath made you overseers (pastors), to feed the church of God, which HE hath purchased with HIS OWN BLOOD."

—Acts 20:28

The apostle then goes on to warn in this same passage that false teachers, false preachers, false ministers, false Sunday School writers, false pastors and false theologians will infiltrate the flock (the Church):

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also, of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

—Acts 20:30

Did this happen? Yes, both sacred and secular history record that it happened over and over again, despite the

warnings given by all the writers of the Scripture, and even by the Lord Jesus Christ Himself:

"Beware of false phophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."
—Matthew 7:15

Modern history records that false ministers are now in the majority and have captured a majority of their followers.

Someone has well said that so many ministers are so busy entertaining the Goats that they have no time to feed the Sheep!

Because of the majority which follow the Judas-Goats to the slaughter, those who would warn and speak the truth uncompromisingly are, as prophecy foretold, "spoken evil of."

Millions will be singing and listening to music at Christmastime with words which will go like this:

"Silent night! Holy night! All is calm. All is bright.
'round yon VIRGIN MOTHER and child."

But will they believe what they sing, or will the ministers who announce the hymn believe it either?

Or, perhaps:

"Christ by highest heaven adored. Christ the everlasting Lord.

Late in time behold Him come. Offspring of the VIRGIN'S womb."

Still again:

"Veiled in flesh, the Godhead see.
Hail the *incarnate deity*.
Pleased as man with man to dwell.
Jesus our *Emmanuel*."

"There's a tumult of joy, O'er the wonderful birth,
For the VIRGIN'S sweet boy is the *Lord of the earth*."

"Yea, Lord, we greet thee, born this happy morning,
Jesus, to Thee, be all glory given;
Word of the Father, now in flesh appearing . . ."

"Joy to the world! The LORD is come!
Joy to the earth! The SAVIOUR reigns!"

Whence come, therefore, these denials of Christian faith while using the word "Christian" as a cover for substitutes?

Why the mad rush and commercialization of the Birthday of the King of Kings and Lord of Lords?

Why instill into the minds of the coming generation that Jesus was a little sweet baby boy, born of Hebrew parents, who became an unusual child, and one after whom we should pattern our daily living?

Why talk about the "ethics and teachings" of Jesus if he were just another religious leader who appeared on the world's scene for a short time and left a contribution for man's climb up the "evolutionary ladder of religion?"

Why promote this fantastically unscriptural thing called "world brotherhood" today by teaching that all religions are equal, and that we should all get together regardless of what we believe about Jesus Christ?

Why go through the motions on a Sunday morning and repeat creeds which the "Moderns" and "Liberals" have discredited, or sing songs based on Scriptures which no longer found to be true by "the best scholars"?

Hypocrisy is the order of the Twentieth Century. Our hearts and our minds need to get down to serious business. We need a refining and a purging of buildings called "churches" and "religious" schools.

We need to start asking questions of those in the seat of religious authority, and keep asking until we get an answer, one way or another.

Try this on your minister, as a starter: "Do you, Sir, believe that Jesus Christ was born of the Virgin Mary without a human father?" And, "Do you believe that He was literally God manifested in a body of flesh?"

We will be interested in learning what answers you give.

Most of all, we need to get back to the real Christ—the Christ of the Scriptures! Away with the false christs of the Modernists!

When you go out under the starry heavens on Christmas Eve, whether there be a blanket of crisp snow on the ground, or the scent of tropical shrubs in the air, look up and ask this question:

"If Jesus Christ did come into the world as God the Son on that first Christmas; did die on the Cross at Calvary as man's Saviour; did rise on the third day; and did ascend to God the Father on High then-----

WHERE IS HE NOW?"

The First Christmas Gift

For God so loved the world
That He gave His only begotten Son.
That whosoever believeth in Him,
Should not perish,
But have everlasting life."

—John 3:16

-END-

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News and Views

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THE COMMUNISTS REJOICE

38 Million Protestants Tell Ike: Recognize China

By JOSEPH NORTH

SECRETARY OF STATE John Foster Dulles came to the Cleveland world order parley of the National Council of Churches in the U.S.A. — where he has always wielded a powerful influence — and gave them both barrels of his foreign-policy outlook, i.e., that

he is on the side of the angels of peace and the socialist lands are in league with the devils of war.

But the conferees — some 600 spokesmen for 38,000,000 church-goers — did not see eye to eye with the architect of brinkmanship.

A unanimous vote urged that the U. S. recognize Communist China and back its admission into the UN. The vote also urged "strong efforts" to achieve policies to enable our nation to "live with" socialist countries.

The delegates asked an end to "the posture of general hostility" to nations that had new forms of government.

"We should cease the practice of continual moral lectures to them by our leaders," they said — with a possible eye on that sanctimonious statesman, Dulles.

The message said that recognition of China "did not constitute approval," but it emphasized that resumed diplomatic relations could lead to other friendly bonds.

Dr. Ernest A. Gross, former

U. S. Ambassador to the UN, stated before the vote:

"It has now become inescapably clear — if there ever had been reason for doubt — that the cooperation and participation of the People's Republic of China is essential to the effective operation of major programs of disarmament, suspension of nuclear tests and warnings against surprise attack."

Speaker after speaker — like Bishop G. Bromley Oxnam, Thomas K. Finletter, former Secretary of the Air Force, The Rev. Dr. Ralph W. Sockman, and others — strongly urged the recognition of Peking China, its inclusion into the United Nations, and real steps toward disarmament.

★
THEY REFLECTED, regardless of their specific political affiliations, the growing will of our populace to achieve a genuine policy of peaceful co-existence with the socialist orbit of the

world.

As the Rev. Dr. Sockman pleaded, "Let us cease talking about 'backward peoples' and 'peasant minds' . . . and have more respect for ways of living other than our own."

"Let us try," Bishop Oxnam pleaded, "the handclasp instead of the fingerprint."

He proposed that the way be cleared to allow "tens of thousands" of Russians to visit the U.S.A. "Let them see our schools, our factories, our churches, our art galleries, our children at play and our people at worship."

The New York Times, Nov. 19, said he questioned the wisdom of not recognizing Communist China, asking if there was "something fundamentally wrong in a policy that seems to keep us permanently in a posture of belligerency and keep us isolated from 600,000,000 people, or one-quarter of the human race." The Times did not report how Secretary Dulles responded to these questions, but it is safe to hazard a guess.

Nothing in recent years has given more aid and comfort to the Communists in the United States and abroad than the recent action of the World Order Study Conference of the National Council of Churches calling for the recognition of Red China by the United States Government and asking that it be given a seat in the United Nations.

Meeting in Cleveland, Ohio on Friday, November 21, 1958, 500 self-styled protestant "leaders", claiming to represent a constituency of 38 million protestants, spelled out this policy in what was termed as a "message to the churches."

The press of the nation was well represented at this conclave, also television and radio. Big guns of the Federal Government were brought in to speak so that the conference would be assured of "good" news coverage. Among such Government leaders was Secretary of State

John Foster Dulles, who in an opening address denounced Red China and stated that the United States would not recognize the Red regime. Harold Stassen was on the platform. Thomas K. Finletter, former Secretary of the Air Force, in a major address, called for recognition of Mao Tze Tung's government. Bishop G. Bromley Oxnam, widely known leftist Methodist Bishop and vice president of the National Council of Churches for the Division of Christian Life and Work, was keynote speaker for the gathering and added his voice to the plea for recognition of Communist China.

Members of the drafting committee which sent the message to the delegates read like the "Who's Who of the Leftists" in the religious field. Added to these were a variety of dupes and fame-seekers who defend the Council against all criticism because their own lives are entwined so deeply in the Council's activities. A 19-year old student

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of Boston University (Methodist) one Stuart Langton, who dropped out of school during the past year in order to propagandize around the country for the so-called United Youth Movement on Council - provided "expense funds" was listed as a member of the drafting committee. So was Dr. Harold A. Bosley of the First Methodist Church in Evanston, Illinois whose church has played host to a national meeting of a notorious Communist front. (See Chicago Tribune Editorial: "Red Front Day in Evanston")

So great was the impact of the National Council's pronouncement in favor of Red China that THE WORKER, official weekly paper of the Communist Party in the United States, for November 30, 1958 devoted one-third of its front page to the story.

The action of this National Council of Churches study conference climaxed a long series of propaganda maneuvers carried out during the last seven year period through the media of the various "Social Action" and "Christian World Relations" commissions and committees of the several denominations which make up the membership of the National Council of Churches. These groups represent a small radical element in the denominations which are overly active, very vocal and heavily financed, but which, by no means, represent the opinions of the majority of protestant church members.

The great tragedy is, however, that these small radical groups are well organized while the majority of church members, who think for themselves, are not. They grab the headlines because they are well schooled in the techniques of public relations. A great portion of their money comes from tax-exempt private foundations which are organized on a secular basis, and which are not interested in the spiritual welfare of people, but rather in promoting socialistic enterprises, world government, etc.

Judging by the amount of publicity they receive these plotters seem to speak and act for the vast majority of American church-goers. This is the impression which the man in the street gets when he does not know what is transpiring behind the scenes. Because of this, even government officials can be swayed to reverse conservative policies, hitherto followed, because they are persuaded that these leftist voices are "the voice" of the American people.

If one were to follow closely the resolutions passed by constituent bodies of the National Council of Churches over the past three years, he would find that there was a definite pattern being followed. Whether the Methodist General Conference, the Presbyterian General Assembly or the meeting of the International Convention of the Disciples of Christ, it is plain to see that word has been passed down the line to the various resolution committees as to what should be submitted to the delegates. Somebody has to set the pattern.

Examine the so-called "Christian Newsletters On International Affairs" which are published by the Department of International Affairs of the National Council of Churches, and which are sent to the various denominations, and one can easily see from what source much of this activity emanates.

For example; the reader can find such subjects as the following discussed from the left-wing point of view in this Newsletter:

1. Visit of Christian Leaders from USA to Christian Leaders in USSR.

Comment: This means with the Communist - appointed and controlled Moscow "clergy" who are Red agents!

2. Support Needed for International Cooperation Programs.

Comment: That means churches should plug for State to spend more of the American taxpayers' money on Foreign Aid. That is, a handful of Councilites meeting in Williamsburg, Virginia authorized the president of the NCC to go before a U.S. Senate Committee, in the name of 38,000,000 Protestants and ask for more Foreign expenditures.

3. Issues of International Impact in Current Congressional Concern.

Comment: Under this the Councilites called for repeal of the Bricker Amendment, support of GATT (the International agency which controls America's trade), support of CCA (Office of Trade Cooperation), and ask for amendments to the McCarran-Walton Immigration and Security Law, which would weaken our security.

4. Disarmament: Senate Committee Hearings, UN Deliberations.

Comment: Urging the United States to disarm. Calling for cessation of development and testing of our nuclear weapons and guided missiles.

These are just some of the myriad of political activities carried on by a church council which claims tax exemption for its activities!

If they spoke in the Christian manner and were conservatives in their views then, perhaps, the Christian people of America would not have occasion to show cause for alarm. BUT, when they consistently follow the very same courses of action which are proposed by the Soviet Union and its official organs within the United States, then it is time for church members to become alarmed!

The actions of the NCC's World Order Study Conference were so shocking that a friend of Secretary Dulles who was with him in the first part of the conference, said that Mr. Dulles left the conference in anger and that Secretary stated: "It was one of the most devastating experiences of my entire life!"

So radical were the conference pronouncements on subjects discussed in the four study sections, and recommendations brought out to the assembly, that it was even more than internationalist-minded Harold Stassen could take. He has been a member of the Council for many years and is a former vice-president-at-large and was chairman of its International Council of Religious Education under the name of the old Federal Council of Churches.

Stassen arose on the platform when the controversial report of Study Section II was presented, in which it was advocated that the United States turn control of all

SA with armed forces over to the United Nations, and rebuked the delegates. He said that that would subject American military forces to the Soviet veto power.

Co-existence with the evil and atheism of the Soviet Union was the dominant theme of the conference. The bugbear raised by this non-defense minded assortment of pacifists and dupes was that the United States should either co-exist with the Soviet Union peacefully or be destroyed by Russian nuclear weapons. For some strange reason, nothing was said about the possibility of the United States being able to defeat the Soviets in a nuclear war or to liberate the enslaved people behind the Iron Curtain.

A recommendation was made that "We urge fellow Christians to be ready to make the necessary sacrifices to meet these goals of our conscience, to be ready to pay more taxes and to reduce temporarily our consumption standards if necessary." They called for favorable U.S. government action on the various "rights" pronouncements of the UN (which do not include property rights!), and the Genocide Convention, which calls for punishment of those who cause others an undefined something called "mental harm". This could be interpreted that if you believe that a person can enter Heaven only by personal faith in Jesus Christ, and you preach that, you could cause those who don't believe it "mental harm"!

The new president of the National Council of Churches, Dr. Edwin T. Dahlberg, indicated in an address before the Chicago Sunday Evening "Club" on Sunday, December 8, 1958, that from here on out the National Council of Churches intends to go into the political field, both national and international, with no limitations on pronouncements and actions. Their pronouncements will be considered the voice of "The Church". That means, that the same little group of radicals will use the media of communication and the millions of tax exempt dollars at their command to tell the world what all the church people think without polling the people in the pews or asking their permission!

Will Congress, which passed the tax laws setting up exemption for religious groups, have the courage to investigate these violations of our laws when they are committed, or will the Council have enough puppets in the Congress, who will roll over and play dead on such questions? Make no mistake, the National Council of Churches has powerful friends in influential positions in all branches of the Federal Government. Some of their own men have determined U.S. Foreign and domestic policies in recent years. The late Franklin D. Roosevelt gave credit to Bishop C. Bromley Oxnam, and the churches which Oxnam influenced to write a million letters in behalf of ratification of the UN charter, as the "decisive" influence.

It took 5,000 words for the committee, headed by leftist Professor John C. Bennett of Union Theological Seminary in New York City (See NEWS AND VIEWS for February 1957), to call for the recognition of Red China. The Peiping regime is referred to in the report as "the effective government on the mainland of China". It doesn't say "effective" for what! By recognizing Red China Bennett thinks "a restoration of relationship between their churches and ours" might be resumed. He fails to mention anything about the restoration of the lives of 40 million Chinese slain and starved to death by the Red regime, or the American soldiers murdered and imprisoned!

Of course, maybe that is too much to expect of Be-Kind-To-Communists advocates, and pacifists who never thought for their liberty and freedom in the first place!

The Rev.(?) Mr. Dahlberg, president of the Council, commented after the four-day conference:

"It is hoped that our government and the United Nations will take to heart the message and findings of this conference."

(Any reader who wants the photographic compilation of Dr. Dahlberg's record for espousal of Communist causes over a period of years can have same by writing to the Church League of America. Address on last page of this issue.)

Scarcely had the Council's action in regard to recognition of Red China gone out over the press wires and the newscasts until adverse reaction began to explode all over the nation. Leading clergymen began to denounce the National Council's resolution in caustic terms and many of the most influential newspapers published stinging editorial rebukes. The Cincinnati Enquirer devoted an entire editorial column lambasting the Council. Dr. Daniel A. Poling, world-renown Baptist leader, attacked the Council's stand as did Dr. Carl McIntire, President of the International Council of Churches, and Dr. Herbert Mekeel, president of the National Association of Evangelicals.

Despite the great opposition to the Council's action at Cleveland, the leaders of the National Council of Churches plan to go right ahead propagandizing the church people of the United States along the same line adopted in Cleveland. Mr. Donald Bolles, formerly with the Associated Press, but now Director of Public Relations for the National Council made this statement in Cleveland during the World Order Study Conference:

"The Conference is part of extensive plans of the National Council's 33 Protestant and Orthodox communions, to join for the first time in a year-long emphasis on Christian responsibility in international affairs. This effort, known officially as the Nationwide Program of Education and Action for Peace, will start in June 1959. It will embrace the training of leaders in denominational and ecumenical summer conferences and assemblies, state councils of churches and local churches as the forerunner to education and action programs in international affairs, in as many local churches—144,000 are identified with the NCC's constituent communions—as possible during the period from January to June 1960."

This means that the National Council radicals are prepared to launch an all-out program patterned after the World Order Study Conference in every village and hamlet throughout America where they have local constituent churches.

What are the lay people going to do? Will they resist this clerical interference in the political affairs of our Nation and tell the ministers to get back to the mission and message of the church, preaching salvation which comes through Christ alone, and not through the United Nations or Socialism; or, will they knuckle under and "trust" the clergy because there is an automatic halo, or cloak of infallibility which is synonymous with a ministerial garb?

Will the voices of clergymen, who are true to the Christian Faith, and believe that the Bible alone is the only infallible rule of Faith and Practice, be drowned out by the cacophony of the high priests of ecumenism, who base their authority on a worldly secular instrument called

the United Nations, in whom they put their trust for World Peace?

Time alone will tell.

Meanwhile, other evidences of Communist influences spreading in church groups continues to turn up across the land.

The Communist Party has printed a pamphlet entitled "For Peace, Jobs, Civil Rights and Security" which has been distributed widely in the United States. State Communist Parties have put their local headquarters addresses on it so that people may contact them more easily.

Many thousands of these were distributed in Minnesota during the recent Congressional election campaign. As one opens the pamphlet, folded to fit in a No. 10 mailing envelope, he sees an appeal for subscriptions to THE WORKER, official communist newspaper printed once a week in New York. Subscription checks are to be made payable to Robert W. Dunn.

Now, who is Robert W. Dunn?

On Tuesday afternoon, July 7, 1953, Benjamin Gitlow, former top official of the Communist Party, U.S.A., was testifying in Executive Session before the Committee On Un-American Activities in New York City. He was asked the following question by the Chief Counsel for the Committee, Robert Kunzig:

"Who, would you say, is the key figure for the Communist Party in the religious field?"

Mr. Gitlow: "The key figure is Robert W. Dunn, head of the Labor Research Association Robert W. Dunn, who was connected with the Quakers' relief organization and with the Young Men's Christian Association, visited Russia. He became a pro-Soviet agent upon his return to the United States and was paid for his pro-Soviet propaganda. He joined the Communist Party of the United States when it was an underground organization, but functioned as a non-Communist and denied membership in the Communist Party In the twenties the church people who met together with Dunn and carried out the directions of the Communist Party in all matters were Jerome Davis, Albert Rhys Williams, Dr. Harry F. Ward (predecessor of Dr. John C. Bennett in the same position at Union Seminary), and William B. Spofford. This group wielded tremendous influence in the religious field and did trojan work in advancing the Communist conspiracy in religion."

More testimony concerning the activities of Communist Robert W. Dunn in the religious field are found on other pages of this testimony.

Now he is collecting subscription checks to the Communist WORKER which gives the National Council of Churches one third of its front page!

The October 1958 issue of AMERICAN FEDERATIONIST, "Labor's Magazine", published by the AFL-CIO Editor George Meany, should be of unusual interest to all of America's laboring men and women, especially the article entitled "Religion And Labor" by Charles C. Webber, which begins on page 23.

Charles C. Weber is identified solely as "AFL-CIO Representative for Religious Relations" underneath the title.

The identification fails to include that which is in the following pages of Investigation of Communist Activities in the New York Area:

2085, 2086, 2088, 2092, 2104, 2107, 2132, 2135, 2191, 2264

Therein The "Reverend" Charles C. Webber is identified with the following:

Member of the American League Against War Fascism

Instructor in Union Theological Seminary
Co-Secretary of the Methodist Federation for Social Action

Dr. Webber wrote in FIGHT magazine of July 1953:

"Capitalism stands condemned by the principles of Christian ethics. What can we, who are church members, do in the struggle to abolish capitalism and to build a planned social order?"

After outlining his program for abolishing capitalism "Rev." Webber says:

"This data must be published in such a form as to be available for use in Sunday school, open forums, and sermons.

"A comprehension of the unethical, un-Christian character of capitalism, thus gained, furnishes a base from which to wage a vigorous attack."

Benjamin Gitlow testified on page 2092 that the principal individuals involved in the Communist conspiracy to subvert the Methodist Church for Communist purposes are: Dr. Harry F. Ward, Rev. Jack R. McMichael, Rev. Charles C. Webber."

In Social Questions Bulletin of October 1942, Rev. Charles C. Webber, in his article, Now and the Post War, unequivocally endorses communism as it operates in the Soviet Union. Reverend Webber calls upon the people of the United Nations—

"To further develop and perfect the socialization and democratization of the basic industries and banking."

"The experience of the people of the Soviet Union in dealing with this problem should be carefully examined and utilized in a constructive manner."

Rev. Charles C. Webber was a sponsor of one of the most vicious Communist fronts in the United States—The People's Institute of Applied Religion.

"Reverend Webber wants a revolutionary Government to change our society into a planned society into communism.

"Reverend Webber proceeds to outline a plan of action to achieve his program for religion and labor which calls for the infiltration and exploitation of the religious organizations of all denominations.

"Reverend Webber's Marxist, pro-communist orientation was not a secret which he kept to himself. He played too prominent a role in Communist-front organizations. Because of his well-

ous activities Reverend Webber became one of the most controversial figures in the Methodist Church.

"He left his position as executive secretary of the Methodist Federation for Social Action to become an organizer for the Amalgamated Clothing Workers of America, at a time when the union cooperated closely with the Communist Party, and when its president, the late Sidney Hillman, collaborated with the Russian unions in perfecting an international labor federation, into which to enroll the world's trade unions, thereby putting them under the hegemony of the Communists. Reverend Webber became director of the Virginia CIO-PAC, when its parent organization, the National CIO Political Action Committee, was honeycombed from top to bottom with Communists, Soviet spies, and fellow travelers.

Reverend Webber's activities aroused the indignation of many members of the Methodist Church. Their protests were responsible for Reverend Webber's case being considered by the New York East Conference of the church. Reverend Webber, dealing with these protests and the hearing given him, wrote, as follows, in the Social Questions Bulletin of December 1946:

After I presented my reasons for being kept in the active relationship, the committee unanimously adopted a motion that they approve Bishop Oxnam's continuance of me in active ministerial relationship. Whereupon Bishop Oxnam appointed me as chaplain to organized labor.

Bishop Oxnam was vice president of the Methodist Federation for Social Action when he appointed Reverend Webber, in spite of the many protests against him, an official chaplain of the Methodist Church to organized labor.

Space would not permit a discussion of other names mentioned in connection with "Reverend" Webber. Jack McMichael, mentioned as one of the religious leaders in the forefront of the Communist movement, is a minister in good standing in the Methodist Church today and recently was chairman of a California conference committee of that church which called for the recognition of Red China.

"Reverend" Webber is now in a very strategic position as a writer for the AFL-CIO magazine and as "AFL-CIO representative for Religious Relations".

It behooves solid American laboring and church people to look into the background of some of these writers and officers!

National and World Council of Churches representatives have stepped up the drive to exchange delegations with so-called clergymen from behind the Iron Curtain. NEWS AND VIEWS documented in the January 1957 issue the fact that clerical representatives from Communist countries are not free agents but rather, to a large degree, the puppets of their Communist masters who have placed them in a religious position in order to strengthen further the Communist stranglehold over the masses of people. They also serve as Red propagandists when they visit countries on this side of the Curtain, beguiling dupes into believing that all is "peace and light" in the Soviet-controlled Paradise.

That Communism should ever be equated with Christianity was unthinkable a few short years ago. But, the Communist Clerics are now telling us that the Communist system of economics is superior to the capitalistic system for it is *cooperative* instead of *competitive*! Some of these propagandists are even saying that God is on the side of the Communists and that he is using them to show us the way into the "Kingdom of God". The *Kingdom of God* is defined by the Marxists as a materialistic state on this planet which puts all people on the same economic, educational and political level.

One of the most shocking pronouncements yet made along this vein was uttered by Bishop K. H. Ting, formerly a World Student Christian Federation secretary and now Bishop in the Anglican Church of Communist China, and President of the Theological Seminary in Nanking. Ting attended the Central Committee of the World Council of Churches when it held its meeting in Communist Hungary in August of 1956. His picture was taken in the company of Communist Bishop Albert Bereczky of Hungary, Dr. Eugene Carson Blake—who was then President of the National Council of Churches in the U.S.A., and still Stated Clerk of the United Presbyterian Church in the U.S.A.—and with Dr. Franklin Clark Fry, United Lutheran and president of the World Council of Churches for North America. Fry has been in recent contact with leaders of the Soviet-controlled Russian Orthodox Church in an attempt to woo them into membership in the World Council of Churches.

This assorted group of clergymen was pictured on the cover page of the National Council's official magazine OUTLOOK, September 1956.

Ting's statement is as follows:

"Seeing what the Chinese communists have done and are doing, and what many other people under their influence have done and are doing, we feel humbled, we thank God for them, and we want to learn from them through what they do."

At this point we join voices with the Apostle John, during his exile on the Island of Patmos, and say:

"How long, O Lord? How long?"

There is a limit to toleration of evil!

— The End —

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News and Views

Eternal Vigilance Is Forever The Price Of Freedom

Vol. 22, No. 2

Wheaton, Illinois

February, 1959

What Is Troubling The Baptists? (Part I)

In February of 1950 the editor of this publication was invited to attend a critique of the Church and Economic Life Department Conference of the Federal Council of Churches held in Detroit, Michigan. The critique was held in the Detroit Edison Power Club following some very controversial economic and political pronouncements which were made by the Federal Council conferees.

Participating in this critique were leaders of the Detroit Council of Churches, an affiliate of the Federal Council, and the secretary of the Detroit Economics Club. The secretary of the club was highly critical of the left-wing pronouncements of the Federal Council group, while the leaders of the Detroit Council of Churches defended the Federal Council pronouncements.

Just before going into the meeting hall to listen to the debate, I sat in the Power Club cafeteria and attended the dinner given for those who were attending the critique. At my particular table were six members of the clergy and one layman. My identity was unknown to those at the table other than my name.

I listened very intently to a highly interesting conversation. A Presbyterian clergyman from Detroit asked two members of the American Baptist Convention, sitting across from him, the following question: "Why is it that the Southern Baptist Convention will not join the Federal Council of Churches?"

One of the Northern Baptist ministers replied to his question, "Well, you see, the Southern Baptists feel as if they are the only true Christians and the only church which can trace its history back to the Bible."

There was much laughter concerning this answer and then the Northern Baptist clergyman continued: "However, we believe that this attitude is only temporary. Although we cannot get the Southern Baptist Convention as a whole to come into the Federal Council of Churches, we firmly believe that in time we will get the entire Convention through the piece-by-piece method. You see, we have many friends within the Southern Baptist Convention who are with us in the ecumenical movement. These friends will in time thoroughly indoctrinate the up-and-coming generation of young ministers, and we believe that the churches will vote one by one to affiliate with the Federal Council of Churches. In fact, in some of the border states, Southern Baptist churches are affiliating with the American Baptist Convention, in addition to their own Southern Convention membership, and this automatically puts those churches into membership with the Federal Council of Churches since the American (Northern) Baptist Convention is already a member of the Federal Council of Churches. Likewise, many of our ecumenical leaders are going into the Southern states and taking over pastorates when vacancies are declared in those Southern Baptist pulpits. They then begin to teach their people con-

cerning the truth about the Federal Council of Churches, preparing them for eventual membership.

"We also are reaching many of the Southern Baptist leaders through their membership in the Baptist World Alliance which is composed of major Baptist groups from all over the world. We have even elected some of these friendly Southern Baptist leaders to positions in the Baptist World Alliance and our beliefs concerning ecumenicity rub off on them. I refer particularly to such men as Dr. Louie D. Newton of the Druid Hills Baptist Church in Atlanta, Georgia, Dr. Theodore Adams of the First Baptist Church of Richmond, Virginia, and Dr. C. Oscar Johnson of St. Louis."

I would have paid a handsome sum that evening to have had a tape recorder concealed upon my person so that I could have recorded that conversation and played it back to the ministers and lay people of the Southern Baptist Convention. If I had been able to do this, then I believe that the infiltration by the successor to the Federal Council of Churches, the National Council, would not now have penetrated so deeply into Southern Baptist circles.

The strategy, as explained that evening by the American Baptist clergyman, is the old divide and conquer, or Fabian, military tactic. In other words, if you can't capture the opposition in one place all at one time, then lure it out piece by piece until you have captured the entire body. That is exactly the blueprint which the leaders of the ecumenical movement in the United States have drawn up for capturing the Southern Baptist Convention churches eventually.

Let no man say that it is not taking place. It is, and it is taking place on schedule. We have thousands of pieces of documented evidence in our files showing that the plan is working well, although not quite as fast as the leaders of the National and World Councils of Churches would like to see it work. If the Southern Baptist people can be warned by the Baptist state papers, by the teachers in the Southern Baptist seminaries, which are training future clergymen, and by individual ministers and Sunday School teachers as to this insidious plot, then the Southern Baptist Convention can be saved in time from suffering the same fate which the Northern Convention has already suffered.

What was that fate?

The publication MISSIONS for October, 1958, page 15, an official publication of the American Baptist Convention (formerly known as Northern Baptist Convention), states these startling facts:

"According to the Urban Fact Book, used by the delegates to the urban convocation of American Baptists, in Indianapolis, Ind., last fall, our churches and church memberships are decreasing

numerically to an alarming degree. Following is what the book says:

"Each day, since 1950, American Baptists have been losing 1.2 members per hour.

"On each successive Sunday during the past six years, there have been almost 201 fewer people in our membership. American Baptists have been losing 10,473 members each year.

"If the trend of the past six years continues, within a decade over 100,000 members and 500 churches will be lost."

"If the trend continues! But it must not be permitted to continue. It must be stopped in its tracks and its course reversed. If it is permitted to continue, then the demise of American Baptists in the not-too-distant future would be our own fault. There would be no use then in placing the blame on the competition of other religious groups, on the lack of homogeneity in our constituency, on economic conditions, or even on the weather. The blame would have to be placed squarely on us, the Baptists of the decade 1958-1968."

According to the official annual yearbooks of the American Baptist Convention there has been a steady decline from 13,245 churches in 1913 to 6,362 churches in 1958. There has been an alarming decrease from 727 foreign missionaries in 1930 to 363 foreign missionaries in 1957.

The American-Northern Baptist Convention had a membership of 1,400,000 in 1912 when the population of the United States was sixty million persons. The American Baptist Convention now has only 1,500,000 members in 1958 with a population of the United States set at 170 million! This means that only 100,000 Baptists have been added to the American-Northern Baptist Convention since the population of the United States has gone up 110 million over that in 1912.

These figures cannot be refuted. They are taken from the official publications of the American Baptist Convention. However, many individuals do not know the reasons for this steady decline of the American Baptist Convention to the point where it has now become a minority group compared to the membership of the larger denominations of the ecumenical movement such as the Methodist and the Presbyterian churches. The Southern Baptist Convention, which has never joined the National or World Councils of Churches, continues at a steady increase of members, now approaching the nine million mark in a section of the country which has a much smaller population than the northern states in which the American Baptist Convention has operated for many many years.

The one and only underlying cause for the progressive demise of the American Baptist Convention is MODERNISM! No better documentation on this subject, as related to the American Baptist Convention, has been compiled than that by Dr. Robert T. Ketcham, of the General Association of Regular Baptist Churches, with headquarters in Chicago, and by Dr. Chester A. Tulga, who for years was an official in the Conservative Baptist Association.

The deadly parasitic disease of modernism began to work within the Northern (now known as American) Baptist Convention shortly after the turn of the twentieth century. Men who posed as Baptists, but who were actually Unitarians in their beliefs, denying the divinity of Christ, denying the inspiration of the Scriptures, denying the great historical doctrines of the Christian faith, obtained positions of leadership in the Northern Convention and began to exercise their influence in turning the Convention away from the historic beliefs of Baptists and New Testament Christians.

One of the finest pieces of documentation ever written on the infiltration of modernism into Northern Baptist educational institutions was written by the late Dr. P. P. Gordon, for years editor of the distinguished Sunday *Times*, and founder of the Gordon School of Theology in Massachusetts. In his book, *The Leaven of the Sad*, he compiled extensive factual information concerning infiltration of these individuals posing as "Baptists" in such major Baptist training schools as the University of Chicago Divinity School, Colgate-Rochester Theological Seminary, Crozier, and others. These were the training grounds for future Baptist ministers.

Rochester Theological Seminary was built into a powerful and useful institution by Dr. Augustus H. Strong, backed by a group of laymen, Messrs. Trevor, Milbank, Hoyt, and the elder John D. Rockefeller. For many years it provided the Baptist churches with loyal pastors and missionaries.

Dr. Strong, in his unpublished autobiography, charged that a definite change came over this institution with the election of Dr. George Cross. He says, "The result of election of Dr. Cross has been the resignation of some members of the committee and the withdrawal of others from active service. I regard this election as the greatest calamity that has come to the seminary. It was the entrance of agnostic, skeptical, and anti-Christian element into its teaching, the result of which will be only evil. The election of Dr. Cross was followed by that of Professors Robins, Parsons, and Nixon, who sympathized with these views. These men, with Prof. Moehlmann, soon gave evidence in their utterances that veritable revolution had taken place in the attitude of the seminary toward the fundamentals of the Christian faith."

One of the most famous religious leaders to come out of Rochester Seminary was the late Dr. Walter Rauschenbusch, who has become a patron saint to the leaders of the ecumenical movement within the United States. Bishop Bromley Oxnam, former president of the Federal Council of Churches and the World Council of Churches, one of the highest ranking individuals in the Methodist Church, eulogized Dr. Rauschenbusch in many pages of his book entitled *Personalities in Social Reform*. He admits that Dr. Rauschenbusch would not accept the historic interpretation of the Bible or the message and mission of the church. He tells how Dr. Rauschenbusch went to Europe and studied under Beatrice and Sidney Webb, leaders in the Fabian socialist movement in that country, and with other socialist leaders.

Dr. Oxnam tells us that Rauschenbusch came back with this new social message and began to write a series of books which were to change the life and thought of the American Protestant movement.

Dr. Rauschenbusch saw in Jesus a socialist leader and agitator. Dr. Rauschenbusch, while using such words as "redemption" and "salvation," did not give these words the same definition as the dictionary or the Bible. Dr. Rauschenbusch believed that the age of individualism had passed and that the age of collectivism was here. He saw the mission of the church as that of changing social conditions of the world, such as slum clearance, redistribution of wealth, solving labor-management problems, etc.

In 1917 Dr. Walter Rauschenbusch delivered the Nettie Taylor lectures at Rochester Seminary at which time he spoke of "The Blessed Skepticism of the Age of Enlightenment" and expressed his own skepticism concerning the historic doctrines of the Christian church. To him the Cross of Calvary had no unique significance. He said, "What the death of Jesus now does for us, the death of the prophets did for him. None of the later theories of atonement taught or even touched on in the sayings of Jesus, except perhaps in the Lord's Supper. In thirty years of additional life, Jesus could have put the imprint of his mind on

more clearly on the movement of Christianity and protected from the profound distortions to which it was subjected." Here, he was referring to Paul and the other apostles and their interpretation of the gospel.

Concerning the observance of the Lord's Supper, Dr. Hauschenbusch said, "It is a question whether Jesus' thought ran beyond the group of his friends when he asked for a repetition of the meal." Further, "How can we claim for a repetition of the meal? Further, 'How can we claim high ethical value for the personality and character of Jesus if no effort of will was necessary to achieve it? We must democratize the conception of God. The worst thing that could happen to God would be to remain an autocrat while the world is moving toward democracy. He would be dethroned with the rest.'"

Few individuals know that the University of Chicago is listed as an American Baptist educational institution. The University of Chicago is recognized as being one of the most "liberal" universities in the United States. It has several times been investigated for Communist activity on the campus by State and Federal government committees. Its Divinity School, which originated at the turn of the twentieth century, started out to be solely a Baptist theological training school, was steadfastly infiltrated with the Unitarian professors, posing as Baptists, who pastored Unitarian churches in Chicago and vicinity while teaching on the staff of this so-called Baptist institution. Unitarians do not believe in the divinity of Christ, the person and work of the Holy Spirit, or in the inspiration of the Holy Scriptures. They deny practically every major doctrine which Baptists are supposed to believe. These men, such as Professor G. B. Foster, Professor Merrifield and Professor Soares all occupied Unitarian pulpits while teaching at the University of Chicago Divinity School.

The Divinity School then invited the International Convention of the Disciples of Christ, the Congregational denomination, and the Unitarian seminary from Meadville, Pa. to join forces and set up the Chicago Federated Theological School on the campus. If anyone is interested enough to see what this incongruous conglomeration has brought forth in the theological field, all he has to do is read the testimony of Mr. Robert Andelson concerning his experience while a student at this institution. A former dean at this Chicago Federated Theological School, Dr. Bernard Loomer, tolerated pro-Communist activity and even petitioned the president of the United States to save the atomic Communist spies, Ethel and Julius Rosenberg from execution.

At one time Colgate-Rochester Seminary consisted of two separate institutions before combining their forces. Prof. Frank A. Starratt of the chair of Christian theology of Colgate addressed the convention of the Religious Education Association in 1918 and spoke about the acceptance of the new theory of democratizing of knowledge:

"Through this process there has come about the denunciation of all dependence upon some supra-human world for the solution of life's problems, a recognition of the fact that man must rely upon his own powers to meet life's perplexities and also the insight that the individual does not stand alone in isolation, but in a social complex through which there is constant intercommunication in which he finds correction as well as support and confirmation. This is the very essence of democracy which looks not beyond the sphere of human experience for light and authority, but within. Autocracy, on the other hand, rests ultimately on the belief that light and authority have their origin outside human experience and reach man only through specially prepared channels."

What Prof. Starratt was saying here is that no longer do we have to depend on divine intervention from another

world for salvation—that man is perfectly capable of saving himself and solving all of his problems.

The Unitarians were delighted with the infiltration of apostate teachings into Baptist institutions. In their magazine, *The Christian Register*, in 1922, it was stated, "The progressive, liberal elements absolutely control Crozier" (Northern Baptist Theological Seminary). The University of Chicago influence is seen in Crozier in the fact that Professors Matthews, Lewis, Norton, Cole and Webster studied at Chicago and Professors Norton and Matthews also taught there. A Prof. Vedder on the faculty of Crozier wrote a book entitled *The Fundamentals of Christianity*. The Unitarian magazine (*The Christian Register*) commenting on this book in a review, declared:

"The church truly is awakening when it is possible for a teacher of church history to declare explicitly against the old doctrine of the atonement."

Prof Vedder had this to say about the Christian doctrine of the atonement as set forth by the Apostle Paul:

"Paul's idea of law, of penalty, of expiation, offends the modern sense of justice and contradicts our ethical values at every point of contact. Without caricature it may be compared to ideas that prevail in certain police circles today. A sensational crime is committed; the public is greatly aroused and demands detection and punishment of the criminal. This the police are unable to accomplish, but obviously something must be done to silence public clamor; so they 'frame up' a case against someone who can plausibly be made the scapegoat. He is convicted by perjury, the public cry is silenced, the majesty of the law has been vindicated, justice is satisfied. But we are no longer content with that brand of 'justice'. We insist that the guilt of the guilty cannot be expiated, justice cannot be satisfied by the punishment of the innocent. Yet our theology continues to teach that the Almighty can try no better expedient to save men than 'to frame up' a case against His own Son and put to death the innocent for the guilty. And that which fills us with horror when done by man to man we praise and glorify when done by God to God. Paul appeals to a state of man that has forever passed away — at least among civilized people—though his theology may be still helpful to African savages."

The above vicious attacks on historic Christianity by self-styled "Baptist" professors in the major theological training schools of the Northern (now known as American) Baptist Convention are but a few examples of the poison and parasitic humanistic and rationalistic theology which indoctrinated the minds of young seminarians who later on were to become not only pastors of Northern Baptist churches, but writers of Sunday School literature, books on theology, and who were to become leaders in the Northern Baptist Convention.

These modernists captured control of the machinery of the Convention and took the Baptist people (illegally) into the Federal Council of Churches, now known as the National Council of Churches, in order to practise "ecumenicity" with their fellow modernists who had captured the leadership of other major denominations.

Under true Baptist form of government the local congregation has the final say-so in all decisions made by Baptists. At no time was the question of membership in the Council of Churches ever submitted to the rank and file of members in the local Baptist churches throughout the northern states. The leaders arbitrarily took the Northern Baptist Convention into the Council of Churches, and there

it has stayed. In the yearbooks of the American Baptist Convention one will find that the individuals who attend the American Baptist Convention sessions are listed as "delegates." This is not true in the Southern Baptist Convention as the Convention cannot commit the Baptist people in the individual churches or pastors. The Southern merely sends "Messengers" to the annual conventions and the actions of the Convention is not binding on the local churches or pastors.

An explosion took place within the American Baptist Convention which rocked the Convention back on its heels in the early 20's. Certain pastors within the Convention, who were exposing this terrible curse of modernism in their ranks, refused to support the Northern Baptist Convention Mission Board because of the fact that the Board would not affirm belief in essential doctrines of the Christian faith, such as the virgin birth of Christ and His blood atonement.

As a result of this clash within the Convention, thousands of churches and pastors began to disassociate themselves from the American (then known as Northern) Baptist Convention.

Under Baptist policy, all that was necessary to disassociate from the Convention, was to call a congregational meeting and have the local congregation, by majority vote, withdraw from the Convention. This was done in thousands of Baptist churches all over the north. Out of this action came such groups as the Conservative Baptist Association, the General Association of Regular Baptist Churches, the Bible Baptist movement, and many hundreds of independent "Bible" churches which did not wish to retain the word Baptist, after moving out of the Convention, for fear that the public would associate the local church in its mind with the apostasy of the Northern Baptist Convention.

The leaders of the Northern Baptist Convention immediately started to launch lawsuits against the local churches in the civil courts, despite the fact that the Scripture forbids that a Christian brother take another Christian to such a court. The Northern Baptist Convention leaders asserted that the church property belonged to the denomination and not to the local congregation. In court after court throughout the northern states these battles were fought and the local churches won. In this great withdrawal movement the Baptists had the advantage over those who were protesting against the same sort of apostasy within the Methodist Presbyterian, Episcopalian, and other churches aligned with the ecumenical movement. These other denominations, by virtue of the episcopate type government, could not withdraw from the denomination and retain their property. In the court cases involving such withdrawals the property was awarded by the courts to the denomination instead of to the local churches. It was necessary for these people in other churches, after they had withdrawn their memberships, to start all over again by building independent churches, out from under the system.

The two major bodies which developed, as a result of the withdrawal of the Baptists, are the Conservative Baptist Association, and the General Association of Regular Baptist Churches. These two organizations combined have a total of approximately 2000 churches. According to the 1958 Yearbook of the American Baptist Convention, that body has only 6,362 churches remaining out of over 13,245 churches which it had in 1913.

The General Association of Regular Baptist Churches and the Conservative Baptist Association have over 1500 missionaries on the foreign fields while the American Baptist Convention has less than 400.

In desperation, the American Baptist Convention leaders have tried to bring about a merger between the American Convention and the International Convention of Disciples of Christ, which organization was founded by Alexander Campbell, and is commonly referred to as "Campbellite" because the followers believe that water baptism is necessary to conversion. Baptists have never believed this; but rather simply believe that water baptism is the outward sign of conversion that has already taken place in the individual. So far, this merger has been unsuccessful, although the American Baptists and the Disciples have held simultaneous meetings in Chicago, hoping to bring about this amalgamation.

The Southern Baptist Convention leaders, knowing that this tremendous struggle has taken place within the American Baptist Convention, now are establishing churches in the northern states, which have been considered for years by the Northern Baptists as their exclusive territory. Many of the American Baptist Convention leaders have had some highly critical and cryptic remarks to make about this "invasion" of American Baptist territory by the Southern Convention.

There is another "invasion" which has been taking place over the past few years, however, that a great many of Southern Baptist people are not cognizant of, and which is a very insidious one—that is the invasion of their own churches by Northern Baptist liberals who are bent on taking one Southern church after another and bringing it into not only the American Baptist Convention, but also into the National and World Councils of Churches. This invasion is taking place in the following ways:

1. **Pulpits in Southern Baptist churches, especially along the border states of Virginia, Kentucky, Missouri, Kansas, and the District of Columbia, suddenly becoming vacant.** Northern Baptist ministers become candidates for those pulpits. They preach innocuous sermons and are accepted by the unsuspecting Pulpit Committee and members of the particular Southern Baptist Church. Scarcely has the minister been established in office until he begins to hire other Northern liberals to assist him in the church, change the literature, and then proceeds to indoctrinate the local congregation with the idea that "all Baptists should be together." He persuades that Southern Baptist Church that it should hold dual membership in both the Southern and American Baptist conventions. He then gets the local church to vote membership into the American Baptist Convention, thereby placing it directly in the National and World Councils of Churches because of the fact that the American Baptist Convention is a member of those two bodies.

Classic examples of this are found in the First Baptist Church of Washington, D. C., of which Dr. Edward Hughes Pruden has been the pastor, and the Delmar Baptist Church of St. Louis, Mo., of which the Rev. Dr. Edwin T. Dahlgren is now the pastor.

2. **Students in Southern Baptist Seminaries are contacted by Northern liberals who tell them that it will really mean something if they will take graduate degrees in Northern liberal divinity schools.** A wholesale trek has taken place within the last twenty years with Southern seminary students going to the radical and liberal theological schools such as the University of Chicago Divinity School, Colgate-Rochester

Crozier, Yale, Union Theological Seminary of New York City, Andover-Newton, and Harvard. Also, some of the outstanding radicals and modernists have come into Southern seminaries as "guest lecturers" and have made a "hit" with the young impressionable seminarians. Upon graduation, they desire to study under these "intellectuals" and have the degrees awarded by these schools after their names.

3. Infiltration has taken place because of the membership of the Southern Baptist Convention in the Baptist World Alliance, which has been controlled almost wholly by liberals of other Baptist groups, including the American Baptist Convention. A number of the Southern Baptist leaders have been fawned over by these liberals and then elected to important offices in the Baptist World Alliance. After becoming officers in this organization they then feel they are obligated to defend the Northern liberals in the Baptist World Alliance whenever they are exposed either for their modernism or for their Communist front affiliations. Fellow Southern Baptist pastors and editors of Southern Baptist publications have been attacked by some of these same Southern Baptist officers in the Baptist World Alliance, because these other Southern Baptist pastors and editors had the courage and the forthrightness to expose such unholy alliances.

4. Further infiltration has taken place through a highly questionable organization known as Protestants and Other Americans United for Separation of Church and State, with the short title known as the P.O.A.U. This organization has as its avowed purpose the alerting of Protestant people to supposed moves of the Roman Catholic Church to obtain favors from the Federal or state governments, such as free lunches for Catholic school children or subsidization by the state for their transportation.

The history of this organization will show that it was founded by a group of radical liberals of denominations other than the Southern Baptists, and that the Communist front records and affinity for Communist objectives of some of the leaders of this organization are a matter of public record and testimony given under oath to the committees of the United States Congress. The names of Bishop G. Bromley Oxnam, Charles Clayton Morrison, Dr. Edwin McNeill Poteat, Dr. Ralph W. Sockman, and Dr. John A. MacKay are well known to Congressional investigators, members of the security forces, and students of subversive movements in the United States. The collaboration records of these individuals with organizations that have been cited as Communist Fronts by the U. S. Justice Department, the Committee on Un-American Activities of the House of Representatives, and the Sub-Committee on Internal Security of the U. S. Senate Judiciary Committee are extensive.

The most shocking thing that has yet come to light about this organization entitled the P.O.A.U. is the record of its fourth national conference held in Washington, D. C., on April 24, 1952.

The conference featured several speakers who attacked so-called "censorship of movies," and "religious instruction in public schools as threats to democracy."

One of the featured speakers was Mrs. Vashti McCollum, a self-confessed atheist and a member of the National Association for the Advancement of Atheism. She brought

suit against the Champagne-Urbana, Illinois, school board for permitting students to attend religious instruction classes on released time. She said that her young son, under ten years of age, was an atheist and that he was being brought up as one. He was the only one in the entire school who objected to this provision for released time.

Her suit failed in the Illinois Supreme Court and in the lower Federal Courts but was upheld by the liberal majority of the United States Supreme Court.

A second featured speaker was Dr. A. Powell Davies, minister of All Souls Unitarian Church of Washington, D.C., who made a speech on "Released Time". The late Dr. Davies was one of the most ardent defenders of the rights of pro-Communists and front-joiners in the Nation's Capital. His sermons frequently consisted of attacks on official investigative committees of the United States Congress, on Senators and Congressmen, by name, who dared to expose Communism working within the United States. Although he was pastor of a very small and insignificant Unitarian congregation he was frequently quoted and given space, out of all due proportion to his position and following, by the liberal Washington press.

Again we must reiterate here that Unitarians do not believe what Baptists, Methodists, Catholics, Episcopalians or any other purported Christian groups believe. The Unitarians have boldly attacked the basic doctrines of Christianity since Unitarianism began. They style themselves as "free-thinkers" and "liberals" in the highest sense of the words.

Although Protestants differ with Roman Catholic theology, there are many Protestants which expressed their approval, in no uncertain terms, of the comment of the Catholic Archbishop of Washington who was interviewed by members of the Capital Press Corps, following the attacks made by Mrs. McCollum and Dr. Davies on the Roman Catholic Church. He said that Protestantism had certainly come to a pitiful plight when it had to engage a self-confessed *Atheist* and a *Unitarian*, who denies the very doctrines which Protestants are supposed to believe, in order to attack the Catholic church!

This is the sort of mixed fellowship which is causing confusion and consternation among true Christians throughout the length and breadth of the United States! Dr. Louie D. Newton, former president of the Southern Baptist Convention and now pastor of the Druid Hills Baptist Church of Atlanta, Georgia, has been a member of the executive committee of the P.O.A.U. and is so listed in their official pamphlets. Dr. Edwin McNeill Poteat, former president of Colgate-Rochester Divinity School in Rochester, New York, and more recently pastor of a Southern Baptist Church in Raleigh, North Carolina, was elected the first president of the P.O.A.U. Recording Secretary of the organization is a self-styled Baptist, by the name of Joseph Martin Dawson who has been employed as executive secretary of the Joint Conference Committee on Public Relations, Baptists of the United States. This is an outfit which is financed by both the American and the Southern Baptist Conventions.

The question should now be asked at this point: What do real Baptists have in common with Communist-front joiners, atheists, and Unitarians?

5. Another means by which ecumenical leaders are seeking to woo Southern Baptists into the National and World Councils of Churches is through the offices of their present president, Dr. Edwin T. Dahlberg.

Dr. Dahlberg is an American Baptist liberal. He also has an extensive record for support of subversive or-

ganizations in the files of the Committee on Un-American Activities of the U.S. House of Representatives. This record has been revealed extensively by *The Firing Line*, the publication of the National Americanism Commission of the American Legion; by Fulton Lewis, Jr., Washington radio, television, and press commentator; by the Washington publication, *Human Events*; and by leading newspapers in lengthy editorials throughout the United States. Dr. Dahlberg's record of ardent pacifism and his membership in pacifist organizations which have called for Christians not to participate in any defense effort, even in time of war, is a matter of public record. Dr. Dahlberg is former pastor of the First Baptist Church of Syracuse, New York. He left that church and came down to a Southern Baptist Convention church, the Delmar Church in St. Louis, Mo. Scarcely was he established in this church, until the leaders of the ecumenical movement began to promote him to the presidency of the National Council of Churches. He was elected to this office at a meeting of the National Council of Churches in St. Louis in December of 1957.

Since that time Dr. Dahlberg has been contacting many of his Southern Baptist acquaintances and advising them that they should come into the National and World Councils. The Church League of America has in its possession a secret tape recording which was made when Dr. Dahlberg recently appeared in Houston, Texas, and delivered an address to approximately a hundred people gathered in a certain church to hear him. On this tape recording Dr. Dahlberg, in answer to a question from the audience said that in time the Southern Baptist Convention will come into membership in the National and World Councils of Churches. He told the late Dr. John R. Mott, on board a ship going to Europe one day, that the leaders of the ecumenical movement must be very patient with the Southern Baptist people, but that in time they would be in the ecumenical movement. This is the line which Dr. Dahlberg has been taking in trying to indoctrinate Southern Baptist ministers and lay people. Dr. Dahlberg put in an appearance at the Southern Baptist Convention in Houston, Texas, in 1958, with the hopes that he might be able to address the Convention. However, he was denied this privilege and mingled with the messengers on the floor and outside the Convention hall. Leaders of the Southern Baptist Convention had been alerted ahead of time that Dr. Dahlberg would be there and would be seeking public recognition.

6. The most effective means which the National Council of Churches has yet devised in regard to infiltrating Southern Baptist Churches is through the local Councils of Churches and the various ministerial alliances.

Ever since the old Federal Council of Churches came into existence (the predecessor of the present National Council) the National Council organization has gone all-out to establish local city councils, county councils and state councils of churches, in addition to ministerial alliances.

As one reads through the official reports of the old Federal and the new National Council of Churches, particularly from the year 1935 on to the present year, he sees that the National Council of Churches claims direct affiliation

with thousands of local councils of churches throughout the United States and with the thousands of local chapters of United Church Women, the Women's Division of the National Council.

Many pages of these reports, under the Department of Field Administration, are concerned with "the cooperation" of the local council of churches with the National Council, and the carrying out of the ecumenical program on the local level. The National Council gives a statistical run-down in its biennial and triennial reports on the local councils and shows how the National Council's leaders travel to the local councils to help them get established to furnish personnel for them, to help them with their financial problems and in turn receive contributions from the local councils for support of the National Council work. This documentation is irrefutable because it appears in the official reports of the National Council of Churches.

The National Council holds Ecumenical Institutes for the purpose of bringing the leaders of these local councils of churches together and indoctrinating them thoroughly with the ecumenical plans, so that they can go back to the local councils and spread this propaganda to the various churches which belong to the local council.

Again, let us reiterate here, that the Southern Baptist Convention, as a whole, does not belong to either the National or World Councils of Churches. However, many Southern Baptist churches, as individual churches, have joined the local councils of churches and are allied with the denominational churches that are affiliated with the National Council. Some of the Southern Baptist pastors of these local council-affiliated churches, have been elected to offices in the local council. A number of these pastors have been ardent defenders of the ecumenical movement, have sent monetary contributions to the National and World Councils of Churches, and have even attended the sessions of these councils as "fraternal delegates".

An outstanding example of this sort of cooperation is the part of a Southern Baptist pastor is Dr. Theodor Adams of the First Baptist Church of Richmond, Virginia. Dr. Adams is an ecumenist by virtue of the fact that he is actually a Northern Baptist who came into the Southern Baptist Church and took the pastorship of the First Baptist Church of Richmond. He is originally from Palmyra, New York; graduated from Denison University; and, received a Bachelor of Divinity degree from the radical modern Colgate-Rochester Divinity School, which we have already discussed at length in this issue of *NEWS & VIEWS*. He was ordained in the Northern (now American) Baptist Convention in 1924 and served as a pastor in Cleveland and in Toledo, Ohio. He did not become pastor of the First Baptist Church of Richmond, Virginia until 1936.

While pastor of that church he joined the local Richmond Council of Churches and then the Virginia State Council of Churches and became president of the State Council. He traveled to Amsterdam, the Netherlands, in August of 1948, to attend the founding meeting of the World Council of Churches, to which the Southern Baptist Convention does not belong.

(Continued in Part II)

News and Views

Eternal Vigilance Is Forever The Price Of Freedom

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What Is Troubling The Baptists? (Part II)

Adams became Vice President of the Baptist World Alliance in 1947, and has been a member of the Executive Committee of this ecumenical organization since 1951. He has been a member of the Board of Trustees of the Church Peace Union since 1951. This is a radical pacifist organization which has had a long list of notorious Communist-fronters in its membership and on its committees, and has had as its general secretary one Dr. Henry A. Atkinson, who has a notorious Communist-front record. Historical documentation is available to show that the Church Peace Union has worked steadfastly against the National Defense Program of the United States ever since its founding in 1914. It has also been a cooperating organization with the old Federal Council of Churches and now with the new National Council of Churches. On its official literature, of which NEWS & VIEWS has a very extensive file, the Rev. Dr. Theodore F. Adams is listed as a trustee of the organization which has an affiliate entitled, "World Alliance For International Friendship Through Religion". This is an inter-faith organization which has in its membership representatives of non-Christian faiths, and leaders of the old Federal, and the National Council of Churches.

One of the major projects of the Church Peace Union and its affiliated World Alliance For International Friendship Through Religion, in addition to pacifism and disarmament, is the promotion of the United Nations. It has published many booklets lauding the United Nations to the skies, and has set up regional seminars and workshops throughout the United States for indoctrinating local groups with United Nations propaganda—an organization which wouldn't even admit GOD into its midst, for fear that the Communist nations might be offended!

Of striking significance is the fact that the Foreign Missions Board of the Southern Baptist Convention is located in Richmond, Virginia, and many of the members of this board are also members of Dr. Theodore Adams' church.

That this controversy concerning the infiltration of ecumenical propaganda into the Southern Baptist Convention is causing concern is evidenced by the fact that many Southern Baptists are calling for help and information because of the fact that some of the ecumenists have joined their churches and are attempting to use their churches to promote the ecumenical movement.

A classic example of this was what took place in the Second Ponce de Leon Baptist Church on Peachtree Road in Atlanta, Georgia within the past several weeks.

Into that church came a Mrs. "X", who became very active in the Women's Missionary Union, consisting of around three hundred ladies of the church. She became president of this organization and pled for support of the Atlanta Chapter of United Church Women, including a contribution of \$100.00 to that organization from the Baptist ladies.

As has been pointed out time and time again, the United Church Women is the Women's Division of the National Council of Churches with local chapters established in approximately 2,200 cities throughout the United States.

In the report of the General Department of United Church Women as recorded in the 1957 Triennial Report of the National Council of Churches, page 169, the national president of that organization states as follows:

"The program of United Church Women is the program of the National Council of Churches, adapted to the specific needs, significant contributions, and abilities of women. It is carried forward through a Board of Managers of some 325 persons, representing 22 denominational women's groups, fifty State, and 2,200 local councils of Church Women."

Some of the fine Baptist ladies in Second Ponce de Leon church suddenly discovered that their \$100.00 contribution was going to support the work of the National Council of Churches through the United Church Women in Atlanta, Georgia. They called for help. That help was given to them in the form of irrefutable documentation from the National Council's own publications. A resolution was offered in the Women's Missionary Union by the informed women calling for the Second Ponce de Leon Church to sever relationships with the National Council of Churches by withdrawing the \$100.00 contribution, which, unknown to many of them, had entitled them to membership in the Women's Division of the National Council of Churches.

Mrs. "X" became highly insensed and indignant. She began to attack verbally, and in unsigned mimeographed sheets which were distributed to the WMU members, anyone who dared to oppose the program of the National Council of Churches. Her husband, a prominent undertaker in the city of Atlanta, and a generous contributor to the Second Ponce de Leon Baptist Church, got into the act by writing a letter to the president of the Women's Missionary Union, defending the National Council of Churches. Mrs. "X" appealed to the liberal Dr. Theodore Adams of the First Church of Richmond, Virginia, and to Dr. Louie D. Newton of the Druid Hills Baptist Church of Atlanta (both of whom had cooperated in some manner with the leaders of the ecumenical movement) for smear material against the editor of NEWS & VIEWS and others who had opposed the propaganda of the National Council of Churches.

Into the hands of the editor of NEWS & VIEWS was put the mimeographed articles which had been distributed to the women of the Second Ponce de Leon Baptist Church, the main thesis of which was that the Southern Baptist Convention is already cooperating with the National Council of Churches and its agencies in many instances!

Mrs. "X" tried to determine "innocence by association" by listing such non-Baptist people as Mrs. Norman Vincent Peale, Mrs. Charles P. Taft, and Mrs. Francis B. Sayre, as leaders in United Church Women. She quoted from the official literature of the National Council of Churches, which group refuses to define the meaning of "Jesus Christ as Divine Lord and Saviour" and refuses to set forth any doctrinal standard of belief whatever! Its leaders have made this clear time and time again in their own public statements. They tell us that they do not desire to go into the field of doctrine, which they relegate to the realm of "theory."

Under the title of "Who are some of the leading ministers in it?" (referring to the National Council of Churches) she lists the names of eight ministers, every one of whom is a recognized modernist, and four of whom have extensive Communist-front records. She attempts to bring the name of Dr. Albert Schweitzer in as an authority, evidently not knowing that Dr. Jack Gritz, editor of the Oklahoma Baptist Messenger and one of the most astute editors of any state paper of the Southern Baptist Convention, has exposed Dr. Schweitzer for what he is, a man who has denied the basic doctrines of the Christian Faith. Anyone who has read Dr. Schweitzer's books, including *The Psychiatric Study of Jesus*, and reads how he was denied permission to go to the foreign mission field as a missionary because of his denial of the Christian Faith, will know that Schweitzer is not a Christian theologian. He is simply a medical doctor, a musician, and a philosopher, working in a so-called hospital in Lambarene, Africa, the sanitation conditions of which have been exposed by missionaries as being of the worst kind!

On page three of the mimeographed material, unsigned, but distributed by Mrs. "X", there is a sub-title "DO SOUTHERN BAPTISTS COOPERATE WITH THE NAT'L COUNCIL?" The following instances are then cited:

1. **"Reformation Day, which is a celebration in commemoration of separation of Church and State, was observed last year in the First Baptist Church of Atlanta and in other Baptist Churches in Georgia with Dr. Louie Newton speaking. Reformation Day is sponsored by the National Council of Churches."**

COMMENT: Reformation day has been celebrated by churches throughout the United States before the National Council was ever heard of. The Missouri Synod of the Lutheran Church, which is not in membership with the National Council of Churches, has always celebrated Reformation Day, as have Lutheran Churches throughout the world before the ecumenical movement ever began. As for commemorating the separation of Church and State on that day, this is not true! The true meaning of the Reformation is that Martin Luther became the leader of the Protestant movement in Europe, which broke away from the Roman Catholic Church. He was not breaking away from a political state, such as the country in which he was living, Germany! The National Council leaders cry: "Separation of Church and State" in one breath, and refuse to practise it with the next. They have a lobbying office in the Nation's Capital with their leaders running over to Congressional Committees almost anytime any subject comes up, such as Foreign Aid, National Defense, etc., and before these Committees their representatives appear to speak for 39 million Protestants. I suppose that Mrs. "X" would have us believe that the political pronouncements of the National Council at their World Order Study Conference in Cleveland, in which they attempted to undermine the Foreign Policy of the United States, and called for the recognition of Red China by this government, is what one would call "separation of

Church and State"! (What Mrs. "X" did not put in the mimeographed sheet was the fact that she was listed as official delegate, as a Southern Baptist, and representing United Council of Church Women, at the Cleveland Conference, which called for the recognition of Red China and the seating of it in the United Nations, and that this was unanimous!)

2. **"The publication of the Revised Standard Version of the Bible was authorized in 1951 by National Council and Kyle M. Yates, Professor of Old Testament at the Southern Baptist Theological Seminary, served as a member of Standard Bible Committee of 32 Bible scholars. We entered into the observance of its publication—it is often used in our church."**

COMMENT: The editor of NEWS & VIEWS happens to have first-hand information in regard to the relationship of Dr. Kyle M. Yates to the Revised Standard Version of the Bible, which was put out by the International Council of Religious Education of the National Council of Churches and copyrighted by them so that a portion of every dollar spent buying a copy of this "interpretation," instead of "translation," goes into the coffers of the National Council of Churches to promote the ecumenical movement.

Dr. Kyle M. Yates invited me to Houston, Texas, to go to his office for two hours and a half with him and discuss this problem in the Second Baptist Church. Dr. Yates, most gracious and told me that he had been so busy in church performing pastoral duties, that he had never had the time to look into the background of the majority of individuals who constituted the so-called "Committee of Bible Scholars". When Dr. Yates was shown the Communist-front records of a great many of these so-called "scholars" and their modernistic writings in which they denied everything that Baptists supposedly believe, Dr. Yates said that he wished he had had that information before he allowed his name to be used on the committee. Dr. Yates further stated that the committee sent him only "non-controversial and routine page proofs to proof-read." When he found out that the word "virgin" had been taken out of Isaiah 7:14 in the text and relegated to very fine print at the bottom of the page, and the words "young woman" substituted in its place, he said he objected strenuously over this but to no avail. Dr. Yates agreed with me that Chapter I of the Gospel of Matthew, in which the word "virgin" was used in quoting the original passage of Isaiah 7:14, as a fulfillment of the prophet's prophecy, certainly did not gibe with the text as rendered by the National Council in Isaiah 7:14.

Dr. Yates, besides having a very fine visit with the editor of NEWS & VIEWS, invited him into his church to speak for one solid week—three times per day—to thousands of people who jammed the church auditorium on the opening night and filled one of the Sunday School auditoriums on succeeding days. In addition to this, Dr. Yates said to me that Edgar C. Bundy addressed the entire Baptist Pastors Association of Greater Houston on these very same issues.

Dr. Yates publicly commended Edgar C. Bundy for his outstanding messages in exposing Modernism and the wrong wing activities of the National and World Councils of Churches, and offered the closing prayer on the final night of the meeting in which he publicly thanked the Lord for the coming of Major Bundy to his, Dr. Yates' church. Dr. Yates nodded his head in agreement and said "Amen" on many number of occasions before the audience when Bundy exposed the National Council's Revised Standard Version. Hundreds of witnesses can be obtained to testify under oath that that is what happened in the Second Baptist Church in Houston.

3. "For the next three months we will have televised services through the courtesy of the Atlanta Christian Council—75 per cent of whose members are also members of the National Council of Churches."

COMMENT: What Mrs. "X" failed to say here was that the Atlanta Christian Council is actually the local arm of the National Council of Churches. Here we see a classic example of how the National Council has inveigled 25% of churches outside the National Council in the Atlanta area into its local arm. She also failed to state that the pastor of her own church, Dr. Monroe Swilley, was an officer of this same local council of churches, known as the Atlanta Christian Council; that he attended the meeting of the World Council of Churches with Dr. Theodore Adams of the First Baptist Church of Richmond; and that in the 1951 edition of the YEARBOOK OF AMERICAN CHURCHES he is listed as Vice President of the Atlanta Christian Council; and that in the 1957 and 1958 editions of the same YEARBOOK he is listed as an official of the Christian Council of Atlanta (name changed, evidently).

She states further on in this mimeographed sheet, "Dr. Swilley has maintained from the beginning of this controversy that he had no objection to the \$100.00 as a contribution. At the meeting in his study on December 17 he again reiterated this position." What she failed to include was Dr. Swilley's conversation with other members of the congregation when they faced him with the local affiliation of the National Council of Churches through the United Church Women, and he said that he would not participate in the controversy!

Mrs. "X" ended her four-page mimeographed sheet with a series of diatribes and utterly false statements in regard to "WHO IS MR. BUNDY?", in which she goes to the same radical, left-wing and liberal sources to secure material for her statements, as have already been enumerated in this issue of NEWS & VIEWS.

Mrs. "X" declares the following:

1. She accuses Mr. Bundy of having said, "The United Nations is Communist."

COMMENT: Mrs. "X" has stated an absolute untruth. At no time, nowhere, and under any circumstance has Mr. Bundy ever said that the United Nations is Communist! She cannot offer proof of any sort for this false accusation. Mr. Bundy has stated that the United Nations has Communists within its midst and that the Communists have used the United Nations as the sounding board for attacks against the United States and the governments of the Free World. Any persons with a grain of common sense in their heads know that this is true, even if they read only the daily newspapers!

2. Mrs. "X" relates hear-say and gossip by saying that "I am told" that Mr. Bundy opened his remarks at the public meeting to which he was invited to speak (without Dr. Swilley's knowledge) by saying: "I am not a foreigner, I am one of you—a Southern Baptist."

COMMENT (1): Mrs. "X" states a second untruth by saying that this public meeting was held "without Dr. Swilley's knowledge." Not only did Dr. Swilley know about this meeting, but he was invited by members of his own church to attend, well in advance of the meeting. Mrs. "X" did not see fit to put in an appearance at the meeting, however, she sent spies to relate to her, second hand, what had happened, and they evidently did not do a very good job of "spying". In my address I stated that I was ordained in

the Southern Baptist Convention. Mrs. "X" goes to her old liberal source, Dr. Theodore Adams, for help in her fight, and secures a letter from him in which he intimates that if I were an "accredited, Southern Baptist minister with or without a church" my name would be listed in the Southern Baptist Convention Annual of 1958. She then states: "Mr. Bundy's name is not in the Annual: Dr. Dahlberg's is, the president of the N.C.C."

COMMENT (2): What Mrs. "X" didn't say in this was that she could not prove that I was not ordained in the Southern Baptist Convention. A phone call was placed by either herself, or one of her followers to Dr. H. H. Hobbs, of the First Baptist Church in Oklahoma City, whose name and address I gave in my speech in Atlanta, as the chairman of my Ordaining Council in the Emmanuel Baptist Church of Alexandria, Louisiana, in February of 1942. Dr. Hobbs confirmed to the caller that I was ordained in that church by such a council of which he was the chairman, but Mrs. "X" and her cohorts did not even have the courtesy to mention this fact in her smear sheet.

She evidently takes great pride in the fact that Dr. Dahlberg, with his radical pro-red record and his pacifist record, has his name listed in the Southern Baptist Convention Annual of 1958. Since Dahlberg came into a Southern Baptist church from the Northern (American) Baptist Convention, naturally his name would have to be listed in the Annual. Here again is the tactic of the ecumenist to try to discredit anyone who exposes the National Council of Churches while defending those who are for the National Council of Churches, even if their record shows that they do not practise or believe what Southern Baptists believe!

The following communication dated January 6, 1959, has been received from the First Baptist Church of Oklahoma City, Oklahoma:

"This is to certify that on February 15, 1942, I served as chairman of the Ordaining Council of the Emmanuel Baptist Church, Alexandria, Louisiana, which on that date ordained Reverend Edgar C. Bundy to the Gospel Ministry.

Sincerely,
(Signed) H. H. Hobbs."

The letter is from "the Pastor's Study".

On page four of Mrs. "X's" mimeographed dissertation, she says, "I have a letter from the Association General Secretary of the American Baptist Convention." She then goes on to quote Willis Hubert Porter, Associate General Secretary of the American Baptist Convention at 152 Madison Avenue, New York 16, New York, who sent this purported letter originally to Dr. Louie D. Newton of the Druid Hills Baptist Church in Atlanta, whom we have discussed elsewhere in this issue of NEWS & VIEWS. Now the question is: How did Dr. Newton get into the act? Mrs. "X" quotes one line from this letter as follows: "I believe any objective evaluation of the facts in the case leads to the conclusion that Mr. Bundy is a vicious and irresponsible individual to the extreme degree . . ." Mrs. "X" then adds her line, "Not only is Mr. Bundy not an accredited Southern Baptist, he is not an accredited American Baptist."

COMMENT (1): Mr. Bundy is not at all alarmed by anything that the Associate General Secretary of the American Baptist Convention says or writes. The record of the American Baptist Convention, and self-confessions of failure, are contained in so many volumes of documented material that it would fill thousands of pages. Mr. Bundy is very happy to announce that he is in no wise connected with the American Baptist Convention and furthermore wouldn't be iden-

tified with such an organization. Reasons have already been summarized in this issue of NEWS & VIEWS.

COMMENT (2): Of course, if we wanted to argue the point of who is "accredited" and who is "not accredited", then we would have to take the Lord Jesus Christ, the Apostle Paul, and many thousands of disciples and evangelists down through the ages, who never received accreditation from any earthly body. I wonder if Mrs. "X" can tell us what church the Apostle Paul was pastor of and in what files his name was listed as being on the "accredited" list? Be that as it may, however, Mr. Bundy's ordination is very much in order and his ordination papers have been signed by pastors of Southern Baptist Churches. Not only is this true, but Mr. Bundy has appeared in some of the largest Southern Baptist churches in the nation quite recently: the Second Baptist Church of Houston, the Fourth Avenue Baptist Church of Port Arthur, Texas, the First Baptist Church of Pineville, Louisiana, the First Baptist Church of Bunkie, Louisiana, the Queensborough Baptist Church of Shreveport, Louisiana. He is married to a Southern Baptist girl; his brother-in-law is assistant to the pastor of one of the largest churches in the entire Southern Baptist Convention!

Mrs. "X" continues her attack: "I called Al McClellan, public relations official for the Executive Committee of the Southern Baptist Convention, and I said, 'Have you heard that Mr. Edgar Bundy has said that the Southern Baptist Convention is rotten through and through?' Mr. McClellan's answer, 'Yes, he has said that, and much worse.'"

COMMENT: Both Mrs. "X" and Mr. Al McClellan may have "heard" that Mr. Bundy said such, but *they did not hear it themselves*. In fact, *neither has anybody else heard Mr. Edgar Bundy say that*, because Mr. Edgar Bundy has never said it! It seems that many of these people, who purport to be Christians, have a habit of dealing in gossip and hearsay; but, when they are pinned down to prove their statements they cannot prove them either out from under oath or under oath! At no time and nowhere has Mr. Bundy ever made such a statement about the Southern Baptist Convention. This is pure invention and imagination run riot.

Mrs. "X" said that I "was paid" to come to Atlanta. She doesn't say by whom. It so happens that Mr. Bundy was not paid to come to Atlanta at all. His transportation expenses were met by a group of people in the Second Ponce de Leon Baptist Church, of which she is a member, including some of the officials of the church, who have become deeply concerned over the very things which are mentioned in this issue of NEWS & VIEWS.

Mrs. "X" concludes her four page mimeographed sheet by saying, "today's world cries out for the brotherhood that love demands."

COMMENT: Maybe the world is crying for "brotherhood". This is the same phrase that is used by the Communists, the Unitarians, the Liberals, the Free Thinkers and Modernists. No matter what "the world" may cry, the Bible cries out that it is the message and the mission of the church to preach the Gospel of the Lord Jesus Christ to a lost and dying world, a world that some day will feel the judgment of Christ as He comes again; not then as Saviour, but as the awesome and mighty Judge of the Universe.

The Modernists are seeking to build their own idea of the "Kingdom of God" on earth, a kingdom that will be brought in by the works of men's hands and through the offices of such organizations as the United Nations, a secular group. The National Council of Churches wants to be in the religious world what the United Nations is in the

political world. In fact, some of the leaders of the National and World Councils of Churches have stated just this. They like for the press, radio, television, and government of the nation to believe that when the National and World Councils speak that this is the voice of "the church".

The great tragedy is that infiltrators from the National and World Councils of Churches are finding their way into Southern Baptist Convention Churches and are disrupting the true mission and message of the church as found in the 28th Chapter of Matthew, and changing it into "another Gospel", "which is not another Gospel," but a perversion of the Gospel. (Galatians Chap. 1)

One of the tactics which the leaders of the National Council of Churches, and its affiliated groups, use against those who would expose the falsity of the Council's program, is to try to attack the person who is revealing the documentation instead of discussing the *documentation* itself. This was seen in the letter signed by Willis Hub Porter, associate general secretary of the American Baptist Convention, which was directed to Dr. Louie D. Newton Dec. 29, 1953, at the behest of Mrs. "X's" friends.

In this letter he says, —

"According to my information, he served in the United States Air Force during World War II, received his commission as Captain about a year and a half after the close of the war, and then reverted to inactive status less than a year later."

COMMENT: Here is a downright vicious falsehood! We do not know where Mr. Porter got "his" information. We state this, however, without fear of refutation: Mr. Porter is absolutely wrong and United States Air Force and Air Force records prove it. We have in our possession the orders ever issued on Edgar C. Bundy. These orders show that Edgar C. Bundy served as an enlisted man in the Air Force from February 1941 until he was commissioned at Miami Beach, Florida on October 28, 1942. Within months time he was promoted to 1st Lieutenant because of his outstanding record, with most 2nd Lieutenants having to remain in grade for at least a year before being eligible for such a promotion. On 1 September 1945, on orders from the headquarters of the 14th Air Force in Kunming, China, he was promoted to the rank of Captain on Special Order No. 226. On 10 July 1956 on orders from headquarters of the Continental Air Command, he was promoted to the rank of Major. Copies of these orders are available for all who wish to see them.

Now, the question arises, where did Mr. Porter get his information? This information came out of a smear headquarters in New York City, which has passed such information on to ministers in other cities throughout the United States who are seeking to discredit anyone who would expose this false ecumenical movement.

It reminds us of the time of the trial of Jesus when the accusers had to go out and "hire" false witnesses to testify against Him. And, like the circumstances surrounding the trial of Jesus, "their witness agreed not together".

Here is a very interesting paragraph in Mr. Porter's letter to Dr. Newton:

"I do not know the source of Mr. Bundy's money. Apparently there are a good many well-meaning individuals who combine fat purses with fat heads and shell out almost unlimited sums to support any kind of crusade which carries an anti-Communist banner without stopping to investigate whether or not it may be perpetuating a fraud in so doing."

COMMENT: Mr. Porter, of the American Baptist Convention, certainly must be writing this with tongue-in-cheek. When one views the financial records of the American Baptist Convention and the National and World Councils of Churches, with the millions of dollars they have expended for promoting the Social Gospel, and sees the pitiful failure for carrying out the Great Commission (as seen in their own statistics on Missionaries, Giving, etc.) one wonders if it is not the cry of a guilty conscience trying to conjecture that opponents of the ecumenical movement are being loaded with money. Such a thing could not be farther from the truth. These vast ecclesiastical organizations, with unlimited sums of money pouring in, do not have to worry about the means to propagandize unsuspecting people. However, those who would be faithful to the Word of God and proclaim the truth, are having to deny themselves of personal needs and depend on faithful Christians to pay at least the transportation and put them up for the night when they come into a community to speak. Such was done by genuine Baptists of the Second Ponce de Leon Baptist Church when Mr. Bundy came to Atlanta.

Within the past six weeks some of the largest newspapers in the United States have come out with leading editorials blasting the National Council of Churches and its pronouncements. *The Shreveport Times*, of Shreveport, Louisiana in its Sunday, January 4, 1959 issue, devoted almost a third of its entire editorial page to an exposé of the National Council, and the left-wing record of Dr. Edwin T. Dahlberg, the present president. *The Houston Chronicle* for December 30, 1958, *The Evening Telegram* of Superior, Wisconsin, for December 4, 1958, the *Charleston*, South Carolina *News & Courier*, *The Pittsburgh Post-Gazette*, *The Pittsburgh Sun-Telegraph*, the *New York Daily News*, the *Standard Times* of New Bedford, Massachusetts, *The Cincinnati Enquirer*, and *The Greenville News* of Greenville, South Carolina are just a few of those which have exposed the National Council and its leadership in no uncertain terms.

Perhaps the most outstanding editorials against the National Council and its leadership have been printed by official papers of the Southern Baptist Convention itself. Dr. Jack Gritz, writing in the *Baptist Messenger*, official paper of the Oklahoma Baptist Convention, recently wrote some classic editorials on this subject: "Getting Their Eyes Open", "Beware Of The Liberals", "Baptists Beware", and "Resisting Pressure".

In his editorial entitled, "Getting Their Eyes Open", Dr. Gritz says as follows:

"Through the years Christians of other denominations, many American (Northern) Baptists and some Southern Baptists have been critical of the fact that the Southern Baptist Convention and our churches are not aligned with the National Council of Churches and the World Council of Churches. Now some of these leaders are beginning to get their eyes opened to the dangers of the ecumenical movement."

After revealing the facts concerning the National Council of Churches' recent pronouncements in Cleveland on recognition of Red China and giving her a seat in the United Nations, Dr Gritz concludes his editorial with this statement, which should be brought to the attention of Baptists in Atlanta and every other city throughout the United States:

"What amazes us is that there are even a few Southern Baptists who want to get us involved in this business!"

Mrs. "X" of the Second Ponce de Leon Baptist Church, who worked so diligently to try to keep the church affiliated with the National Council of Churches' United Church Women; turns out to be the National Vice President of the National Council of Churches' Women's Division! In order to hold this position, she is supposed to belong to a church which is affiliated with the National Council of Churches, or some unit of that local church having an affiliation with the Council. One can easily understand why Mrs. "X" would fight so hard to keep the Women's Missionary Union affiliated with the United Church Women. The next highest step on the ladder is the presidency of the United Church Women!

The Baptist Message, official organ of the Louisiana Baptist Convention, contains an editorial entitled, "One Of A Number Of Reasons", in the January 8, 1959 issue. The editorial states as follows:

"Many times the question is asked by other faiths, 'Why doesn't the Southern Baptist Convention join the National Council of Churches?'"

"The recent action of the World Study Conference of the National Council of Churches is one of the many reasons why Southern Baptists have not accepted a standing invitation to become a member. The Study Conference (600 clergymen and laymen) went on record as favoring the recognition of Red China by the United States."

"The Communist newspapers quickly seized upon the action for propaganda reasons. One publication, *The Worker*, gave it the following headlines: '39 Million Protestants Tell Ike To Recognize Red China'."

"The State Department is having a difficult enough time combatting Godless Communism without a Christian group playing into the hands of the Communists."

"If Christianity had recognized China 'as a field white unto harvest' in years gone by and sent missionaries by the score, China would not be under the heel of oppression today. Instead, they would be in the camp of those fighting for the freedom of mankind."

"Southern Baptists would never allow any group to speak for them, regardless of the issue."

"Dr. J. D. Grey, former president of the Southern Baptist Convention, at an annual convention, made this statement: 'The chair reserved at the table of the National Council for Southern Baptists will become antique before we accept it.' The convention gave a hearty 'Amen.'"

When one looks back over the wreckage that is strewn down through the years as a result of the Northern Baptist Convention being taken over by the liberals and the peddlers of the Social Gospel, and sees the pitiful statistics for missionary work, a drop from 727 foreign missionaries in 1930 to 363 in 1957; a steady decline in the number of churches and members, which includes the loss of 1.2 members per hour since 1950, we say that it is time that all Baptists everywhere take a look at the record and see whether the ecumenical movement is carrying out the commands of Christ and the Apostles or not!

If Southern Baptist pastors and editors will warn their people as to the strategy and tactics of the ecumenical movement, then the Southern Baptist Convention will be saved from the fate which the American (Northern) Baptist Convention has already suffered.

Much more could be said. The files of the Church League of America are filled with *thousands* of documents on this situation. The Baptist Churches which withdrew from the Northern Baptist Convention by the thousands are growing every hour and adding more missionaries every year. They are carrying out the commands of Christ.

When those who call themselves Baptists depart from the true message and mission of the church, then they can expect something like the following to happen:

"Early this year, the Rev. Dr. Gardner Calvin Taylor was elected president of the Protestant Council of the City of New York. His elevation to the highest position in Protestantism in Greater New York was hailed by the city's press. He has jurisdiction over 1,700 churches of 31 denominations.

"Mr. Taylor is vice-president of the Urban League of Greater New York. He was a member of the assembly of the National Council of the Churches of Christ at the organization's St. Louis meeting in December, and is slated to become the new member of the New York City Board of Education.

"Quietly formed in 1951, the Emergency Civil Liberties Committee was formally launched by the Communist Party five years ago, with the Rev. Dr. Gardner Calvin Taylor as one of its sponsors. The ECLC, which is the most active Communist organization in the United States today, was launched at a three-day meeting which was convened in the First Presbyterian Church in New York City. There were no voices in New York City's Protestantism raised in protest against the use of church premises for the launching of a Communist organization, even though the left-wing Committee for Cultural Freedom branded it as a Communist front prior to its convention. In November, 1957, the House Committee on Un-American Activities published a special report on the Emergency Civil Liberties Committee which declared that the ECLC was 'in the vanguard' of a 'newly mounted campaign to cripple the anti-subversive programs of the Congress, to shackle or abolish the Committee on Un-American Activities, and to discredit J. Edgar Hoover and the Federal Bureau of Investigation.' Such are the nature and the objectives of this organization which saw its initial propulsion in a Presbyterian church, with New York City's most prominent clergyman as one of its sponsors.

"But, here is an even more fantastic incident in the recent career of the Rev. Dr. Gardner Calvin Taylor. The in-

cident took place in the Concord Baptist Church of Brooklyn, of which Mr. Taylor is pastor. The funeral services of one of the most prominent Communist leaders were held at that church with its pastor, the Rev. Dr. Taylor, delivering the funeral sermon. Dr. Taylor was reported to have paid homage to this outstanding Communist leader 'as who dared to dream and work for the new world even a good person desires.'

"The deceased Communist Party leader who was the subject of this high praise from the head of New York City Protestant Council was Edward E. Strong.

"The National Committee of the Communist Party, U.S.A., issued an official statement on the death of Edward E. Strong which read, in part, as follows: 'Returning from his service in World War II, Ed Strong became a leader of the Communist Party. As a member of its national committee, as chairman of the Eastern Pennsylvania District as Southern Regional Secretary, he enriched the Party with the high quality of leadership which had won the admiration and respect of scores of thousands in the youth movement. . . . Above all, he was a man of sterling personal character. He was a fitting prototype of the new Communist man' That was the official eulogy of the Communist Party, U.S.A. And, to that eulogy, the Protestant leaders of New York City added that he was one who 'dared to dream and work for the new world.'

"Among the pall bearers were Communist Party leaders Benjamin J. Davis, James W. Ford, Claude Lightfoot, Louis Burnham, and William L. Patterson.

"Using a Christian church for the burial rites of one of its leaders reflects the current line of the Communist Party, the chief aspect of which is to get its conspiratorial apparatus back into the main stream of American life to end, at whatever necessary compromise of principle, the isolation of recent years."

(From an address,
"Communism In The Churches,"
by Dr. J. B. Matthews, March 22, 1958)

* * * * *

And — the Rev. Dr. Gardner Calvin Taylor is listed as a "Baptist" in good standing on page 45 of the 1958 Year Book of the American Baptist Convention! So is Dr. Edwin T. Dahlberg, on page 453!

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News and Views

Eternal Vigilance Is Forever The Price Of Freedom

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LEFT WING BIAS IN THE RELIGIOUS PRESS

This is the first in a series of studies by the Church League of various religious publications. We have received through the years a number of requests that analyses and evaluations be made of certain left wing periodicals having some connection with or claiming to speak for various Protestant denominations. The *Christian Century* published in Chicago seems to have acquired the reputation of being the most radical of these quasi-religious publications.

According to N. W. Ayre & Sons Directory for 1958, the *Christian Century* circulation was reported as 37,147. The same publication reports the circulation as being 38,128 in 1950.

The Opinion Research Corporation of Princeton, New Jersey recently conducted a poll among 508 ministers of all major Protestant denominations concerning the *Christian Century*. A total of 36% stated that they received the *Century* and only 28% stated that they read it.

The following analysis is based on a careful examination of 100 issues of the *Christian Century* during the past two years. The masthead lists Harold Fey, as Editor, Theodore A. Gill, as Managing Editor, and Martin E. Marty, and Margaret Frakes as associate editors. Martin Luther King, no less, is proudly listed as "Editor at Large."

The *Christian Century* was founded in 1884 under another name, changed to the *Christian Century* in 1900 and "refounded in 1908" by Charles Clayton Morrison.

Morrison has a pro-Soviet record going back at least to 1925. In 1933 he presided at a huge Communist rally in honor of Henri Barbusse, French Communist, and was cheered by 9,000 Communists when he shouted that "We will never have peace until the capitalist system is abolished."

The following have contributed articles, reviews for books, or had their books boosted by the *Christian Century* during the past two years:

Paul Blanshard	Samuel Guy Inman
Charles S. Braden	Homer Jack
Clair M. Cook	Halford E. Luccock
Joseph F. Fletcher	Benjamin E. Mays
J. Stuart Innerst	

All have communist front records or records of activity in behalf of Socialist or pacifist enterprises. Fletcher was identified as a Communist by Herbert Philbrick in sworn public testimony before a Congressional Committee as far back as 1953.

Other contributors were such well known names as: Reinhold Niebuhr, Kermit Eby, Harold Stassen, Alan Paton, William Worthy, Margaret Mead, and Vera Micheles Dean.

A breakdown of the last 100 issues of the *Christian Century* shows a heavy emphasis on so-called "civil rights" issues, desegregation controversies in the South, and deep and continuing concern over South African racial problems. The "liberation" of Africa from "imperialism" and a continuous barrage of attack on the South African government's Apartheid policy might almost be called an obsession with the editors of the *Christian Century*. An actual counting of lineage would undoubtedly show that the *Christian Century* devoted more space to Negro coverage than even such ultra left publications as the *Nation* and *New Republic*.

The National Association for the Advancement of Colored people, Right to work laws and other labor problems, *World Council of Churches* and *National Council of Churches of Christ* items, recognition of Red China and corollary attacks on those opposing such recognition, and nuclear disarmament on the part of the U.S. all rate second priority in *Christian Century* importance.

Third priority rating was given to such purely secular questions as Alaskan statehood, the U.N. and its subsidiary agencies, the Cuban civil war, and Indonesia. The *Christian Century* seems to have a curious interest in and fond affection for Sukarno and Indonesia with Nehru and India running a poor second.

RANGE OF SECULAR INTEREST

The spectrum of editorial interest of this pseudo-religious magazine ranges from Air safety, Algeria, and Antarctica to a Point Four heifer project, Wisconsin senatorial elections, and relaxation of U.S. Immigration laws. It misses very little of left-liberal, radical interest even though the religious implication or connection is often rather difficult to establish.

Readers were regaled with learned editorials or articles on Canada's economic dependence on the U.S., Jewish immigration problems in Soviet satellites, South American dictators, population pressures, Indian land problems, King Hussein and Jordan (they don't like him) cigarettes and tobacco price supports, foreign aid, and even the intricacies of British politics. Equally interesting, and a good litmus paper test of the political coloration of the *Christian Century* editors, are their vehement dislikes and adulatory affections.

The *Christian Century* just loves the NAACP, Chester Bowles, Herblock the cartoonist, Fidel Castro, Walter Reuther, Senators Proxmire and Neuberger, and former Congressman Brooks Hays. The *Christian Century* also has a very high regard for SUNFED, the ACLU, POAU, UNESCO, and Red China. It naturally favors Federal Aid

To Education and giving away American atomic power to the rest of the world.

It makes no bones about its dislike for Senators, Knowland, Bricker, Eastland, Jenner, and Dworshak, Secretary Dulles, the Boers of South Africa, the Daughters of the American Revolution, Gov. Faubus, The American Legion, Nationalist China and Chiang Kai Shek, and Congressman Noah Mason of Illinois who is dubbed a "paleolithic relic." The *Christian Century* also does not think very highly of the *Church League of America* which is quite understandable.

On the other hand the *Century* is quite liberal with its space and lavish praise for the *National Council of Churches of Christ*, which it describes thusly: "No Protestant institution in the United States has greater prestige than the N.C.C.C." The hierarchs of the N.C.C.C. naturally reciprocated in kind on the occasion of the *Christian Century's* 50th Anniversary last year. Edwin Dahlberg, Eugene Carson Blake, Bishop G. Bromley Oxnam, Roswell Barnes, and Samuel McCrae Cavert all sent long congratulatory valentines. Glenn Archer of Protestants and Other Americans United, Norman Cousins, and Chester Bowles also sent letters evincing their high esteem and fond regards for the *Christian Century*.

The editors of this pseudo-religious magazine also have a very low opinion of anti-Communists, which is also understandable. So does the *Daily Worker*, now reduced to a weekly edition. The *Christian Century* also shares with the Communist press a cordial hatred for the South and its ways. An editorial in the November 19th issue last year acidly commented that Southern voters "had little more freedom of choice than do the voters in Russia, for conceivably they (the Russians) might influence the primary contests in which the candidates of the one party are chosen."

LOVE THAT RED CHINA

Recognition of Red China and admission of the Chinese Reds to the United Nations is close to the editorial heart of the *Christian Century*. Scarcely an issue goes to press without fulsome plugs and erudite reasons for recognition. The objection that the Chinese Reds waged aggressive war against the United States and United Nations in Korea, causing 55,000 American deaths, is glibly answered with the counter charge that "the United States fought 110 wars in this country to wrest it from the Indians—was not this also aggression?" (Oct. 29, 1958)

Several previous 1958 issues of this purported "Christian" journal blatantly defended the Red Chinese position by the rather simple, if slightly dishonest, device of quoting from a speech by one Kiang Wen Han. Kiang is reputedly a "longtime secretary of the Chinese National YMCA" and now some sort of spokesman for the Communist regime. The *Century* approvingly quotes Kiang as charging that Christian Church conferences in Southeast Asia "during the past decade have been designed to conceal American imperialist intentions by presenting Communism as a problem, threat, and challenge." Dr. Kiang also charged that "individual missionaries, too, are servants of imperialism because the agencies they serve are involved in aggression." (Missionary societies and journals please note.)

Kiang also stated that "Chinese Christians hope to obliterate the stigma of their missionary origins by repudiating them."

The author of this article, one Winburn T. Thomas, then happily relates that "The denunciation of parents by a child carries greater weight in contemporary China than

accusations by a non-blood relative." The *Christian Century*, needless to add, has a deep moral repugnance against all former Communists who testify to their past associations and associations. Or, witnesses who identify members of the Communist conspiracy.

It was also deeply outraged over the E. Herbert Norman case and lost no time in attacking the Senate Internal Security Sub-Committee for casually mentioning this Canadian Communist and associate of Soviet agents who committed suicide in Egypt. The *Christian Century* urged Americans to apologize to Canada and the rest of the world that Senators Eastland and Jenner "hold high office in the United States by the will of part of their people in their respective states". For those not familiar with this case it should be mentioned that Canadian Liberal Leader and Secretary of State for External Affairs Lester Bowles Pearson, who tried to cover up the Norman scandal, was subsequently thrown out of office by a Canadian landslide election. This, of course was never mentioned in the *Christian Century*, which otherwise misses very little in its way of world news from Antarctica to Zululand.

DISTORTION AND BIAS

Despite its spurious claim to being a "religious" periodical the *Christian Century* shares with its liberal and radical cronies the all-too-common predilection for bias and distortion. Lack of space permits only a few glaring examples.

The successful launching of the first Soviet sputnik was proof, according to the *Christian Century*, that Soviet science was ahead of the United States because of "our public ignorance, superstition, and fear on security, and without hunting." E.G. "Let us remember what McCarthyism did to Director Condon of the U. S. Bureau of Standards." Senator McCarthy's committee never called Condon as a witness and his name was never brought up even indirectly by Senator McCarthy in any hearings.

Protests by members of Congress, the American Legion and patriotic organizations against Communist dictator Tito's proposed visit in 1957 are distorted to make it appear that opposition to Tito's visit was entirely a Roman Catholic agitation with absolutely no mention of non-Catholic opposition.

In the liberal handbook "anything goes" as long as it advances the class struggle. The *Christian Century* for June 1957, carried a long article by a Gordon Poteat who allegedly had spent eighteen years in China. The Rev. Poteat, who now holds a pastorate in Florida, was quite eloquent in urging immediate recognition of Red China. He even quoted some history, or rather took some cavalier liberties with history when he wrote:

"Today we are writing a page in China's history similar to the page we wrote after World War I by military intervention in Russia in the shape of our Siberian invasion when an attempt was made to restore the White Russians to power. The facts, of course, are, as any student knows, that we sent an expeditionary force into Siberia in 1918 together with the British, French and Japanese not to aid White Russians but to rescue the Czecho-Slovak brigade holding the Trans-Siberian Railway. Secret diplomatic history later disclosed that the Allies knew that Japan planned to seize all of Siberia east of Lake Baikal during the disintegration of Russia as a result of the Bolshevik Revolution, and that we threw our forces into Vladivostok, together with the British and French, to prevent this dismemberment of Russia by Japan. Such is "history" as she is writ in the *Christian Century*!

Historian Poteat is also sure that "The present government in Peking won its way to power not by the failure of the U.S. to give sufficient military support to Chiang Kai Shek but by the failure of Chiang Kai Shek to cleanse his government of corruption." He apparently never heard of Secretary of State Marshall's arms embargo of August 1947 which effectively disarmed a million Chinese Nationalist troops and made Communist victory inevitable. All of the evidence of America's betrayal of China are available in voluminous Congressional Committee hearings. Like all pseudo-liberals, the Rev. Poteat knows the facts but simply writes his own version of "history."

The learned Dr. Poteat assures us that "Russia is changing. China is even more flexible. Her cultural heritage has not disappeared overnight." By this he no doubt means the cultural achievement of the Chinese Reds exterminating, by their own admission, 800,000 "counter-revolutionaries" in a period of four or five years. Or if you prefer, Chinese Nationalist and other non-Communist sources estimate that fifteen or more million human beings were "liquidated" by the Communists as part of their cultural activity.

Theodore A. Gill wrote a series of articles in the *Christian Century* in 1957 on Indonesia. It would be hard to find a more dishonest and distorted account of just what happened in the former Netherlands East Indies. Naturally there is no mention of the Japanese quisling role played by Sukarno. There is no mention of Sukarno's rabid denunciations of the U. S. and Great Britain while the Japanese held the islands. Nor, of course is there any mention of Sukarno publicly burning effigies of Roosevelt and Churchill. There is no mention of the horrible massacre of Dutch and Eurasians, mostly women and children, by blood-crazed Indonesian teen-agers, many of them Communists. These massacres were encouraged by the Japanese, after the latter had surrendered in 1945 but before British and Dutch troops could be landed. In fact, the whole purported "historical" account is nothing more than straight unalloyed pro-Indonesian propaganda. Nevertheless, thousands of clergymen, including possibly your pastor, depend on this blatantly radical periodical for their information and guidance on foreign affairs.

The *Christian Century* was overwhelmed with a "terrible sense of helplessness" when Soviet tanks and Mongolian machine gunners crushed the Hungarian freedom uprising in a sea of blood. It does not feel so "terribly helpless" in constantly attacking South Africa over its segregation policy. The editorial writers for the *Century* also betray their characteristic liberal delicacy of terminology when referring to Communists.

The murderous, sadistic Hungarian Communist secret police are merely "bewildered, creed-blighted, and doctrine-bounded." The same epithets could with equal reason be applied to some American religious sect or Christian denomination.

On very rare occasions an honest ray of light is permitted in the otherwise murky columns of the *Century*. Whether this happens when the chief watch-dogs are away on vacations or is deliberately done to establish a spurious claim to objectivity, we are unable to say. It does not happen very often, but two years ago an Australian minister was permitted to use the *Century's* columns to denounce church leaders trying to establish relations with Russian clergymen behind the Iron Curtain.

The Rev. Malcolm Mackay of Sydney thundered: "Joining in the worship services of a church which subordinates itself to the godless state and propaganda comes close to

committing treason to Christian faith and justice." His writings did not again appear in the otherwise pink columns of the *Christian Century*.

A Voice of America bulletin in Persian, which unctuously buttered up the 1430th anniversary of Mohammed's birth, was also a bit too much for the *Christian Century* to stomach. It editorially asked "Must we butter up even Mohammed?" It seems that Dr. Elton Trueblood, whom the bulletin described as "a distinguished American writer and speaker who is a priest of the Quaker sect," had written a particularly gushy eulogy of the prophet of Islam in truly Oriental flowery language.

In the Jan. 23rd, 1957, issue *Christian Century* came perilously close to jeopardizing its liberal soul when it meekly piped up "The state still calls the signals for the Russian Church." This bit of downright heresy was never again repeated and the writer presumably was cast into outer darkness.

SUMMARY—Conclusion

The *Christian Century* is printed on the same type of paper and is of exactly the same format as its ideological and identical triplets, the *Nation* and the *New Republic*. It would take an exceedingly sharp eye and months of research to detect any scientifically measurable difference between them. The only difference between the Chicago triplet and its two sisters under the skin lies in their respective book review sections and advertisements.

In all fairness, the *Christian Century's* book review section is remarkably free of at least openly pro-Soviet and pro-Communist books. On the other hand no mention is made of any sound and objective anti-Communist books either.

Religious news, if lines were actually counted, would account for less than ten percent of the *Christian Century's* lineage. Space and emphasis are heavily loaded on the secular side. It is an imposition on the reading public to call this a "religious" periodical, except for its book review section.

SOCIAL PROGRESS

SOCIAL PROGRESS is published eight times a year by the Department of Social Education and Action of the Board of Christian Education of the United Presbyterian Church in the United States. Its announced editorial policy is "to provide a forum for the church on subjects of social concern to Christians." Clifford Earle is listed as Secretary and Editor. Assistant editors appear to be: Margaret E. Kuhn, Howard C. Maxwell, H. B. Sissel, Gayraud S. Wilmore, jr., and Helen H. Harder. The publication celebrated its 50th Anniversary last year.

The magazine first appeared in 1908 as THE AMETHYST. It was the official temperance organ of the Presbyterian Church for the first few years of its life. Early issues also warned Presbyterian youth against the evils of cigarette smoking, linking the new fangled habit with crime and social degradation. A Kentucky judge was quoted approvingly in one issue when he stated:

"Of all the juvenile criminals tried in my court, not one for years has been found free from the stain of cigarettes on the thumb and first two fingers. Of all the lunatics tried in my court, an attempt is made to learn the cause of lunacy, and in more than half, cigarette smoking is assigned as the cause."

Today the successor to THE AMETHYST, SOCIAL PROGRESS, has far more sinister demons to chase than liquor and cigarettes. Southern segregationists, people who question the worth of the United Nations and its prolific brood of subsidiaries, parents who even mildly question progressive education, and conservatives of every kind and degree are now singled out for vehement denunciation and attack. On occasions whole issues of SOCIAL PROGRESS, consisting of 36 or more pages, are given over to a full smear treatment of some group or cause whose rightist or patriotic position has enraged the liberal one-worlders.

The following analysis is based on a careful examination of twenty issues of SOCIAL PROGRESS from 1954 to date. A breakdown chart was made showing space devoted in each issue to every subject covered in the paper in order to determine emphasis and bias. SOCIAL PROGRESS assumed its present name in 1934. Before that date the magazine was known as PACEANT. At one time the magazine was called MORAL WELFARE.

A statement of policy signed by Clifford Earle, Margaret Kuhn, and H. B. Sissel appeared in the February, 1955 issue of SOCIAL PROGRESS. They frankly admit that the magazine is not intended for general lay readership or for every Presbyterian home but rather for a "selected group of leaders and ministers." It leaves popular and "low brow" pieces to the PRESBYTERIAN LIFE. It appeals only to the elite.

"The purpose of Social Progress is to help keep the church informed and alert concerning social issues, particularly the issues to which General Assembly pronouncements are directed. The policy of the magazine is to attempt to give all sides of sensitive and controversial issues on which the Church has no declared positions. When the articles and editorials in Social Progress deal with subjects on which the Church has pronounced, the editorial policy is to support the position taken by the Church through General Assembly action. Nearly all of the questions with which we deal in Social Progress are those touched upon by the pronouncements."

The Rev. Howard B. Sissel of Philadelphia is Assistant General Secretary of the United Presbyterian Church of the U.S.A. The N. Y. Times for June 4, 1958 reports a speech made by the Rev. Sissel at the Presbyterian General Assembly in Philadelphia the previous day. The Rev. Sissel charged that his church "still remained more segregated than desegregated" and that Presbyterians should "import Negroes from outside the bounds of their parish, or, more important, to change the residential pattern of their community by desegregation."

The statement of policy of page 4 is immediately followed on the next page by a long dissertation establishing over-all jurisdiction over "every phase of man's life" by the social actionists. Clifford Earle, co-signer of the policy statement, has a very simple, and neat, syllogism for sticking SOCIAL PROGRESS's notes into every nook and cranny of our political, social, and economic systems:

"When we affirm the sovereignty of God we surely mean that his rule extends to every phase of man's life. We mean that God's will is the ultimate reference in every field of human activity. It should be clear, then, that nothing that concerns man or his welfare is out of bounds for the churches."

By simply identifying itself with "God's will" SOCIAL PROGRESS can intrude itself into anything under the

The learned Mr. Earle however, does not follow alleged logic out to the ultimate conclusion—an all theocratic state where the priests and men of God rule challenged by any secular authority. But even his attention that the churches have a God-given right to interfere in "every phase of man's life" should be challenged by the liberal Protestants and Other Americans Union for Separation of Church and State (P.O.A.U.)

Desegregation seems to be the main obsession of SOCIAL PROGRESS at least as far as lineage is concerned. This obsession takes up more space than any two other issues of burning interest to the editors of the social action journal. Only the official organ of the National Association for Advancement of Colored People, THE CRISIS, probably the subject more vehement and continuous coverage. The 39 page September, 1957, issue was devoted to this divisive and controversial subject.

Next in priority and space emphasis is the United Nations and its various international agencies. Here SOCIAL PROGRESS is more royalist than the king in its defense of anything even remotely connected with the UN. Even the American Association for the United Nations would have a hard time surpassing SOCIAL PROGRESS in continuous and abject adulation of the United Nations.

Three pages of SOCIAL PROGRESS were given to reviewing Former National Commander Ray Murphy's American Legion Report on UNESCO. No mention was made of the fact that this was not an official Legion statement of policy but that it was merely the report of a small committee, abolished, and that the American Legion Convention that year rejected the report overwhelmingly, the convention being the highest policy making body of the Legion and the court of final appeal.

Social Progress claims Presbyterian credit for converting children's traditional Halloween "trick or treat" into a fund-collecting enterprise for UNICEF. It claims that the idea originated in Presbyterian circles and that \$700,000 was collected by children on "trick or treat" night in 1957.

Indeed, SOCIAL PROGRESS, has its own U. N. observer, Mabel Head, who contributes U. N. material to every issue. Considerable space in each issue of SOCIAL PROGRESS is devoted to what might be called international affairs, nothing anywhere on the globe is beyond the editorial interest of SOCIAL PROGRESS.

Entire issues are devoted to purely secular questions with scarcely a passing reference to basic Christian and Gospel matters. A World Roundup issue or "Ecumenical conversation" by eight people scattered in six far-flung lands, for example, was almost entirely devoted to economic, social, and nationalistic questions with hardly a word as to evangelism, or how to advance Christianity in backward and pagan areas.

Housing, purely economic questions, Fair Employment Practices Commissions, political reporting on Congressional activity, and nuclear disarmament, in roughly the order named, all received considerable editorial coverage in SOCIAL PROGRESS during the past five years. The Bay of Pigs amendment, needless to say, came in for heavy attack. Be fitting a truly left-liberal orientation, SOCIAL PROGRESS worked itself up into a beautiful lather over the horrors and iniquity of "McCarthyism." On this question it tested out a deep pink—at least as deep as the New York Times and the NEW REPUBLIC.

"Social Progress" he said. It should be noted that SOCIAL PROGRESS does on occasions devote some space to gambling, temperance, and other morals questions properly within the sphere of church cognizance and responsibility. In actual lineage, however, such legitimate church concern is really quite small and presents perhaps nothing more than some window-dressing for the record.

Twenty issues of SOCIAL PROGRESS from 1954 to date, reveal the Presbyterian organ as being decidedly in favor of UNESCO, Point 4 and other schemes of world-wide technical assistance, international exchanges of persons with Soviet Russia, GATT, and unlimited foreign aid all over the world, as well as all the other costly and futile schemes advanced by the State Department as sure-fire means of containing or restraining world Communism. SOCIAL PROGRESS is all for invoking the power of The State in carrying out this social gospel program.

SOCIAL PROGRESS, like all pseudo-liberals, just dotes on Nehru, the Urban League, N.A.A.C.P., the N.C.C.C., and "oppressed minorities" all over the globe. On the other hand it does not like "McCarthyism", Congressional Committees which "abuse" their investigative powers (i.e. annoy Communists), the Minute Women, Liberty Belles, McCarran-Walter Immigration Act, Pro-America, and Dr. Daniel Poling. Dr. Poling, a nationally known clergyman and patriot, aroused the ire of SOCIAL PROGRESS because he claimed to have found a most striking similarity between the terminology employed in Cominform periodicals laying down the official Communist line and the writings of Dr. John A. Mackay, a sacred cow of the Presbyterians. Mackay's pro-Soviet utterances and years of front activities would take an expert a day or two to compile. His record takes up two whole pages in the Circuit Riders documentary "A Compilation of the Public Records of 614 Presbyterian Church USA Clergymen" published in 1958.

Favorites

Eugene Carson Blake is, naturally, another favorite of SOCIAL PROGRESS. His record of blatant pro-Soviet pronouncements, mission to Moscow in 1956, and other activities, which certainly made him no enemy of the Communists, is all too familiar to News and Views readers. Ralph Lord Roy, Norman Cousins, Harold C. Fleming of the Southern Regional Council, James H. Robinson, and Reinhold Niebuhr are all prime favorites of SOCIAL PROGRESS, either as contributors of articles or favorable mention of their works. Robinson's front record would require pages. He has had some connection with at least twenty-five fronts. All of which Social Progress naturally fails to mention.

James Warburg, Vera Micheles Dean, Kermit Eby, Theodore H. White, Henry Steele Commager, and Supreme Court Justice William O. Douglas all rate highly with SOCIAL PROGRESS as far as their literary and other efforts are concerned. Roy's malicious smear book on fundamentalist clergy and patriotic Americans, APOSTLES OF DISCORD, rated high commendation from SOCIAL PROGRESS.

Students of that psychopathic syndrome, anti-anti-Communism, will find much of interest in the columns of SOCIAL PROGRESS. All the stereotypes and clichés so dear to the heart of the phony liberal and professional anti-Communist hater are there. "McCarthyism", "climate of fear", "pattern of conformity", "superpatriots", "self-appointed vigilantes", "waves of passion and hysteria", etc., etc. ad nauseam. A short-lived wacky student movement calling themselves Robin Hoods and wearing green feathers and

"I Hate McCarthy" buttons was enthusiastically reported in SOCIAL PROGRESS.

The 1953 General Council "Letter to Presbyterians", which contained a venomous attack on all anti-Communist efforts in this country, as "gravely jeopardizing basic civil liberties", was given the accolade of honor of an entire issue of SOCIAL PROGRESS. The editors of this Presbyterian organ of opinion are naturally "oh so much" against Communism. Communists, according to SOCIAL PROGRESS, are really very bad people BUT — and to Commibuts there is always this fatally revealing "but." "We are against Communism, but the methods of dealing with this problem can be a far greater evil and menace to our liberties than Communism itself." That is their line.

The past two years of SOCIAL PROGRESS have been rather restrained and modified. Ezra Benson, Eugene Lyon's OUR SECRET ALLIES (a very important book) and Lynd's excellent QUACKERY IN THE PUBLIC SCHOOLS all received favorable mention, surprisingly as it may seem.

Smear Artist

The April 1956 issue, however, was probably one of the most vicious and rabid anti-Anti-Communist diatribes ever put into print. The whole 30 page issue was devoted to "Patriotism on the Far Right." The rather common left-liberal trick of guilt by association was used to vilify respected conservatives through the sleazy device of linking them with such figures as Gerald K. Smith and Conde McGinley. The author of this alleged "documentary" was a shadowy character, once connected with the malodorous Friends of Democracy, named Gordon D. Hall. Friends of Democracy, now deservedly defunct, was the professional smearing outfit headed by the notorious Leon Birkhead, likewise deceased.

Hall's documentary analysis starts out with an expose of COMMON SENSE, an anti-Jewish sheet, and Gerald K. Smith's CHRISTIAN NATIONALIST CRUSADE. Then without showing any connection, and needless to add, there is none, he goes on to "expose" the American Legion, Spiritual Mobilization, American Council of Christian Churches, For America, the Abraham Lincoln National Republican Club, Dean Clarence Manion, former Gov. Bracken Lee, Westbrook Pegler, John T. Flynn, and a long list of patriotic and reputable conservative Americans and organizations.

"Competent free-lance researcher" Hall, as Social Progress describes him, offers no proof that Manion ever met Gerald K. Smith or even heard of him, or that FOR AMERICA ever had any contact with or knew of the existence of COMMON SENSE. The linkage trick is as simple as it is dishonest: You simply set down the long criminal records of Capones and Dillingers and then continue right on with whatever you can dredge up on the real objects of your smear. You then entitle the whole project "Enemies of America", and mere juxtaposition does the rest. Such a despicable and shabby trick would not fool an alert 14 year old high school boy but the editors of SOCIAL PROGRESS apparently felt sure of their readers' low IQ by pulling it off on them, which surely is a most devastating commentary on the intellectual level of SOCIAL PROGRESS' readership!

Book Reviews

Heavy emphasis is naturally given to reviews of books with "social action" content. Books favorable to the United Nations and its subsidiaries are also perennial favorites with SOCIAL PROGRESS. Books by Henry Wriston, Adolph Berle, and Millikin and Rostow received nice reviews. The

Decémber 1957 issue was given over entirely to "Books For the Times." Here again bias and blackout are all too painfully obvious.

No less than nine books on race relations receive favorable mention. Five books on economics are favorably reviewed. Some fifty titles covering everything from American economics and community problems to world literacy and world health are reviewed in some detail. Like the famous "Notable Books of the Year" put out by the American Library Association, SOCIAL PROGRESS' "Books for the Times" are equally revealing, not so much by the books which they plug, but by the titles they fail to mention. We call this: the total blackout on any and all books likely to be displeasing to the Soviets and American Communists. This, of course, is the infallible and tell-tale stigmata of the deeply concealed secret Communist. He avoids mentioning blatantly pro-Communist books as that would give him away. On the other hand all anti-Communist books and books by known anti-Communist writers are rigorously blacked out.

Great Sins of Omission

In five years SOCIAL PROGRESS never once mentioned a single Congressional report on Communism, Soviet espionage, Red China, Korean atrocities against American GIs or anything remotely connected with world Communism. Six months before the SOCIAL PROGRESS issue on "Books for the Times" was published the House Committee on American Activities released a 900 page, two volume symposium on Soviet Total War, a truly monumental work. It represented the collective judgment of 120 American experts on the subject including top leaders in national defense. You will not find any mention of it in SOCIAL PROGRESS.

CONCLUSION

SOCIAL PROGRESS in content and treatment is a typical left-liberal brain-washing organ of highly selective bias. Its claim to "give all sides of sensitive and controversial issues" is pure humbug and a fraud. Continuous reading and uncritical acceptance of its highly slanted and opinionated material cannot but lead the average uninformed reader to anything but a propaganda-soaked and liberal-democratic mental condition akin to Soviet mental robotry.

the end

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The purpose of this Bulletin and all of our other editions is to inform the American people concerning those subversive forces which are methodically penetrating every major phase of our society. Once the American people are informed, they will do something to stop this infiltration. You can help inform them.

CHURCH LEAGUE OF AMERICA
1407 Hill Avenue, Wheaton, Illinois

News and Views

Eternal Vigilance Is Forever The Price Of Freedom

Vol. 22, Special Edition

Wheaton, Illinois

April, 1959

Nikolai Dorofeyevich Yarushevich

"Mordre wol out, that we see day by day".

—Chaucer, Canterbury Tales.

Although written nearly six hundred years ago Chaucer's observation that "murder will out" still holds good today. The N.Y. Times for June 9, 1956 carried a news photo showing the Rev. Eugene Carson Blake, President of the National Council of Churches, escorting Metropolitan Nikolai of Russia to visit Independence Hall in Philadelphia. The picture shows a solid line of police holding back angry demonstrators shouting epithets at the Soviet clergyman. Some of them probably shouted "murderer" at the holy man from Russia. Millions of Americans no doubt were shocked at such rudeness and incivility.

Page 114 of LIFE for March 23, 1959 again shows Metropolitan Nikolai this time officially branded as a Soviet secret agent by a high ranking Soviet Secret Police official, Peter Deriabin, who recently defected to the West. Between these two pictures hangs a tale—a tale of consummate villainy and cynical fraud beyond all historical parallel.

In March, 1956, nine prominent leaders of the N.C.C.C. headed by Eugene Carson Blake journeyed to Moscow at the invitation of the Soviet government through Metropolitan Nikolai, second ranking Orthodox hierarch in all of the U.S.S.R. The N.C.C.C. leaders came back bursting with enthusiasm and praise for Metropolitan Nikolai. They did not have much to say on just who this Soviet clergyman was and what his background was. Soviet Russia is a land of mystery and secrecy and it is often very hard to dig out even the most elementary facts readily available to anyone in a non-Communist country.

NEWS AND VIEWS has been doing a little research on the venerable Nikolai now that a former Soviet Secret Police official has identified him as a former colleague of his in the same sinister, murderous organization.

Metropolitan Nikolai of Krutitski and Kolomna, to give his full title, was born Boris Dorofeyevich Yarushevich, in Kovno in 1891. His father was an arch-priest in the old Russian Orthodox Church. Young Yarushevich became a monk in 1914. He was graduated from a theological seminary a year later.

On November 7, 1917, Lenin's Bolsheviks stormed the Winter Palace in Petrograd and overthrew the liberal democratic government of Kerensky. Within three months the Bolsheviks began the destruction of all religion in Russia. It is highly significant that the victorious Bolsheviks struck at religion long before they began their expropriation of all property and other assaults on human freedom and dignity. Mark well the date because this is highly important in our study of the rise of Metropolitan Nikolai.

Shuster in his very important and scholarly "Religion Behind the Iron Curtain" states:

"The Communists attacked with blind fury. Church property was taken away, priests were

left without any means of subsistence. Houses of worship were profaned. A few excerpts from the pastoral letter issued by Patriarch Tikhon on January 18, 1918, summarize the situation at that time:

'Daily we are in receipt of letters reporting the horrible, bestial murders of quite innocent and bed-ridden people . . . There are no hearings, all rights and laws have been abrogated. The holy edifices are targets for gunfire, or are subjected to looting, ridicule and degradation. Venerable persons residing in monasteries and honored by the faithful are seized by the dark, ungodly powers of this age. Schools supported by the Orthodox Church for the education of priests are turned into institutions of nonbelievers or are made into houses of prostitution.'

The Metropolitan of St. Petersburg, the Metropolitan of Kiev, and the chief representative of the Roman Catholic Church in Russia were tried and executed. How many others suffered a like fate, no one knows."

We now know that thousands of priests, monks, and other religious leaders were horribly murdered or exiled to slow death in Siberia. Churches were despoiled, robbed of their valuable ikons and other wealth and converted into granaries, barracks or even stables.

And while all this was going on how fared our "dearly beloved brother" Metropolitan Nikolai, bosom pal of Eugene Carson Blake and other American modernist, ecumenical, left-wing clergymen?

In 1918 Boris Yarushevich, while churches were being closed and desecrated all over Russia, became head of the Peter and Paul Cathedral in Peterhof. The next year he became Archimandrite and head of the Alexander Nevsky Monastery of Petrograd. In 1922 he became Bishop of Peterhof and Petrograd diocese. That same year a priest named Vvedensky started the "Living Church" movement which enjoyed the official protection and approval of the Bolshevik regime. (See News and Views, May 1957, Page 4.)

The supreme head of the Orthodox Church, Patriarch Tikhon was arrested in July 1922. He died three years later. From 1925 to 1943 no election of a new Patriarch was permitted by the Soviets. Indeed, the very title disappeared from all official documents and the press. It was forbidden to use any religious title in any publication. The death of Patriarch Tikhon was merely announced as that of "Citizen" Belavin.

Before his death Tikhon had designated Metropolitan Cyril as keeper of his office. Orthodox canon law empowered only a Sobor or general council of top hierarchs as guarding the ecclesiastical succession. The Soviet government immediately arrested Cyril. Tikhon's second choice had been Metropolitan Agaphangel but he was already in exile. Patriarch Tikhon's third choice was Metropolitan Peter but he was arrested as soon as he assumed office and transported to Siberia where he died in 1936.

With the death of Metropolitan Peter the legitimate succession of ecclesiastical authority was wiped out forever. Out of eleven hierarchs appointed to act as keeper or deputy ten died in exile or in prison. The present Patriarch, like Metropolitan Nikolai, is nothing more than a Secret Police appointee and hence devoid of any bona fide ecclesiastical authority.

In 1936 Nikolai had advanced under the Soviet Secret Police to Archbishop of Peterhof and Novgorod diocese. In 1939 he was Exarch of the Ukraine. While Khrushchev was busy purging the Communist Party of the Ukraine his henchman Nikolai directed a merciless campaign of persecution against the Ukrainian Orthodox Autocephalous Church as well as against the Greek Catholics and Ukrainian Roman Catholics. Hundreds of priests and thousands of laymen were deported to slave labor camps and a speedy death.

In 1942 Nikolai made the news in Russia by being the first religious leader since the 1917 Revolution to be officially recognized by title in an official Soviet document. He was appointed a member of a Commission to Investigate German atrocities. As this was fully a year before Stalin deigned to take official notice of Nikolai's superior, Patriarch Sergius, it must be quite obvious who was the favorite boy of the Bolsheviks. Sergius was also restored to some limited degree of authority and prestige as part of the Communists' use of religion to bolster sagging Soviet morale under the hammer blows of Hitler's onswearing *Reichswehr*.

With the end of World War II Metropolitan Nikolai's real role in Soviet foreign policy began to unfold itself—that of an international Judas goat leading the innocent faithful into the Red abbatoir of nations and peoples. In 1945 he was the directing genius of the Moscow Sobor which arbitrarily brought the Orthodox churches of newly conquered satellites under the Moscow Patriarchate. Metropolitan Nikolai began to travel extensively and frequently in western Europe building up contacts with various Protestant denominations. In 1948 he was busy in Stockholm with the phony Stockholm Peace Appeal.

On February 23, 1951 the Communist World Council of Peace met in East Berlin, Germany. A featured speaker at the Red gathering was Metropolitan Nikolai of Moscow. This agent of KGB (Soviet Secret Police) launched a vitriolic attack against the United States. Here are some of the vicious charges made by the so-called "Christian" leader of the Soviet Orthodox Church who fraternizes with leaders of the National and World Councils of Churches, and who has been invited to join them in the World Council:

"We all know how on June 25, 1950, the hordes of the Korean American marionette—*Li Sun Man*, villianously fell upon the Peoples-Democratic Korean Republic, at the direction of their American masters. The pains-taking elaboration of this, horrible in its baseness, act, is known.

It is known how the freedom-loving Korean people answered the bloody attack in one out-

burst. It is known how President Truman gave the order to the American armed forces in the Far East to come to the aid of his true ally *Li Sun Man*.

It is known by what methods the United States of America influenced and [what methods] uses to put through the UN resolutions it sires.

The demagogic wails of American propagandists are known, with which they try to cover up the bestial grin of imperialism revealed the whole world.

The march of military actions on the front of this long-suffering land is known. The boundless courage and heroism, with which an ancient people defends its independence and life before the hordes of contemporary savages, is known. What sympathy and condolence are called for by the sufferings of the Korean people from freedom-loving humanity, are known.

And there is also known one circumstance of the Korean events, and it is to this circumstance that I want to draw your attention. I have in mind the conduct of the war in Korea by American aggressors.

When we turn to the official statements of the governmental workers of the Korean People's Democratic Republic; when we listen to the evidence of war correspondents, journalists, up to now not known for the progressiveness of their opinions; when living people speak, who by some miracle have survived after the retreat of the army of occupation, or those who managed to escape from the leprous regions of the "Americanized order" — we feel that which the document can transmit; we feel that depth of boundless, unassuageable grief into which modernized American monsters have plunged an ancient people with its ancient culture.

And so we become convinced that the spirit and substance of fascism have not disappeared; that the delirious dreams of the fanatic Hitler have found their continuers, now trying to realize them.

Their followers do not lag behind their teachers.

From the first day of the lawless aggression the American neofascists began a systematic and nihilistic destruction of the "lower" Korean race.

What do we see?

Cynically violated standards not only of international rights, but of human morals. Executions without trial and inquisitions, secret and public. Dreadful tortures of victims: the cutting off of ears and noses, breasts, the putting out of eyes, the breaking of arms and legs, the crucifixion of patriots, the burial alive in communal graves, women with children at their breasts, etc. The rebirth of the customs of savages—the scalping of Korean patriots for "souvenirs."

For the purposes of annihilating the population, the American criminals first of all fanatically killed the political prisoners (from 200,000 to 400,000 persons), forcing them first to dig their own graves; they threw the bodies of patriots [who had been] hung, shot or who died from typhus into a precipice and, to conceal the trace, blew up a cliff above it.

COMRADE NIKOLAI AND FRIENDS

(Photographically reproduced from the *Daily Worker*, New York, March 8, 1956)

PROTESTANT CHURCH LEADERS MAP PLANS FOR TRIP TO MOSCOW



NINE PROTESTANT LEADERS who met here to discuss final plans for 11-day visit with Christian leaders in Moscow. President were (l. to r.): Bishop D. Ward Nichols, African Methodist Episcopal Church; Rev. Dr. Franklin Clark Fry, United Lutheran Church; Paul B. Anderson, International Committee of YWCA; Rev. Dr. Roswell P. Barnes, National Council of Churches; Rev. Dr. Eugene Carson Blake, president of the National Council of Churches; Rt. Rev. Henry Knox Sherrill, Protestant Episcopal Church; Charles Coolidge Parlin, Methodist layman; Rev. Dr. Herbert Gezork of Andover Newton Theological Seminary, and Rev. Dr. Walter W. Van Kirk, National Council of Churches. Russian churchmen plan to visit the U.S. in June.

(Associated Press Story, Aug. 11, 1958)

Soviet Orthodox Church May Join World Council

UTRECHT, Netherlands, Aug. 11 (AP) — Moscow Metropolitan Nikolai said Saturday he would recommend that the Russian Orthodox Church join the World Council of Churches.

The church refused to join the council in 1948.

The Russian churchman's statement was issued at the end of a two-day East-West church conference here.

He said the Russian Orthodox is expected to send observers to future meetings of the central committee of the World Council of Churches but that membership would have to be decided by church dignitaries in the Soviet Union.

Metropolitan Nikolai's statement revealed some disagreements with Western church leaders over nuclear bomb tests and ways to world peace.

The Russian church leader said the Russian Ortho-

dox Church wants nuclear tests stopped without conditions.

He said that if the Western church leaders want to include conditions, then there could be no agreement on this point by the Russian church.

The Metropolitan said in an interview later that his church could not express a firm decision that it would become a member of the council.

"I can only say that the next stage is one of consultation with all Soviet church signatories," he said.

"There is no doubt, however, that this first meeting has been a good basis for future contacts and meetings."

He said there are 22,000 churches in Russia with 35,000 priests.

He said there are no figures on the number of church members there.



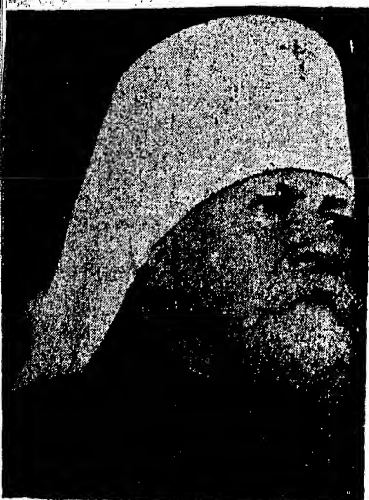
RELATE. Orthodox Metropolitan Nikolai is agent in secret police.

SOVIET AGENTS IN THE WEST

STATE Security agents are planted in almost all Soviet agencies abroad. Most Soviet consuls and vice consuls are members of the Russian secret police; among other things their job is to prepare dossiers on visa applicants and try to force Russian émigrés in their areas to return to the homeland and enlist as spies. Other State Security officers are to be found in Soviet embassies and traveling delegations, where they keep an eye on touring Russians.

Since coming to the U.S. Deriabin has amused himself by spotting former colleagues among visiting Russians. When he saw the Moiseyev dancers performing in New York he spotted his old friend Lieut. Colonel Kudriavtsev starring in the curtain calls as a member of the production staff. In 1957 a Soviet trade delegation to the U.S. included another State Security acquaintance of Deriabin's, Major Sergei Zagorsky. The major, listed as a "construction engineer," had once worked at the unconstructive job of amassing incriminating evidence for the Moscow dossiers of East German officials. A delegation sent to the U.S. in 1956 by the Russian Orthodox Patriarch of Moscow was headed by Metropolitan Nikolai Dorofeyevich Yarushevich, who is both second-ranking prelate of the Russian Orthodox Church and a State Security agent of long standing whom Deriabin once met in Vienna. During the Brussels Fair Deriabin saw a news picture of a group of visitors at the U.S. exhibit. One of them was a State Security man from his old office in Moscow.

(Photographed from *Life*, March 23, 1959)



U.S.S.R.

**"We must
reach out
friendly hands"**

**METROPOLITAN NICHOLAI, Deputy
Patriarch of the Russian Orthodox
Church and Metropolitan of Moscow,**

SOVIET SECRET POLICE AGENT NIKOLAI

(Photographed from Philadelphia Inquirer, June 9, 1956)



Metropolitan Nicholas, head of an eight-member deputation of Christian leaders from the Soviet Union, inspects the Liberty Bell at Independence Hall, as part of a 10-day visit in this country. Other Russian clergyman is not identified.

From New York Times, June 9, 1956



PROTEST VISIT OF RUSSIAN CLERGY: Police restrain demonstrators as Metropolitan Nikolai, chairman of the Russian group, is escorted to the Rev. Dr. Eugene Carson Blake, the president of the National Council of American-Soviet Friendship.

THE KREMLIN'S ESPIONAGE AND ORGANIZATIONS

**TESTIMONY OF PETR S. DERIABIN
Former Officer of the USSR's Committee of State Security**

HEARING BEFORE THE COMMITTEE ON UN-AMERICAN ACTIVITIES HOUSE OF REPRESENTATIVES

**EIGHTY-SIXTH CONGRESS
FIRST SESSION**

RELEASED MARCH 17, 1959

MR. ARENS. What are the methods used by the MGB?

MR. DERIABIN. Soviet intelligence most of the time is using methods like blackmail, bribery, and they include prisoners of war who were some time inside the Soviet Union. They are using immigrants. Sometimes they send as immigrants to another country, they use citizens to make some kind of spy network. Actually, they are working in two ways. They use legal channels and illegal channels, through foreign missions and exchange groups, too.

For instance, when the Soviet delegation is going abroad, it includes some intelligence or counterintelligence officers.

For instance, in 1957 there was a Soviet delegation, a cultural delegation in the United States, which includes one Soviet intelligence officer whose name is Major Zagorsky, who was a member of that Soviet delegation. When the Moiseyev dancers were in the United States, Lieutenant Colonel Aleksandr Aleksandrovich Kudriavtsev, a member of the Moiseyev dancers who is working for Soviet intelligence for many years, and he is a colonel. Both of them were with me in Moscow while I was there.

Another example was in 1956, when the Soviet religious delegation was here, the Soviet Orthodox Church. The chief of that delegation was bishop Nikolai. He is not a member of KGB, but he is an agent of KGB since World War II, who gives information to KGB. They are asking him and he is giving information. He is actually an agent.

The barbaric bombings of peaceful cities and centers of population were directed exclusively toward the annihilation of the civil population.

In the committees of inquiry of the American troops we see the reborn "technique" of Hitler's inhuman tortures of Korean patriots; hanging by the hands, binding [them] behind the back, which is impudently called "aeroplane"; welding handcuffs on the hands behind the back for 2-3 months; torture by electricity, including the electric bed, on which death follows the transmission of a strong current; a wet leather jacket which crushes the breast of the victim on drying; placing those ill of an epidemic sickness in cells filled to overflowing with prisoners.

These civilized savages arranged shooting matches with living targets, binding peasants to posts with barbed wire and shooting each of them over the heart of the target. Reviving the customs of the young-fascists, young-yankees photographed these scenes for their family albums and sent them home to their fiancées and wives.

These representatives of the "higher" race practised and practise mass rape of the women and young girls of Korea, rounding them up from surrounding towns, making them drunk on gin and raping them. Not limited to outrages, the miserable victims were driven, in places, into tunnels, shot by machine-guns and buried under the debris of blown up cliffs.

Often one can see on the roads of Korea the still warm corpse of a mother and a crying child at her breast. Cases are known when children, born in prison, were trampled by the soldiers' boots in front of the mother, and then the mother was killed.

On retreating, this "flower of culture" destroyed or drove off with it all living things on the evacuated lands.

On attacking, their fury was also vented first of all on the peaceful people.

Thus, on landing on September 15 in the Bay of Inchon everything breathing in the region was annihilated by insane forty-eight hour fire. Upon attacking Seoul in September of 1950 the same tactics of general destruction were continued.

In September of 1950, the French journalist Charles Farvel visited the camp of death, located in the "valley of horror" in Southern Korea. More than 300,000 Koreans are doomed to death in that camp. At that time there were 10 such camps. The camps are surrounded by barbed wire, along which run high voltage electric currents. The people live on the ground; they have neither clothing nor shoes. They are not fed, they eat grass and the bark of trees and bushes. American scientists and doctors, under the guise of giving medical assistance, test the newest vaccines and chemical preparations on the prisoners. Every night there are executions in the ravines surrounding the camps. To be destroyed in the first order are the intelligentsia of the Korean people: doctors, teachers, engineers, technicians, agriculturists.

"I accuse!"—declared the Korean artist [a woman] Zoe Sin Hee—"The blood of thousands of infants, destroyed by the Americans, the tens of thousands tortured in the camps of death, the hundreds of thousands killed at the front, call

for justice. The American military criminals must be severely punished for their evil deeds. I accuse them. I believe that the hour of retribution will soon arrive."

In retreating in January of 1951, the occupation forcibly chased more than two million peaceful inhabitants to the south of Korea, who died in thousands on the road and the roadside ditches from hunger and cold, from the bullets of aggressors.

Those of the peaceful population of Northern Korea who remained alive or were dispersed among the camps expected hunger and epidemics. Even the notorious "UN Commission on the Unification and Re-establishment of Korea" in its letter to the UN of February 1, 1951, notes that 3,628 Koreans have been left without a roof in penury.

The Korean children are everywhere subject to the fury of the occupation. Everywhere, where the foot of the intervenors has stepped—in the province of Southern Pennyan, Northern Kengke, Southern Kengke, Kanko, Chang-Bong—the American bandits have destroyed the children.

And again one cannot dismiss the thought that the ideologists guiding the dreadful events in Korea consider themselves to be Christians, and not only Christians, but even leaders of Christian organizations! They know the Bible and often state so in the hearing of all!

And reason refuses to give an explanation of this nightmare, and the heart does not cease to tremble from feelings of holy hatred toward the cannibals, and the conscience of all simple people cries out against the evil deeds of the American aggressor!

Waves of protest and indignation against the American aggressor in Korea and the evil deeds of the occupation; against the attempts to loosen a new world war by means of blocs, pacts, the remilitarization of Germany and Japan; against the exploitation of the UN by the United States of America as a weapon of aggression—roll over the entire world. This indignation against the rulers who have lost their reason and will, dragging people towards the precipice, can be heard in numberless petitions, sent to parliaments and ministries. It is heard in the appearances of women and young people, going on in all the countries of the world. Protest and indignation is expressed by the many-thousand-strong crowds gathering in the town squares of Europe and demanding that the oversea world bandits and world colonizers in dress-coats and generals' tunics return home.

And our holy duty, dear friends is to tighten our ranks in the fight for peace, for the cessation of the bloody aggression in Korea, in the fight against the remilitarization of Western Germany and Japan, as a step towards a new war, against weapons for the mass annihilation of people, for the progressive curtailing of armament."

Nikolai's atrocity story varies a bit from the official North Korean version which charged that American soldiers buried young Korean children alive with only their heads sticking above the ground and then used these live baby heads as targets for routine rifle practice.

In December that same year Nikolai charged that:

"American aggressors continue to wage a war of extermination in Korea . . . The Ideas

of hatred of humanity are inoculated in children and young people on a broad scale in the U.S.A. . . . It is thus that the American kindlers of war try to raise murderers from their tender years."

In 1952 Metropolitan Nikolai charged that U.S. airmen in Korea were waging germ warfare:

"Infected insects are being dropped from American aircraft on populated points, not only in Korea but in China . . . The church cannot pass over in silence the sufferings of the Korean people, which is perishing from the brigandlike attack and demoniac malice of these human monsters . . . We shall hope that the Lord will put to shame the modern bloodthirsty Baal attempting to catch the entire world in his net, that the dread hand of Providence will restore the truth that has been defiled."

Nikolai did not think much better of Pope Pius XII whom he regarded as a mere "agent of American imperialism."

These are but a few brief excerpts from pages of similar slanders by Metropolitan Nikolai which have appeared in the Soviet press and journals.

At this point the sceptic will probably ask: "Why should the atheist Soviet regime build up religion when its own history and all its official pronouncements decree the death of all religions under the sickle and hammer?" NEWS AND VIEWS for last November carried a long article "Treason or Dupery?" which fully explained the new line laid down by Stalin in and during the last war for exploiting the captive Orthodox Church of Russia to advance the interests of the Soviet regime. With a cynicism without parallel in history, the Communists use the Russian Orthodox Church as a weapon for world domination and the ultimate extinction of all religious belief.

By re-establishing and granting quasi-recognition to the church, atheist and cynical Communists accomplished the following:

1. It enabled them to assimilate and bring under their control the Orthodox churches of the conquered satellites of East Europe.
2. It helped toward an old Russian objective—to make Moscow the "Third Rome".
3. It hampered the spread of the underground or catacomb church.
4. It gave the Soviets enormous world-wide prestige as many religious people, impressed by the apparent restoration of the Orthodox Church, lessened their suspicion of and animosity towards the Soviet Union. An apparently free functioning hierarchy and "packed churches" were witness to the liberality and tolerance of the Soviets towards organized religion.
5. With secret police agents posing as priests and listening to confessions, as well as penetrating every strata of the hierarchy, it gave the Soviet police state another secret observation post inside the minds of the Russian enslaved people.
6. It enabled venal and treacherous Soviet clergymen to build bridges of contact and confidence with western clergymen and in turn rope them in on all manner of Soviet propaganda

enterprises; viz. Stockholm Peace and World Congresses for Peace, etc., etc.

7. It enabled the Soviet government through religious stooges to by-pass the Ecumenical Patriarch of Constantinople and the Roman Catholic Church and deal directly with the Christian denominations throughout the Communist world.

For example, in July, 1948, the Moscow Conference of the heads and representatives of the Orthodox Autoccephalous Churches announced that universal Christianity was identified with western civilization; that most Christian sects no longer followed the precepts of the True Faith and were sunken in materialism, vice, and corruption. Only the Orthodox Church represented the True Faith and Communism was nothing more than the Kingdom of God on this earth. Nine months later the First World Congress of Peace Partisans in Paris issued a manifesto embracing much the same general line that the West had abandoned Christianity in its search for ever greater nuclear bombs and mass destruction weapons.

The Soviet hierarchy therefore have become an extremely valuable and important weapon in the arsenal of Communism as directed from Moscow. And, Metropolitan Nikolai of Krutitski and Kolomna is one of the most important front men in this international confidence game. He bamboozles gullible western clergymen into acting as agents for all sorts of Communist propaganda swindles and confidence games!

If your church adheres to the National Council of Churches of Christ and the World Council you officially associated with Boris Dorofeyevich Yarushevich, "Metropolitan Nikolai" in this most colossal and cynical hoax of all history. Take another look at page 114 of March 23rd LIFE and read Mr. Deriabin's sensational article.

The N.C.C.C.'s OUTLOOK for May, 1956, in defending the Moscow visit of nine of its top leaders commented: "Only a few seem to think it wrong for American Christians to talk with Russian Christians." The testimony of Soviet defector Deriabin can now leave no doubt that Rev. Blake and his associates were not talking to "Russian Christians" at all but to murderous Soviet secret police agents and their stooges masquerading in clergyman's clothes.

Thus, official Soviet sources leave no doubt that Nikolai rose steadily to the second top ecclesiastical post in Russia while the Bolsheviks were exterminating the rest of the Orthodox clergy and extirpating all religions. As priests were murdered or deported to slow deaths in Siberia, Nikolai stepped from one sacerdotal preference to the next. When Khrushchev went to the Ukraine to wipe out all the Soviets in blood purges, Metropolitan Nikolai was on hand to handle the purges of the clergy.

Metropolitan Nikolai's blood-strewn trail is a matter of open record in official Soviet documents. This record was available to the Rev. Eugene Carson Blake and his National Council of Churches' associates when they went to Russia in 1956 and invited Nikolai to this country. The Deriabin disclosure merely confirms and clinches the record. Blake now has little choice but to get down on his knees and ask God for forgiveness. Then he owes the American People a confession of grave error and an apology for having misled many other clergymen into playing the fool in advancing communist aims and objectives.

News and Views

Eternal Vigilance Is Forever The Price Of Freedom

Vol. 22, No. 4

Wheaton, Illinois

April, 1959

LIGHT VERSUS DARKNESS

Contained in this issue of News and Views is a supreme example of the terrible apostasy which is sweeping over our country and is being advanced by self-styled "liberal" leaders in American Protestantism who like to think of themselves as the advanced minds of the 20th century.

No longer do people have to pay to hear professional infidels, atheists, and agnostics rant and rave from a public auditorium platform such as occurred in bygone days with men such as Clarence Darrow, Bob Ingersoll, and Voltaire holding forth.

The modernistic clergymen have gone far beyond these men in attacking the great essential doctrines of the historic Christian faith which have been believed and defended since Christ walked on earth, by the Apostles, the evangelists, and the theologians of the Christian church.

These egotists of the 20th century would have you believe that for nearly 2,000 years of time God has left Christian believers in the darkness and that only now are they being brought out into the "light" because of the superior intellect and "scientific knowledge" of the 20th century liberals.

The Daughters of the American Revolution are to be heartily congratulated by every real Christian theologian and lay person for the forthright article which was read into the Congressional Record by Congressman Wint Smith of Kansas. The writer told the truth, and could have supported what was written with thousands of pages of documentation if space had permitted.

It is the truth which has stung the liberal Methodist minister and which caused him to make the outrageous attack on the D.A.R., and the essential beliefs of the Christian faith which he has made in the article read into the Congressional Record by Congressman Frank Ikard of Texas.

This vicious article is nothing more than an assault upon Christianity itself. John Wesley would never have recognized either the writer nor his writings as being either Methodist or Methodism, if such had been written in Wesley's day. Wesley was a Fundamentalist who despised Modernism with a passion.

This is not the Christianity which John Wesley taught or wrote about. It is the *Social Gospel* substitute.

One need wonder no longer, after reading Mr. Daves' statement, as to why the American Republic is rapidly deteriorating from within.

The two articles from the Congressional Record follow in order.

Has My Church Left Me?

EXTENSION OF REMARKS

OF

HON. WINT SMITH

OF KANSAS

IN THE HOUSE OF REPRESENTATIVES

Thursday, May 1, 1958

Mr. SMITH of Kansas. Mr. Speaker, recently an article was called to my attention. This article appeared in the DAR magazine. I am sure everyone knows of the high ideals and high purposes of this fine patriotic organization.

This article to some may be unjust in the ideas expressed. Some of us are aware that in many organizations and groups—the idea of patriotism is a bit old fashioned to many of our so-called progressive social welfare organizations. In fact many have been so bold to state openly that patriotism and national sovereignty is dangerous to the continued well-being of the United States. They further point out the concept of a world government is the more modern concept, and must be adopted to guarantee a peaceful world. Patriots are often pointed out as persons callous for the welfare of the world's downtrodden people.

It is true that our churches have been a great force in the developing of our modern American ideals. It is not sufficient to merely want to help our fellow man. But the basic issue is how to do it. Many of us believe that self-help, self-interest, and self-determination are all powerful ideals.

This article is most worthy of consideration. It asks some questions that a lot of people must answer:

HAS MY CHURCH LEFT ME?

There are two subjects which are difficult to discuss in an uncomplimentary manner with a good conscientious woman—her child and her church.

A mother who assumes the attitude of "He is right because he is my child," usually ends up in juvenile court. Any woman who feels that "It is right because it is my church," becomes a target for all destructive forces without and within its confines.

A wise mother sits down and finds out what is wrong with her child. She believes in him as far as his conduct will possibly allow her. Then she expresses her rebuke for his misconduct and administers the degree of punishment she feels the act warrants.

During the last few years, many people have said, "I am leaving the Methodist Church, I can no longer stand the socialism, liberalism, and communism, in its teach-

ings." Others have said, "I teach Sunday school classes, but I don't use the literature. I just don't say anything about it."

If it is not too late, and I pray it isn't, shouldn't we, as loyal Methodists and true Americans, sit down with some of the leaders of our church and find out what is wrong—then like the mother with her child, discipline them accordingly? We cannot improve the situation by leaving the church, nor by building up resentment in other members. We should have righteous indignation and attack with the fury Christ showed the moneychangers in the temple.

Nothing would be more pleasing to "the pink fringe" element of our church than for all of us who see them in their true light to quietly slip out and leave them to brainwash the youth and the unsuspecting members.

Many of us suffer with nostalgia when we think of the experiences in the Methodist Church of our childhood. We did not know then that it was frustrating to children to meet in general assembly with the adults. There we read the lesson, which was from the Bible rather than one on economics. We heard a petition sent up to God in prayer by an older member, asking for our guidance and future life. We went to our classes and there we learned the Golden Text, the names of Christ's disciples, and were taught the profound truth of the Scriptures. This built up a reservoir of faith from which we have drawn in the trials of life. We were taught to respect all that was good and holy.

Today when we enter the beautiful piles of brick and stone which we call churches, Christians are aghast at what they find—Mother Goose Rhymes on the walls of the primary department. This serves to confuse the inquiring mind of the child. Was Jesus another make-believe character? The house of God is no different from the school-room.

Many fine youthful teachers are not aware of the subtle force which recommends such decorations and settings for their teaching. Another example: A few years ago we studied in the circles of our Women's Society for Christian Service, a book called Symbols of the Church. A fine young mother reading a chapter from this book to our study group commented, "The American flag is not recommended for the sanctuary, for after all, it is one God and Father of us all."

In our local church, the American flag and Christian flag had been put out of sight for they had become soiled and worn, and no one had taken the time and effort to see that new ones were placed there. The shocking paragraph from the above study group was presented by this writer to the next official board meeting. Result—new flags were purchased and put in their proper place, in which they have been and will continue to be, for now we have had the warning.

We move from the classrooms to our modern church to find that the education building is the main feature and the place of worship the smaller building. Do you ever wonder what we are educating toward and what for? A few years ago I came in contact with a young lady who was supposed to be a well-trained youth leader. She admitted that she couldn't lead a devotional. She told me that the church she had just left had the most beautiful pool table she ever saw. Then with an air of flippancy, she asked, "You don't approve of that, do you?" I replied, "My only comment is, 'God have mercy on the First Methodist Church when it tries to outworld the world.'" This young lady soon left that church because she was promoted to a larger field of church activity.

It is this writer's firm conviction that our young people do not want their church to compete with the world. When they want to play pool, they have tables in their own recreation rooms at home, or they find them in the recreation centers of the community. When they want to dance, it is a better orchestra at the club. This is a conclusion I have reached after many years of church work and as a teacher in public schools.

For 5 years Col. George Smoot and I conducted a day morning boys' club. We soon found that the boys did not come for the handicraft period, nor did they come for breakfast, we served as most of them worked and had their own money. They came for the Bible study, the more devotional and entered into the spiritual part of the program.

Colonel Smoot, who represented everything to the boys that was Christian and American, was called into active service. Seven of the boys enlisted in the Air Forces for that was during the Korean police action.

One morning, John who was one of the most faithful members of our club came to my home. He was home on leave, and he knew that when he returned to his post he would be sent to Korea. He was not hunting a ping-pong table or a music box where he could dance. He was seeking something that was real and vital, that would strengthen his faith for the task ahead. He wore the expression of a frightened little boy, for he had never been away from home until he joined the Army, and now he was going to a strange land. After some conversation he said, "I'll never forget the Bible lessons we had, that is why I am in uniform. I made up my mind I would do something to deserve the blessings I have had in this country."

That morning when John left armed with a New Testament and his head held high, I felt that no godless lord could change his attitude toward his God and country. He returned safely, and he, his wife and two little boys, go to Sunday school each Sunday.

We have a foster son who spent 8 years in the Navy and he saw much fighting in the Second World War. However, this was not as hard on him emotionally as fighting his way through the modernism and socialism of one of our biggest seminaries to become a Methodist minister.

Now we are faced with the problem of finding a school for our 19-year-old son, who is in his second year in a small Methodist school. He, too, is to become a minister. He is younger and has had less experience than the one who had been through the war and had learned the practical meaning of Christianity. Shall we send him to a school where they permit old-fashioned liquor glasses, the blue-devil on one side and the cross on the other? Shall he be sold for souvenirs? Must we send him to a school where they will tell him that all he has learned at home is out-moded? That it is all right for his parents to believe in the physical resurrection of Christ, or His virgin birth, or that we need a spiritual rebirth, but that he must be more enlightened?

My question is "Has my church left me?" Do I have to have a higher class in political science, learn more economics, and be able to admire Eugene V. Debs in order to enter into the discussion of a Sunday school class, be trusted with the minds of our young people?

Have we grown so big that we have turned into a business? God has never counted upon the multitudes. His work. Using some examples, which the modern world would have us believe are only legends, God only dealt with two people; he could only bring one man and his family through the flood; he could only save one man

Sodom and Gomorrah. He sent His only Son into the world, and Christ selected just 12 apostles. Never did He expect to hold the multitudes in loyalty to Him. He knew that they would spread palm branches in His path and proclaim Him King, then would shout "Crucify Him," a few days later.

Thank God we have many fine loyal Christian Americans in our pulpits today. In too many cases, they are afraid to cry out against a few leaders, to warn the laymen. They have seen examples of a few men who have, and they became labeled, crackpots, or alarmists. Isn't it time that we, as laymen, stop repeating like parrots the things we are told to say and start thinking about who is telling us to say it?

Today we attended the worship service in our church. It was a delayed laymen's day program. Last Sunday we had visited in another State and their worship service was laymen's day. Although it was a different speaker, and a different State and church, the talk was the same. It happened to be a subject that would bring approval from anyone present, My Father's Business. The point is that each speaker gave the same words, the same examples, and thoughts. This should remind us of how very regimented we are in being a puppet for those who do the thinking for us.

Can we awaken our loyal church members before we lose every trace of the stewardship God gave us in this great church? By the help of our Creator I will continue to fight for my belief and the doctrine that is so much a part of my life that I cannot separate it from the very atmosphere I breathe.

Once I accepted our church literature as I accepted the Bible. Today as I read the comments on the lesson, I turn to the front of the publication to see where the gentleman who wrote it was educated. That explains much of his thinking. Can't we clean up our church schools? We all know that this is the source of much of our grief today.

I implore you to ask the question, "Has my church left me?"—"Am I being swept on with the devastating tide and doing nothing about it?" If the answer is Yes, speak out and object to the modernism, and be unafraid for He has said, "Lo, I am with you always." But we must elect to be with Him first. May He bless us in our efforts to save our beloved Methodist Church.

Yes—My Church Has Left Me—Thank God

EXTENSION OF REMARKS

OF

HON. FRANK IKARD

OF TEXAS

IN THE HOUSE OF REPRESENTATIVES

Wednesday, May 28, 1958

Mr. IKARD. Mr. Speaker, at the request of Rev. Michael Daves, pastor of the Sunnyside Heights Methodist Church, in Wichita Falls, Tex., I would like to have the following article, written by him, included in the RECORD:

YES—MY CHURCH HAS LEFT ME—THANK GOD

(By Rev. Michael Daves, Sunnyside Heights Methodist Church, Wichita Falls, Texas.)

In a recent article appearing originally in the DAR magazine, and later reprinted in the CONGRESSIONAL

RECORD, the writer seems to think that the church should retrogress with her, instead of her progressing with the church. She sketches many changes, real and imaginary, which are occurring in Methodism, and insinuates that these changes are anti-Christian and anti-American. Using exclusively personal evidence, the writer jumps to some very unwarranted conclusions. She has put the Methodist Church on trial and, speaking with the authority of the Scriptures, proceeds to act as judge, jury, and executioner, as well as prosecutor. Her prosecution is as unconvincing as the reply of a little boy who said he got his black eye from running into a door. Let us, for the sake of truth, separate fact from fiction. I do not deny for 5 seconds that there are pressing problems within Methodism. None of its leaders do, either. The church is not infallible. It has never proposed to be. Yet the problems which plague us are not those which this author has outlined.

The Methodist Church is not socialistic or communistic in its teaching, as the article infers. Such a charge does not find basis in fact. She gives no specific material in support of this charge, but merely leaves it as a dangling assertion. Moreover, she does not define what she means by her terms. One would suspect that she hangs the charges of Communist and Socialist on those church programs with which she does not agree. The general conference has made the Methodist position quite clear by stating: "The Christian religion stands in direct opposition to materialistic ideologies. * * * We believe the best defense against these materialistic ideologies is found in the preservation and growth of Christian democratic institutions and in the daily practice of the Christian way of life."

A socialistic emphasis and a social emphasis are two different things. The Methodist Church does have a social emphasis. We believe that the social gospel is Christ's gospel. From the beginning of our church there has been an emphasis on our social responsibilities toward the depressed and downtrodden. John Wesley was so concerned with the plight of the poor that from a salary of £120 he gave £92 to the poor and kept only £28 for himself. Methodism leads in establishing hospitals and homes. The church opposes racial discrimination, and is a relentless foe of liquor traffic. The Good-will Industries are an outgrowth of Methodism. The church played a real part in the establishment of the United Nations. Methodist leaders have had much to do with better labor relations.

The good lady writes of the Methodist Church of her childhood, commenting that "there we read the lesson, which was from the Bible rather than one on economics." Is it suggested that Christianity be compartmentalized and keep out of the area of economics? The Bible says a great deal about economic righteousness. The "truth of the Scriptures" does little good unless it is applied to contemporary situations, and merely learning the names of Christ's disciples" has never made anyone morally responsible. The literature emphasizes the application of Christianity to all areas of life-political, social, and economic. An axiom might be set up: Christianity has died when it is not applied. Many of the burning issues of our time have been solved, and are being solved, because the church refuses to be muzzled.

The Methodist Church, by the same token, is not opposed to patriotism. All Christians are opposed to a blind patriotism, which is filled with emotional flag-waving, and misses the central issues. The author gives us an illustration from a study guide on Christian symbols as evidence of an antipatriotic trend in Methodism. The study book suggests, according to the author, "The American flag is not recommended for the sanctuary." Does it follow that

the church is opposed to patriotism? Certainly not. No more than the absence of religious training in our public school system implies that the school system is opposed to religion.

Recently, Dr. Frederick Brown Harris, Methodist chaplain of the Senate, received the Freedom Foundation's award. Does this sound like antipatriotism? Methodist literature, which has been unjustly taken to task by the writer, has often stressed a Christian's duty in the American society. Patriotic themes have come from Methodist pulpits. We affirm that God is above all. We deny that God is an American creation like hot dogs. We believe that God loves the world, and is on the side of right not might. We decry the worship of the Nation in place of the worship of Almighty God, for this would be idolatry. But this does not make the church antipatriotic.

Methodism believes that recreation has a real place in the church. Must we be so narrow as to assume that God can only be found when we pray, and not when we play? Recreation has a rightful place in the church, for it teaches young people to cooperate with one another. It teaches them good sportsmanship is more important than winning. Recreation within the church provides a Christian atmosphere. The church should remain a center of activity. There can certainly be Christian education in recreation.

The article infers that recreation makes religious training suffer. It suggests that either we have recreation, or we have religion, but we cannot have both, for they are incompatible. I suggest that if they are incompatible within the church, then they are incompatible outside the church. The location does not change the moral law. Shall we return to the Puritanical philosophy of Calvinism which proclaims that everything enjoyable is evil?

What is wrong with religious liberalism? Following a wellworn path, the author crucifies liberal religious thinkers on the cross of orthodoxy. Yet we must never forget that Jesus was a religious liberal, and was crucified because of it.

God is a growing God. He reveals himself, not all at once in a blinding flash, but bit by bit. God has grown from the crude conception of a tribal war god into a God who loves the world. God has grown from a God of war into a God of peace. The revelation of God continues in our day. To the liberal, much of what man has believed about God and Jesus is inferior. The liberal must seek the truth where he finds it, having nothing to fear, for God is Truth. Science is acknowledged as having a portion of truth. Certain teachings which the Christian church has believed so tenaciously have served not to illuminate, but to obscure. Many pictures need correcting. On the other

hand, the fundamentalists are fanatically opposed to change in theology, believing that their interpretation is perfect. They dogmatically assert that unless a man believes in the virgin birth, the physical resurrection, the infallibility of the Scriptures and the second coming, he is not a Christian. Such religious reactionaries have done more harm to Christianity than all the atheists who ever lived. Many atheists are "atheists by accident," driven into that position by the historical and logical fallacies which the fundamentalists have promulgated in the name of "Christianity."

Liberalism has succeeded where fundamentalism has failed—in making Christianity acceptable to modern minds. Liberalism has affirmed that religion is experience of the head as well as the heart. The emotional upset which the writer's son underwent fighting through the liberalism of a Methodist seminary was only natural. Ideas, alien to our experience, will meet with hostility and will be rejected unless we are able to strip away our subjectivism and look at them with Christian objectivism. Many are like the Hindu who believed it was wrong to eat any kind of living creature. He was a fanatical vegetarian. Once he was showing his vegetable diet through a microscope. He saw the living cells—moving. Did he change his mind? No, he destroyed the microscope.

As we consider different theological positions, it should be noted that Methodism, following in the best Protestant tradition, has never set down a rigid system to which every one must subscribe. There is freedom of thought in Methodism so that the fundamentalist, the liberal, the neo-orthodox, all the different shades and colors of Christian theologies can sit side by side and worship together. Only the fundamentalists would seek to change this freedom of thought as has been evidenced by their past actions. It was John Wesley who said, "Think and let think," and "If your heart is right, give me your hand." Our emphasis is not so much on creeds as it is on deeds.

As the author has implored me, I have asked myself the question: "Has my church left Me?" And I have found the answer to be, "Yes—thank God." The church has not left me along the lines which she has suggested—betraying Christianity and America. It has left me by moving into society. I am too interested in myself. I could have no respect or loyalty for a church which had not moved ahead of myself. When Jesus said, "Follow me," he indicated that he had "left" his disciples, in a sense of the word. He indicated that he had a better revelation than they did. The church has left us, for it is greater than any one of us, as Jesus is greater than any one of us. The church has left us because, as H. G. Wells once wrote, "to this day this Galilean is too much for our small hearts."

LATE FLASH!

Peter Deriabin, the most valuable Soviet agent ever to escape from the U.S.S.R., identifies Metropolitan Nikolai, Russian Orthodox patriarch of Moscow, second-ranking prelate of the Russian Orthodox Church, as an agent of the SOVIET SECRET POLICE, in the March 23, 1959 issue of LIFE magazine. This is the same Nikolai who was entertained by the leaders of the National Council of Churches in the United States on invitation in June 1956 and who was personally escorted to Independence Hall and the Liberty Bell in Philadelphia by Dr. Eugene Carson Blake, then president of the National Council of Churches and at present Stated Clerk of the United Presbyterian Church in the U.S.A. Blake and other National Council leaders accepted an invitation from Nikolai and were feted in Moscow by Secret Police Agent Nikolai and his henchmen. Deriabin's testimony in LIFE confirms NEWS AND VIEWS' revelations concerning the comradeship between the National-World Councils' leadership with the Red clergymen of the Soviet Union.

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News and Views

Eternal Vigilance Is Forever The Price Of Freedom

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THE AMERICAN FRIENDS SERVICE COMMITTEE

By KARL BAARSLAG

The Church League of America has received a number of requests from its subscribers for information on the American Friends Service Committee. Is it an officially recognized auxiliary of the Quaker faith or is it an embarrassing stepchild like the Methodist Federation for Social Action is to the Methodist Church? Is it actually a communist front although never officially cited by any competent government agency or is it merely a once respected well-worn division of a fine religion which has been allowed to fall into the wrong hands and deviated to nonreligious purposes? The following evaluation is based largely on the A.F.S.C.'s own publications plus dependable research and reference sources in Washington which have extensive files on this organization.

In 1922 the American Friends Service Committee was founded and caring for starving Russian and East European children. In 1949 the same Quaker "service" organization proudly used Alger Hiss as a lecturer at one of their summer seminars on international affairs. It was also busy all over the United States attacking and denouncing those patriotic Americans who had expressed some mild misgivings about the value of the United Nations or who had been critical of UNESCO. A brief twenty-two years had seen the deplorable retrogression of a once respected relief organization into just another political action operation with heavy leftwing bias and orientation.

In order to appraise and understand the present activities of the A.F.S.C. with objective and impartial evaluation one must first understand the history of the Society of Friends. An A.F.S.C. booklet, "Twenty-five Years Under the Red and Black Star" (1942) states: "The American Friends Service represents the Society of Friends in fields of social action."

From their very founding in the 17th Century the Quakers have been opposed to war and violence in any form and under all conditions. The Quaker position is quite simple: Christianity and war are incompatible. From their earliest days in this country the Quakers have worked for peace, for the abolition of slavery, for prison reform, for justice, to the American Indian and other aborigines regardless of their cultural level. As a natural consequence Quakers since the time of George Fox, their founder, have either stubbornly refused or sought to block military service by all means at their disposal. Therefore to accuse the Friends of being pacifists is as silly as to accuse a Marxist of advocating Socialism.

Their anti-militarist and unpopular attitudes naturally subjected them to persecution in England — persecution which often bordered on the merciless and inhumane. Those

who fled to Colonial America often suffered degradation and persecution at the hands of other religious refugees who had settled here earlier. Pennsylvania finally became a haven for the early Society of Friends in this country under William Penn. Most of their concentrated population even today can be found in the state named after Penn, although there are also many Quakers in Ohio and Indiana. There are about 120,000 Quakers in the U.S.

Remembering their long history of religious persecution, the Quakers naturally turned to the relief of human suffering and the protection of the humble and lowly as their bounden religious duty. They have seldom shied away from what they deemed their God-directed tasks merely because of public opprobrium or disapproval.

However, in selecting areas of work the Quakers preferred to work in those areas where human suffering and distress was caused by human agencies as distinguished from those caused by natural disasters. The same work quoted above states:

"When true to its heritage, Quaker Service goes further than charitable relief. There is a more fundamental objective than passing kindness. Quaker Service tries to strike at the cause of social ill rather than to cover up its effects. . . . It is irrevocably opposed to violence or coercion even though the ends in view seem good."

This irrevocable opposition to violence and coercion, however, for some inexplicable reason, seems to stop dead short at the borders of the Communist world empire. The Soviet empire is one of fear and terror as well as violence and coercion as even the Quakers themselves must admit.

The American Friends Service Committee was organized by fourteen Quakers in Philadelphia in 1917. It was re-organized in 1929. It functions independently through its own Board of Directors and executive staff. In 1954 it had 437 officers and employees on its staff and enjoyed an annual budget of over three million dollars — most of which was contributed by non-Quakers according to its annual report of that year.

QUESTIONABLE SPEAKERS

Granting that the A.F.S.C. has done a great deal of good work, let us now briefly examine a few of the more controversial activities of this organization in recent years which have brought so much criticism against a once praiseworthy organization. In addition to forsaking social welfare work to a large degree and boldly entering the arena of political controversy, the A.F.S.C. has been most careless or indifferent in its selection of speakers and lecturers. Alger Hiss as an authority on foreign affairs was not an isolated accident.

In 1948 the A.F.S.C. sponsored and sent around the country one "Martin Hall." Hall addressed high school groups on peace. In speech after speech he defended the Soviet position in the Cold war and attacked and abused this country. The Janesville, Wisconsin *Gazette* for October 8, 1948, reported that even Quakers "who listened got up and left the hall in disgust." They complained that he "sounded more like a Communist than a Quaker." The National Headquarters of the American Legion received several protests about "Hall" and queries as to who he was. *Mr. Hall was not a Quaker.*

Shortly after his Wisconsin tour Hall turned up in Southern California. He spoke before the Hollywood chapter of a notorious Communist front, the National Council of the Arts, Sciences, and Professions. As far back as 1937 Hall's name appeared as a contributor of articles to the admittedly Communist publication, *New Masses*. The name of Martin Hall also appeared frequently as a contributor to the official organ of the Communist International, *Inprecorr*, between 1935 and 1937. All of which naturally raises the question, "just who is this Martin Hall, American Friends Service Committee lecturer?"

Hall is not Hall at all. He is German refugee born Herman Jacobs who fled to the United States shortly after Hitler took over. He had been a delegate to a Communist press conference in Moscow in 1930. He had been the editor of a left-wing labor paper in Germany for fifteen years before the Nazis began chasing the Commies out of Germany. When Hall's record and anti-American speeches were given to the A.F.S.C. they expressed great regret over having sponsored him and hastily dropped Jacobs, alias Hall from their speakers' list.

That was in 1948. The following July, 1949, the American Friends Service Committee conducted an international service seminar at Plymouth, New Hampshire, on the United Nations and international relations. One of the featured speakers was Alger Hiss. Widespread unfavorable comment and adverse publicity apparently compelled the A.F.S.C. to issue a statement which appeared in the N. Y. Times of July 26, 1949:

"The Committee decided to reaffirm its earlier decision to continue to use Alger Hiss as a visiting faculty member on two main grounds of equal importance.

A. The Committee firmly believes in the basic principle of our democracy that a man is and should be considered innocent until his guilt has been proven.

B. Mr Hiss has made valuable contributions to two previous seminars and in his relationships with our committee has demonstrated himself to be a person on whose discretion and integrity we can depend.

In the light of these facts and despite the fact that Alger Hiss offered to withdraw, we have found no reason for not continuing our long-standing relationship with him in a common effort to assist into being a world of peace and justice."

This was before Hiss's second trial and conviction but after he had been indicted and his first trial.

In 1951 the American Friends Service Committee made another unhappy and ill-advised choice in a speaker. Bayard Rustin, advertised as a "specialist in human understanding," was sent around the country under the joint sponsorship of the A.F.S.C. and the Fellowship of Reconciliation, a well-known pacifist organization. Unlike Hall who was not a Quaker, Rustin was a member of the Religious Society of Friends. The Eleventh Report of the Senate Investigating Committee on Education of the California Legislature issued in 1953 has the following on page 40:

"The AMERICAN FRIENDS SERVICE COMMITTEE sponsored a lecturer, a member of the Religious Society of Friends, to address their group in Pasadena on January 22, 1953. The Pasadena Independent of January 23, 1953, carried the following article:

"Bayard Rustin, world famed Negro lecturer and authority on community relations, was arrested yesterday in Pasadena on a morals charge ... Rustin was jailed less than six hours after he had addressed a dinner meeting of the local chapter of the AMERICAN ASSOCIATION OF UNIVERSITY WOMEN. He was scheduled to speak at UCLA yesterday and at a church (First Methodist, Pasadena) here tonight ... Rustin returned from Africa where he consulted with national leaders on the subject of non-violence as an approach to political and racial differences ...

He is college secretary of the FELLOWSHIP OF RECONCILIATION and a member of the Religious Society of Friends. His talk tonight was sponsored by the American Friends Service Committee (Quakers) and the World Friendship and Peace Committee.

A three man delegation from the FRIENDS SERVICE COMMITTEE showed up at the hearing. "We still think Mr. Rustin is a wonderful gentleman," said the spokesman. He declined to identify himself.

BAYARD RUSTIN and his two male companions were jailed. RUSTIN was sentenced to 60 days in the county jail.

The Los Angeles Mirror of January 23, 1953, contained the following news item:

"MISSIONARY GETS 60 DAY TERM IN MORALS CASE"

Bayard Rustin, 40-year-old missionary whose sparkling lectures on world peace charmed a Pasadena women's club has been sentenced to 60 days in jail for lewd vagrancy.

He pleaded guilty to the charge and was sentenced yesterday by Pasadena Municipal Judge H. Burton Noble who ignored a plea that Rustin be allowed to leave the state and return to New York. "I'm not inclined to extend any leniency," the judge said.

Similar sentences were also handed to two 23 year old men who were arrested in the car with Rustin early Wednesday morning a few hours after the missionary addressed the American Society of University Women.

Rustin recently returned from Africa where he did missionary work for the American Friends Service Society. A delegation of three members of the society appeared in court but did not testify in Rustin's behalf.

Rustin had been convicted in Chapel Hill, North Carolina, May 20, 1947, for violating a state law requiring segregated seating on intrastate buses. He was a member of sixteen teams sent into border states by the Fellowship of Reconciliation and the Congress for Racial Equality to test out a Supreme Court decision. He was fined \$8 trial costs.

In 1948 the Peacemakers, a pacifist civil disobedience group, released a "Call to American Christians of Draft Age" which advised young men not to register for the draft, a clear invitation to violate the law. Rustin was a signer of this "Call" as well as a member of the Executive Committee. That same year he was listed as Executive Secretary of the League for Non-Violent Civil Disobedience Against Military Segregation.

In 1952 Rustin attended the Friends World Conference at Oxford before going on to Africa to confer with African nationalist leaders on the use of non-violent resistance to gain political ends.

The same California Legislative Committee report carries numerous citations on the A.F.S.C.'s activities in California opposing state loyalty oaths, distributing copies of Soviet apologist Jerome Davis' "Behind Soviet Power," protesting anti-Communist legislation on the grounds that "An atmosphere of suspicion and intimidation created by anti-Communist legislation from the Board of Education lowers the quality of instruction."

No one apparently raised any question as to why a well-organized and relief organization was concerning itself with the "equality of instruction" in the public schools and with anti-subversive legislation.

The same report contains numerous anti-American statements by Dr. J. Stewart Innerst, "Chairman, Adult Peace Committee of the AMERICAN FRIENDS SERVICE COMMITTEE." On page 95 we find:

"Dr. Innerst's letter was written on the official letterhead of the American Friends Service Committee, Pasadena, and stated in part as follows:

"A man's political affiliation is no longer considered a matter of privacy, but a matter of public information that may be forcibly extracted under pain of being cited for contempt. While we decry thought control in Russia, we pursue a policy in the said investigations that inevitably leads to it in free America.

He then explains that the opinions he has expressed are his own and should not be construed as those of the organization which employs him."

Further on in this same California Legislative report Innerst is quoted as having told a current events class that Russia was the aggrieved and injured party in the current world crisis and that there was no concrete evidence of Russian intervention in either China or Korea. He is quoted as saying:

"In fact, I have been in China and never have seen a Russian soldier or any Russian equipment but I have been forced to take shelter when American bombers flew overhead"

Dr. Innerst presumably was in Red China at the time that country was waging war against the United States and hordes of Communists were killing American boys during the Korean war. The report does not disclose just what Dr. Innerst was doing in Red China at the time that U.S. armed forces were engaged in protecting South Korea against a Communist invasion.

Martin Hall, Alger Hiss, and Bayard Rustin do not exhaust the roster of off-color speakers used by the American Friends Service Committee at its seminars on International Relations. In November of 1950 the A.F.S.C. advertised that it was bringing Bayard Rustin, Derk Bodde, and Louis Dolivet to Uniontown Pa., to speak at the Institute of International Relations being held in the Great Bethel Baptist Church of that city. Because Dolivet had a far more colorful and fascinating background than either Rustin or Derk Bodde and also to conserve space we dismiss Bodde with the observation that he had an extensive front record going back at least to 1950.

The A.F.S.C. publicity note advertised Dolivet as an author, editor, lecturer." He was also editor of the UNITED NATIONS WORLD and "an international roving correspondent for the NEW YORK POST. Has followed the work of the League of Nations and later the United Nations since 1932." All of this is undoubtedly true but there was a great deal of additional information in the public domain available on Mr. Dolivet. The Congressional Record for May 25, 1950, pages 7806-08 carried a great deal more on Mr. Dolivet who is not Dolivet at all but really Ludwig Brecher of probable Rumanian extraction. Congressman Jenison of Illinois charged that Brecher, alias Dolivet was, according to the State Department, "a very dangerous Stalinist agent and a member of the International Communist apparatus." Dolivet's activities in behalf of the Soviets was set forth in some detail in a French magazine, LA REVUE PARLEMENTAIRE for Dec. 15, 1949. The French secret police knew Dolivet as Ludwig Udeanu, a close associate of the notorious Soviet agent Willy Muenzenberg. Muenzenberg was known as the "Henry Ford" of

the Communist Front" because he conceived and set up a worldwide network of fronts on a mass production basis. His corpse was found dangling from a tree in Nazi occupied France at the time of the liberation of France. He had either committed suicide, been executed as a traitor by the Communist underground, or strung up by the retreating Nazis.

Under the Comintern name of Udeanu, Dolivet had written for INPRECORR, the journal of the Communist International. He was the brains of a Communist operation which infiltrated and took over a French paper, LE MONDE. In 1932 he was in Amsterdam helping organize one of the Soviet's first world congresses for peace. He was behind the scenes pulling wires for the Comintern at the 1933 World Committee for Struggle Against War and Fascism and in 1935 in Paris for another Soviet-instigated Universal Rally for Peace.

In 1934 Dolivet was in Russia and about this time he made contact with the Swedish banker Olaf Ashberg, who later in his memoirs admitted that he had been a very active financial agent for the Soviets for many years. In 1937-38 Dolivet was accused of alleged embezzlement of funds raised in France in behalf of the Spanish Loyalists. He was a French citizen by this time and a protege of Pierre Cot, Communist and later a government minister. Cot and Ashberg allegedly financed and helped him get control of the FREE WORLD, a magazine which later became the UNITED NATIONS WORLD. There is no information as to when he first came to this country except that he came on a visitor's visa. He was turned down for U.S. citizenship in 1946 after serving 25 days in the U.S. Army in 1943.

Brecher—alias Udeanu—alias Dolivet went abroad in 1950 just before a Congressional Committee could serve him with a subpoena. The U.S. Immigration Service thereupon served notice that he would not be re-admitted to the United States presumably because of his role as an international Communist agent. The American Friends Service Committee in advertising him as one of their speakers in November of 1950 possibly had not read the Congressional Record exposé of this Comintern agent only five months before, or if it did, blithely decided to ignore the information and to circulate him around the country anyway. And to close the case of Mr. Dolivet, he had lived for a time in the small French village of D'Olivet from which he derived the name he used in this country.

THE A.F.S.C. CHANGES COURSE

Some time in the late '20's or early '30's the Quaker service organization put down a hard left rudder and altered course from one devoted to the relief of human suffering and distress to that of political agitation. In 1933 William Dennis of Earlham College, Indiana, (a Quaker institution) charged that the Friends Commission on Economic Life and Relationships while critical of war and Fascism was curiously silent when it came to any criticism of Communism.

For many years a guiding genius of the A.F.S.C. was one Ray Newton. In responding to a poll of ministers in 1934 on the question of Socialism Newton said he favored Socialism as a system of government for the United States. A letterhead of the U.S. Congress Against War, set up by the American Committee For Struggle Against War (a Communist front), dated Nov. 1, 1933, carried the name of Ray Newton as a member of the Arrangements Committee. The American Committee for Struggle Against War was formed in this country in response to directives laid down by the Communist International in 1932 according to a re-

port by the Special Committee on Un-American Activities dated March 29, 1944.

Newton was also affiliated with the War Resisters League, another pacifist-Socialist outfit. The former A.F.S.C. official was also a vice-chairman of the National Council Against Conscription cited as a Communist front by the California Senate Fact-Finding Committee on Un-American Activities in 1948. The report states: "Out of a total of 137 listed sponsors and supporters of the National Council Against Conscription there are 47 individuals with a known record of supporting Communist front organizations and causes. (page 320).

In 1947 the A.F.S.C. sent a delegate to the Communist-instigated World Youth Festival at Prague. The delegate was Kenneth Southard of Philadelphia. Socialists and other non-Communist radicals ridiculed and denounced this Communist propaganda stunt and there were ample warnings as to its inspiration and guiding direction in the public press. Nevertheless, the A.F.S.C. sent a delegate.

In 1948 the American Friends Service Committee sent a spokesman, Julian Cornell, to register the Committee's opposition to the pending anti-Communist Mundt-Nixon Bill before the Senate Judiciary Committee. Protesting legislation designed to protect this country from Communist infiltration and subversion seemed a long ways from the Committee's earlier efforts at relieving want and human suffering. At the same time that it was seeking to protect the Communists from any legal restraint or annoyance, spokesmen from the A.F.S.C. strongly opposed any and all forms of military conscription. A statement signed by Henry J. Cadbury as Chairman and Clarence E. Pickett, Executive Secretary of the A.F.S.C., read as follows:

"We stand ready to offer our ministry of aid and counsel to all who for religious or conscientious reasons stand opposed to conscription and war. We recognize that their opposition might take such forms as non-compliance with the law, choosing non-combatative or alternative civilian service, insisting on using their technical knowledge for constructive rather than destructive purposes."

In 1943 a lobbying office of the Quakers was set up in Washington and registered with Congress as the Friends Committee on National Legislation. It favors universal disarmament, relaxation of immigration laws, opposes all counter-subversive legislation and advocates "an unrelenting search for a political settlement between the United States and the Soviet Union."

While the A.F.S.C. and Legislative Committee maintain separate offices they work closely together and the latter was probably set up to protect the tax exemption of the former.

In November, 1949, Yale University Press published "The United States and the Soviet Union," a report prepared for the A.F.S.C. with suggestions for improving relations between the two countries "whose rivalry is disturbing the world." In July of that year a "working party" of the Executive Board of the A.F.S.C. had prepared a 28 page report on American-Russian Relations. It would be difficult to find a more dishonest and one-sided presentation of the basic issues dividing the free world from the Soviet slave labor empire.

The whole dissertation reads like something straight out of Vera Micheles Dean's Foreign Policy Association studies, with the detached philosophical overtones of George Kennan. Indeed, one of Kennan's fallacies that Communism is merely another unpleasant historical development akin to the eruption of Islam in the 7th century which will settle

down and be no problem a thousand years from now is actually used in this A.F.S.C. foreign relations report:

"History offers examples of mortal conflicts between great movements which in later generations, with the cooling of passions and the tempering of fanaticism, have found it possible to live in peace with each other. In certain respects Islam is a striking example. It is worth noting that the conflict between the Moslem and Christian worlds was finally resolved by the destruction of neither."

The entirely specious argument is next advanced that while Protestants and Catholics sought to exterminate each other in the 16th century, peace between them finally triumphed and greater tolerance finally permitted them to settle down in peaceful co-existence. The glaring dishonesty of this report lies in the fact that its writers, by their quotations from Marxist-Leninist documents, betray the fact that they made a most thorough study of basic Communist documents and were under no illusions as to the true nature of world Communism. That the differences between Communists and the Free World were analogous to those between two main branches of Christianity is, needless to say, sheer sophistry.

In their Basic Considerations of this report, the A.F.S.C. writers recognize the basic elements of the Soviet system to be:

"the authoritarian police state, thought control, banishment of political dissenters to Siberia, secrecy, suspicion of foreigners, and semi-militarization of the government bureaucracy

and that these elements should not bind us as being a sign of Soviet instability.

All through the rest of this report the A.F.S.C. equates this totalitarian, secret police state as the moral equal of the United States and with truly Olympian impartiality weighs both sides on the balance scales of its judgment. This is not fuzzy or "confused liberal" thinking at all but patent and calculated dishonesty on the part of people piously quoting and constantly referring to the "moral insights" fundamental to the faith they claim to support while at the same time condoning murderous atheistic Communism, the sworn enemy of all religions including Quakerism.

Throughout the report there is a total moral anesthesia as far as Communism is concerned on the part of people who can show acute moral sensitivity as far as minor imperfections are concerned in the social, economic, and political structure of the West. As it would require at least twenty-eight pages to expose or rebut all the fallacies and dishonest semantic trickery in this 28 page A.F.S.C. Report sentence by sentence and paragraph by paragraph, it is obviously beyond the limits of this study. Suffice to say that this A.F.S.C. Report on American-Russian Relations is an insult to the intelligence and a blatant piece of special pleading that was no doubt lavishly praised and quoted in the Soviet press at the time.

The degree of left rudder under which the American Friends Service Committee has been sailing was strikingly revealed in January, 1950, when its Executive Board wrote a letter to Pres. Truman on what our foreign policy should be with respect to Red China. The welfare division of the Quakers, set up to relieve human degradation and misery, came to the defense of the Chinese Communists, the greatest mass murderers and creators of human suffering and degradation in all history, with the following gratuitous and unsolicited advice:

"Further intervention will result in the hardening of Chinese resentment against America and strengthening of Sino-Russian ties. By treating Communist China as an enemy and by refusing to recognize her, we are not isolating China, we are isolating ourselves."

These sentiments must have appealed to the Ford Foundation because its annual report for 1951, listing \$22,331,736 grants, allotted one million dollars to the American Friends Service Committee "for programs to reduce world tensions and to improve international understanding."

The Communist DAILY WORKER for Feb. 14, 1952 commended the A.F.S.C. for its opposition to the Smith Act. The A.F.S.C. had called a conference on "Liberty and Loyalty" at San Francisco which was attended by over 400 participants. The Communist paper happily reported that the audience "condemned the growing fear and hysteria in the United States today, and stressed the need for firm personal action in bringing others the courage to oppose these measures."

In 1953 the House Committee on Un-American Activities began hearings in Philadelphia on Communism in the public schools. The Friends Service Committee lost no time rushing into print with a release expressing deep concern over the investigation. Lewis M. Hoskins, executive secretary of the organization was quoted as saying: "The Service Committee has been disturbed for some time by trends towards restricting the freedom of the individual. Recent events on a national level, in Philadelphia, and in many of the other communities in which we work, have focussed our attention on the issue . . . Fear is too often our response to uncertainty. Loyalty oaths, legislative abuses of investigatory power, assumption of guilt until innocence is proven, implications of guilt through association and demands of the free platform are some of the products of this fear." (New York Times; Nov. 16, 1953).

Lewis M. Hoskins was listed as a speaker for the Methodist Federation for Social Action according to the DAILY WORKER for September 10, 1951, page 8. The M.F.S.A. had been cited in 1948 by the Washington State Legislative Committee on Un-American Activities as a Communist front. The Senate Internal Security Sub-Committee's HANDBOOK FOR AMERICANS published in 1956 on page 91 states: "With an eye to religious groups, Communists have formed religious fronts such as the Methodist Federation for Social Action."

Hoskins was also signer of a statement opposing the McCarran-Walter Immigration Law. The statement appeared in a booklet "The Walter-McCarran Law" published by the American Committee for the Protection of the Foreign Born, a Communist front and cited as subversive and Communist by the U.S. Attorney General in 1948.

THE DAILY WORKER for June 15, 1954, page 4, carried a statement released by the A.F.S.C. opposing U.S. intervention in Indo-China to save the northern half of that country from Communism. Mr. Hoskins, as executive secretary, issued the release. The N. Y. TIMES of May, 1956 carried a paid advertisement of the Womens International League for Peace and Freedom urging Pres. Eisenhower to ban further H-bomb tests. Mr. Hoskins was a signer of this appeal.

In June 1955, six Quakers toured Soviet Russia. Three of them, Clarence E. Pickett (about whom more later) and two staff members represented the American Friends Service Committee. Upon their return to the United States they made a report which was published in a handsome, slick paper, 94 page brochure. Eugene Lyons, an acknowledged authority on the U.S.S.R., had this to say about the report in the September 22nd, 1956 issue of the NATIONAL REVIEW:

"The pamphlet is as cold-blooded and cynical a document as has come to my attention in many a year, and I am something of a connoisseur of the literature of pro-Soviet apologetics. I searched its 94 pages for a word of compassion for the victims of the brutal totalitarian state; a soupcon of sympathy for the millions steeped (as is evident even in this account of conditions) in wretchedness and subjected to routinized injustice; a syllable of sharp criticism of the Communist despots. In vain.

These Quakers blandly record that their appraisal . . . 'of the forces operating in Soviet society' they ruled out 'emotionalism' in favor of 'realism'.

Evidently they decided that any hint of fellow-feeling for the oppressed or censure for their masters would be contrary to the dictates of 'reason'. To make it more nauseous, the report is utterly self-righteous, invoking religion, peace, and other noble values on every page. The collective authors identify themselves as 'persons of goodwill who disagree fundamentally with Marxism but at the same time are concerned about creating genuine peace and mutual understanding between the Communist and non-Communist worlds.' They deny in effect that there are any decisive differences, except in degree, between the two. . .

At the end of nearly every chapter they offer gratuitous advice to the Communists . . . But this helpful disposition finds no reflection in the moral area. They simply forgot to recommend the abolition of slave labor and confessions by torture, the restoration of some of the elementary human rights that did exist before the Revolution, or most amazing for a religious group—the elimination of the social and economic discriminations to which believing Christians are subjected."

Mr. Lyons' criticism is far too mild and perfunctory. The report is a dishonest fraud on the uninformed and uncritical reader. No fair-minded scholar or observer, no matter how naive could possibly concoct so many distortions, sly innuendoes, adroitly disguised half-truths, and fairy tales without deliberate act of will.

"Meeting the Russians" starts with the incredible proposition that the Soviets in effect are fighting a war and that even Christians in time of war drop all moral principles for the sake of victory. Consider the following not lifted out of context:

"Virtually everything in Communist conduct that shocks the moral principles of non-Communists can thus be explained in terms that are familiar and even acceptable to most non-Communists when demanded by military necessity in time of international war. The list would include systematic spying, censorship, assassinations, mass killings, the taking and killing of hostages, imprisonment without trial, the spreading of false propaganda, the deception of the enemy (whether a class or a nation) by an effective means, mass starvation, sabotage, bribery, and the use of informers and provocateurs. We need look back no further than World War II and the Korean War to find examples of all of these acts committed at one time or another by both sides—not because either side willfully preferred to engage in such acts but because both sides were forced by the logic of war to choose between engaging in these acts and risking defeat."

The above is an exact literal quotation from page 6 of this incredible A.F.S.C. brochure. This sort of logic by men laying special claim to high moral insights would exonerate every criminal since the beginning of time on the simple grounds that he was at war with society and in war everything goes. By the same "logic" all the crimes of the Nazis can be justified on the grounds that they were at war and were merely trying to win.

Even hardened cynical Communists must have lifted their eyebrows a bit in amazement at such utterly amoral and super-cynical defense of their long history of crimes against humanity. As with other A. F. S. C. brochures it would require at least as many pages to expose, refute, and dissect such rank and blatant pro-Soviet propaganda as the 94 page booklet in question because there is falsification, utter non sequitur, sly distortion, or outrageous conclusion in nearly every paragraph.

Chapter VIII on Religion in an Anti-Religious State would require at least a hundred pages of documented refutation. Even such professional pro-Soviet apologists as Corliss Lamont, Frederick Schuman, or their dean, Jerome Davis, himself, must have turned green with envy after reading "Meeting the Russians." We have space for just a few typical examples. "The various Christian churches in the Soviet Union have a dramatic history since the 1917 Revolution." The murder of thousands of priests, ministers, rabbis and mullahs, the wholesale destruction of religious edifices and the confiscation of their heirlooms and precious objects of veneration, the desecration of altars and the vicious campaign of terror against true believers is merely "dramatic" to these men of great moral insight. The alleged persecution of non-Orthodox sects under the Czars gets a nice play but the diabolic persecution and tortures of the Bolsheviks is neatly glossed over in the single word "dramatic." In fact, they even have the unparalleled gall to assert that the Revolution "benefitted" the non-conformists sects by destroying the power of the Orthodox Church. "For the first time they enjoyed a legal status", needless to say, is a flat and unequivocal falsehood in view of the anti-Church decrees of January 1918 and subsequent Soviet suppressive actions. (See NEWS & VIEWS, April 1959, Special Edition).

The report then goes on to state that in 1943 "an agreement was entered into which granted all religious groups in the Soviet Union a measure of freedom in purely religious matters in return for their pledge not to interfere in the spheres of activity that the state reserved to itself." This in the face of a wealth of documentary evidence since 1920, some of it official Soviet material attesting to the long and deadly war of extermination waged by the Bolsheviks against all forms of religion in the U.S.S.R.

And as even a poorly informed person on the Soviets knows the 1943 "agreement" was no agreement at all. It was never published in any official Soviet gazette or register of state laws. It was purely a Stalinist deceptive trick

to bamboozle the United States into believing that religious freedom had been restored in the land of the Soviets in order to keep eleven billion dollars of vital Lend-Lease supplies moving to Russia. And, as any amateur student of Soviet affairs knows, the alleged "relaxation" of persecution of religion and official recognition of the Orthodox church—not any other Protestant or Catholic faith—was dictated also by considerations of urgent military necessity, that of bolstering collapsing Russian morale under the hammer blows of the onrushing and unstoppable Reichswehr.

The reports contains two paragraphs on "Training of Priests" which would be hilariously funny if it were dealing with something else besides the cynical Communist exploitation of religion as an important arm of the police state. Ample documentation that Russian Orthodox seminaries were infiltrated by secret police agents as far back as 1927 is blithely ignored in this A.F.S.C. brochure. The figures quoted on total church membership and attendance by various denominations are equally fantastic and absurd.

The six touring Quakers at least admitted that they were not permitted to visit either the Soviet-occupied Baltic states or forced labor camps. Several hundred thousand Baltic people have been brutally murdered by the Soviets or uprooted and deported to certain death in Siberia. It would seem that an organization claiming to be deeply concerned over human suffering and degradation *due to man-made causes* would concentrate its welfare efforts precisely in that area where human distress was greatest, i.e., Soviet Russia, the prison house of nations, as well as Red China.

Neither the martyred Balts nor fifteen million inhabitants of Soviet slave labor camps are ever mentioned again in the 94 page A.F.S.C. booklet. Instead the reader is regaled with pages of trivia about living conditions in the few unimportant Soviet towns which the Quaker delegation was allowed to visit.

Indeed, in order apparently to help discredit what the Soviets assert are "capitalist slanders" about forced labor camps, "Meeting the Russians" glowingly reports new communities and colonies in Russia being built by "labor not quite forced."

The Quaker group visited seven Baptist congregations, several Orthodox churches and church leaders, a theological seminary, a church of the Old Believers, and two Jewish synagogues. They also had the great honor of conferring with Metropolitan Nikolai in Moscow, not, of course, realizing then that this old scoundrel was really nothing more than a Secret Police agent. A defecting Soviet Secret Police Officer, Deriabin, recently confirmed in LIFE magazine what NEWS AND VIEWS and others had charged years ago—that Metropolitan Nikolai was no bona fide leader at all but actually a secret police spy planted inside the Russian Orthodox Church.

(TO BE CONTINUED IN JUNE 1959 NEWS AND VIEWS)

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News and Views

Eternal Vigilance Is Forever The Price Of Freedom

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THE AMERICAN FRIENDS SERVICE COMMITTEE

By KARL BAARSLAG

(Continued from May 1959 News & Views)

The whole chapter "Religion in an Anti-Religious State" could be transposed into a book on Russia by Sydney and Lucie Webb or into the writing of Jerome Davis or Corliss Lamont without any noticeable ideological break of continuity whatever.

The concluding chapter of "Meeting the Russians" is a serious plea for tolerance and understanding for the Soviets, i.e., for peaceful co-existence. National rivalries, mutual fears and suspicions, and lack of understanding must be eliminated and replaced with love. After conceding the monolithic totalitarian nature of the Soviet system the six Quakers nevertheless feel certain that "forces are at work" which will certainly make the future very different from the past. They also noted "some relaxation of internal con-

There is nothing in the report to suggest that the six A.F.S.C. tourists interceded with the Communists for greater tolerance and understanding on their part towards religious belief in Russia. There is nothing in the report to indicate that these men of "deep moral insights" raised any protest or even mild question about the degradation and inhumanity practiced on Soviet political prisoners running into the millions. Soviet leadership is accepted passively as immutable and beyond criticism—all the change of heart and ideological position must be done by the West in order to lessen tensions and bring about greater understanding.

In 1955 the American Friends Service Committee published a 71 page booklet entitled "Speak Truth To Power—A Quaker search for an alternative to Violence." The brochure is advertised as a "study of international conflicts" and makes no pretense whatever of being concerned with relief or welfare. True to the traditional Quaker position on violence and war, "Speak Truth to Power" rejects all military power either as a deterrent to Soviet military expansionism or even as a defense of this country in case of actual invasion.

In the preface or "A Note To The Reader" we are advised that:

"For more than thirty-five years the American Friends Service Committee has worked among those who suffer, recognizing no enemies, and seeking only to give expression to the love of God in service. Out of this experience, gained under all kinds of governments and amidst all kinds of people, has come some appreciation of the problems of peacemaking in the modern world."

The note then goes on to say as a result of this valuable experience the Committee had issued over a period of the last five years a series of studies on possible ways to ease tensions and move toward international peace.

We are then advised that these studies on foreign affairs and admonitions as to just what U.S. foreign policy should be towards Soviet Russia and Red China "are not official pronouncements but in the interest of stimulating public discussion of the issues raised and in the hope that such discussion will contribute to the formation of policies that will bring peace." We leave to the individual reader the question as to the honesty of this device to influence public opinion on a vital issue and yet disclaim any responsibility for it as the official position of the A.F.S.C.

Space considerations prohibit an extended analysis of this really astounding document distributed merely to "stimulate public discussion."

"Speak Truth To Power" first conjures up the stereotyped bugaboo of all the lefties and liberals—the grisly spectre of a world atomized in one gigantic nuclear holocaust. This has also been fairly well worked over by every Communist propaganda media for the past ten years; so, here the Quakers not only present nothing new but merely another warmed over dish of the same Communist nuclear blackmail calculated to frighten the West into ever more concessions, retreats and appeasement.

Next comes the characteristic equation so dear to the hearts of all pseudo-liberals and secret pro-Soviet sympathizers—that the United States and the USSR are both equally and jointly guilty of "mutual suspicions and fears". The Soviets "emerged from the war still distrustful of the West, still confident of its world mission and now vested with new power and new prestige." The booklet's authors do not explain why the Soviets should remain distrustful of their allies after receiving eleven billion dollars worth of lend-lease, a second front in France, and victory over Germany whom they never could have defeated alone. The Quakers however, gloss over the whole business neatly by saying that the USSR merely exploited "every possible means to secure its national interest and safety" just as the West was doing!

The North Korean Communist invasion of South Korea is dishonestly described as "the cold war first erupted into bloody violence." The United Nations' indictment of North Korea as the aggressor is craftily twisted into a spontaneous "eruption" for which no one apparently was responsible. In perfect vocal agreement with the Communists who sing the same song, the Quaker report finds that since 1945 we have suffered from:

"a steady erosion of the values that were formerly considered the very foundation stones of American democracy. Spying on fellow citizens, anonymous denunciations, restrictions on free-

dom of movement, speech, and press, prosecution for beliefs rather than acts, the reversal of the traditional presumption of innocence until proof of guilt, the gradual militarization of our minds and our society. . .

"Anti-Communism", according to this booklet has brought on this dreadful "erosion of values".

It might be added that only the Communists, pseudo-liberals, and Quakers seem to be aware of this "erosion". Socialists, radicals, non-conformists, and the bulk of our population seem to be totally ignorant of any such alleged restrictions on freedom of speech, press, and movement.

The rest of the pamphlet is full of similar equivocations, sophistries, non-sequiturs deceptively toggled out as inelectable conclusions, and half-truths masquerading as moral pronouncements and final judgments.

Indeed, "Speak Truth To Power" goes a bit further and counsels civil disobedience to achieve what may be considered supremely desirable moral objectives. The example of a Delaware Quaker abolitionist who suffered financial ruin a hundred years ago when he persisted in running an underground station for fugitive slaves is cited as a sterling example for conscientious pacifists to follow today. "Conscientious refusal to take loyalty oaths, to do military service, to inform against others, or to suppress opinion" should be made the basis of civil disobedience. (page 57).

The A.F.S.C. pamphlet naturally supports the cause of colonial independence all over the world but carefully and studiously refrains from advocating freedom for the dozen or more nations forcibly enslaved by Communism. The whole booklet is a long and most thorough criticism of western lack of moral insights but the Soviet slave empire is let off easily with a few mild slap on the wrist observations. *More significant* and revealing is the fact that while "Speak Truth To Power" is full of prescriptions, moral homilies, and pronouncements of what we must do in America to be saved there is nary a word as to what Soviet leaders should do to reduce world tensions and insure peace. True to the creed of all fraudulent "liberals" all the advice and criticism is directed at America — none, or at least nothing more than a few empty words, are ever directed at the Soviets. Nor do these pretendedly pious and devoted men, who are willing to "suffer" for their ideas and faith in this country, indicate the slightest desire to settle behind the Iron Curtain where there are unlimited opportunities for real suffering. A few years in a Soviet slave labor camp deep in the Arctic regions mining coal or cutting timber under the brutal conditions suffered by millions might give these pious lecturers on moral duties some real first hand moral insights that they so demonstrably lack today in the soft comforts and easy-going tolerance of this country.

Suggested Plan of Action for these Pious Pacifists:

A free ticket to a Soviet slave labor camp is the easiest thing in the world to obtain. Just sneak into Soviet Russia without a passport and get yourself ten years at hard labor for "espionage." Then come out and give us some real moral preachments, and the practicability of "non-violent resistance" against totally amoral Communists.

The A.F.S.C. answer to dynamic Communism, a factitious new pseudo-religion, as well as a threat to Western civilization and Christianity in all other spheres, is really quite elementary—"non-violent insight".

As a pre-condition, however, *we must first strengthen and improve our own democracy*—a favorite and well

worn cliché of the phony liberal. We must eliminate discrimination, "religious intolerance" (where?), "we be more sensitive to the deadening impact of our industrial life", improve our housing, medical care, prisons and at the same time insist on maximum freedom of thought and expression lest we lapse unwittingly into a "police state". We should give our support to the great social revolution going on all over the world. (So do the Soviets).

We should share our material blessings with all the rest of the world even though "our own standard of living might be seriously affected but the dividends would be large":

"We should get rid of our military establishment. . . . avenues might be taken to achieve this result. Many . . . that the most probable and most practical approach would be through the simple transfer of the security function to a new organization. The U.N. would assume the responsibility for defense and might well be converted in the process into an instrument in much the same manner as the thirteen American colonies substituted a federal government for the unsatisfactory Articles of Confederation." (page 62).

You Go First!

The A.F.S.C. pamphlet cheerfully admits that it may be considered madness for a nation to disarm alone in an armed world, but that it is "quite possible that the Soviet Union, confronted with such a change in American behavior, might startle us with a new response". This is followed by way of argument by one of the most thorough dishonest and warped pieces of reasoning it would be possible to conceive. If the United States "had not been preoccupied with power concepts" and if "we had been free from the involvement of re-arming West Germany would not have had to stand by helplessly while the East German uprising of June 1953 was crushed by the Soviets.

The real explanation, as any child who can read knows, was that our government, headed by an ailing president, was too pusillanimous to file even a mild protest and lend the slightest degree of military or moral aid to the battled German freedom fighters lest we provoke the Soviets to war.

If the United States practiced A.F.S.C. non-violence "would so change the climate of world opinion that the power on earth could oppose it effectively." We would of course, let the Soviet and Red Chinese invaders run and enslave us. "Non-violent resistance, as has been demonstrated:

on a large scale in India and on a smaller scale in other places, offers greater promise of confounding and overcoming an enemy without destroying our values or our way of life.

The A.F.S.C. people do not tell us what to do. Communists destroy us as they have entire populations in the Baltic states, the Ingush, Volga Germans, and other races. Here is what we should do:

"The first necessity is non-cooperation. The population must resolutely refuse to carry out the orders of the invaders. They would not operate factories to provide the invader with supplies. They would not unload his ships. They would provide no services of any kind for him. At the same time they would try through their words and their lives to show the invader a free and democratic society. Second, the population must maintain good will toward the individual soldier of the invading army. However difficult this is in practice, it is clear that the use of non-violent resistance has always demanded that a distinction be drawn between hatred of an evil policy and respect for the human instrument who is caught up in it. Evil is Good will is the spiritual weapon of non-violence, just as disobedience is its physical weapon. Finally, the population

be well enough disciplined to refrain from individual acts of violence no matter what the provocation. The whole success of the resistance depends on meeting the enemy on a level and in a manner against which he cannot retaliate effectively. He understands violence, and he is prepared to cope with it ruthlessly and drastically. He must be given no excuse to do so."

The answer to all this patently dishonest and dangerous nonsense, of course, is that it has been tried and it has always failed to work against brutalitarians. The fact that Indians were able to make things unpleasant for civilized, Christian and humanitarian Britishers in India is speciously offered as an example of how to confound and beat the Soviets. Hollanders tried this prescription against the Nazis during World War II. They refused to unload ships or run trains for the German occupiers. The Nazis merely began shooting railroad workers in batches of ten and the trains started running again because in the last analysis after they had killed all Dutch railroad workers they would have brought in German workers to run the trains and replace them in Germany with slave labor from elsewhere.

The irrefutable lesson of history, as even the Quaker authors of this dishonest pamphlet must fully well know, is that while love and non-violent resistance on occasions may work wonders against humane Christians it is totally and fatally useless against ruthless determined Communists, barbarians, and other totalitarians. Where and when in forty years of Soviet massacres, mass starvation campaigns to liquidate the Kulaks, slave labor camps, deportations of entire nations and peoples and horror upon horror, has one single instance of non-violent resistance ever been recorded? It may have been tried but unfortunately those who did, did not live to tell the tale.

The pamphlet writers in their summary conclusion admit that their advice may not work and that it may conceivably cause great suffering. The fact that people might be killed does not disturb them. "We have tried to make it clear that readiness to accept suffering—rather than to inflict it on others—is the essence of the non-violent life, and that we must be prepared, if called upon, to pay the ultimate price." Here again the answer to all of this vicious and dishonest nonsense would seem to be "Inasmuch as you counsel us to accept suffering and even death to carry out your ideas why don't you demonstrate the sincerity of your belief by setting the rest of us an example and departing for Russia or Red China and accepting suffering, and possibly even death, while preaching your ideas of non-violent resistance?" *Why not test your ideas in the crucible of actual practice?*

From the above brief analyses of various A.F.S.C. publications having no relationship whatever to that organization's original objectives, it must be obvious to the average American that any propaganda, no matter how peacefully disguised, which disarms, divides, confuses and demoralizes the free world while at the same time exerts not the slightest impact or influence on the leadership of world communism is certainly not helping defend this country and must therefore stand self-indicted as only aiding world communism.

The Biblical injunction "By their fruits ye shall know them" is particularly applicable to the American Friends Service Committee. Let us examine a few of their fruits since 1950.

In May, 1952, the executive committee of the Pacific Southwest Regional Office of the A.F.S.C. at Pasadena, California issued a "Quaker Statement on EDUCATION FOR WORLD UNDERSTANDING." The service organization set up to relieve human suffering and misery, was now "concerned

about the growing antagonism toward education for world understanding in our public school." The leaflet then goes on to disparage the fears and apprehensions in our local communities over the growing tensions between the United States and the U.S.S.R. It also deplores all suspicion of and opposition to the use of UNESCO materials in public schools.

The Philadelphia EVENING BULLETIN of June 2, 1955 carried a news item that "Quaker Group Calls Violence More Evil than Communism." The opening sentence stated: "It is an unsound premise that Communism is the greatest evil of the day, the American Friends Service Committee said today." The release was in connection with the publication of "Speak Truth To Power."

Later that same year in August, twenty so-called "conscientious objectors" staged a demonstration in New York during an air raid drill and refused to take shelter. They were promptly arrested. The American Friends Service Committee immediately assigned counsel and allocated funds to the defense of the twenty demonstrators. (N.Y. Times, August 26, 1955). The news account went on: "The Quaker group is also setting up a grant-and-loan fund in its Chicago office to aid Illinois state employees ousted for refusing to sign a non-communist oath."

Bayard Rustin, who acted as secretary of the defense group, and Abraham J. Muste were among the demonstrators. The Rev. Muste's long front record has been previously documented in *News and Views* for June, 1958.

In 1954 the A.F.S.C. held its usual summer "Institutes on International Relations." This year they did not use Alger Hiss or Louis Dolivet—Hiss was still in prison for lying about his espionage activities and Dolivet, alias Udeanu, alias Brecher, was barred from ever re-entering this country. So as pinch-hitters the A.F.S.C. used Roger Baldwin, A. J. Muste, Milton Mayer, and Otto Nathan—among others. Baldwin hardly requires any further descriptive comment; Mayer made history years ago at Syracuse when he let his one world enthusiasm get the best of his delivery by happily advising his audience that in order to wipe out nationalism and patriotism as a prerequisite to one world government it might be necessary "to haul down the flag, trample on it and yes, spit on it." He later amended this and swore he was misunderstood or misquoted. Nathan was Einstein's executor who was convicted of contempt of Congress but luckily escaped a prison sentence by judicial reversal.

In 1956 Henry J. Cadbury, signing himself merely "Chairman," wrote a letter to the *Philadelphia Bulletin* which appeared in the July 19th issue defining the A.F.S.C. position on civil defense. After "serious thought to the complicated problem of civil defense" the relief and welfare organization had decided that civil defense was not "linked to work for peace." As they were opposed to all war—hot, cold, or psychological, they must of necessity also oppose civil defense, Cadbury's letter stated. The best and only defense Cadbury advised was to "show friendliness towards those who suspect us, improve the welfare of the most needy through international co-operation," etc.

In March, 1957, an A.F.S.C. committee member Lyle Tatum, chaired a forum in Philadelphia where representatives from five ultra radical groups debated "What's Ahead for the American Left." The Independent Socialist League (Trotskyite and since defunct), The Socialist Workers Party (Trotskyite Communist), The Socialist Party-Social Democratic Federation, The Fellowship of Reconciliation, and The Communist Party, U.S.A., were represented. The *Daily*

Worker for March 25 considered the symposium of sufficient importance to give it two full columns of highly rationed space.

In the Dec. 15, 1957, issue of the *Philadelphia Inquirer* the American Friends Service Committee reiterated its 6-point program to reduce international tensions and promote peace. The program was: "1. Cancel our nuclear weapons tests. 2. Start disarmament by gradual steps. 3. Share our resources more fully. 4. Consider the problems of men more important than the promotion of alliances. 5. Strengthen the United Nations as an inclusive and responsible agency for peace. And 6. Seek ways to bring men together across the Iron and Bamboo curtains." The statement conceded that there might be some risk in this new approach but that these risks were not as great as continuing to balance on the knife edge of terror.

That same year the service organization, set up to succor human suffering, criticized the State Department for its travel restrictions on U. S. passports. A statement issued by the A.F.S.C. board of directors said:

"There are those travelers whose business it is to interpret, to inform, and to educate, and there are those, among them Friends, who have felt a religious call to engage in reconciling efforts across the world as the spirit moves them."

The statement admitted that some members of the Society of Friends had enjoyed exception so that the protest apparently was made in behalf of non-Quakers who desired to travel to Red China or other countries on the State Department's restricted list. (*N.Y. Times* March 24, 1957.)

Through the years the leftward, ultra-liberal policies and activities of the American Friends Service Committee have brought disquiet and deep concern to many conservative Quakers devoted to maintaining the purity of their ancient faith. The Quaker witness, however, suffers from one serious disability—Friends traditionally reject all criticism of their own members. All decisions in meetings must be unanimous otherwise no action is taken. Those who disapprove of the activities of the A.F.S.C., therefore, have no recourse except to silent prayer for reformation and enlightenment for those they believe to be in grave error.

A Texas Meeting, however, did reach unanimity in 1956 and it utterly rejected and disowned the A.F.S.C. The Friendswood Quarterly Meeting of Houston, Texas and part of the Kansas Yearly Meeting, embracing five southwestern states petitioned the parent body to stop all further support of the American Friends Service Committee. The Friendswood Quarterly Meeting numbers about a thousand members.

Pastor Harold Selleck of the Bayshore Friends Church, where the meeting disowning the A.F.S.C. was held, stated to the press that:

"There has been an increasing dissatisfaction through the past several years with the committee because it has passed out of the control of the church and has adopted political and religious standards incompatible with the Texas Quakers."

He added the charge that:

"the committee fosters liberal unitarian religious doctrines, furthers communistic propaganda, that the Institutes for International Relations are schools for communistic propaganda and liberal religion, and that no member of Texas Quakers is a member of the American Friends Service Committee."

Mr. Selleck has been recording clerk for the Kansas Yearly Meeting for thirty years. He had also served as a member of the national board of the A.F.S.C. as representative of the Kansas Yearly Meeting, so he was speaking from intimate first hand knowledge of the Committee's activities.

CLARENCE E. PICKETT—GUIDING GENIUS

Previously in this report we stated that the American Friends Service Committee was reorganized in 1929 and shortly thereafter took a decided turn to the left. By coincidence Clarence E. Pickett also joined this Quaker service committee in 1929, according to "Who's Who in America." The same source states that Mr. Pickett was born in Illinois in 1884 and was graduated from the Hartford Theological Seminary in 1913. He was ordained to the ministry of the Society of Friends that same year. After serving in several pastorates in this country and Canada and teaching at Ham College, Indiana, he became executive secretary of A.F.S.C. in 1929.

A news item in the *Norristown Pa. Times-Herald* April 2, 1959, evidently based on a press release adds the following:

"In 1950 he was made honorary secretary of the American Friends Service Committee and worked to improve East-West relationships as a Quaker representative at the United Nations. Since 1955 he has been executive secretary emeritus of A.F.S.C. He participated in a good will mission to Russia in 1955 and in 1956 was chairman of the Friends General Conference. In 1957, jointly with Norman Cousins, he helped organize the National Committee for a Sane Nuclear Policy. He received an extensive visit to the Far East and was a delegate to the Fifth World Order Conference of the World Council of Churches."

The latter statement is an obvious mistake, and should read "the National Council of Churches of Christ in the U.S.A."

Now let us briefly summarize Mr. Pickett's other activities not to be found in "Who's Who" or in A.F.S.C. releases but nevertheless all in the public domain.

SPONSOR Federation for Repeal of the Levering Act. (A California anti-Communist law) Page 15, California Senate Investigating Committee on Education.

SIGNER Advertisement in the *N. Y. Times* for June 6, supporting Supreme Court Justices Douglas and Black in their dissents on the constitutionality of the Smith Act. See also *Daily Worker* for same.

SPEAKER Dinner of the AMERICAN RUSSIAN INSTITUTE (a Communist front) in 1948.

SIGNER Appeal to U.S. longshoremen to load relief supplies for shipment to Jugo-Slavia by the AMERICAN COMMITTEE FOR JUGOSLAV RELIEF (another Communist front). Tito's planes had shot down an unarmed American plane killing five American fliers. N.Y. longshoremen thereupon refused to load Jugoslav ships.

SPONSOR Two day conference and forum Jan. 30 and 31, 1953 under auspices of EMERGENCY CIVIL DEFENSE COMMITTEE (a Communist front). *Worker* page 2, January 20, 1953.

SIGNER Appeal to cancel H bomb tests, front page *Worker*, Dec. 2, 1957.

SIGNER Paid advertisement in the *N.Y. Times*, October 1958, "America Needs a New Foreign Policy" (Identical with that laid down in Communist publications, that one of appeasement of the U.S.S.R.)

SIGNER Open letter to Pres. Eisenhower asking for executive clemency for convicted Communist Albert Green and Harry Winston. (*Worker* p. 5, October 5, 1958.)

SIGNER Appeal by "35 notables" asking that further Act prosecutions against seven indicted Communists be dropped. Page 5, *Worker*, Jan. 1959.

SIGNER Paid advertisement *Washington Post Times-Herald* petitioning Congress to abolish the House Committee on Un-American Activities Jan. 7, 1959.

COUNTERATTACK, an anti-Communist newsletter published in New York for January 9, 1953, stated that Pickett had been associated with Communist fronts and "declined to comment on the accusation." The *Daily Worker* for January 11, 1952, reported Mr. Pickett as returning from a three months trip to Europe and "condemning U.S. Foreign policy." According to this Communist paper "Pickett told reporters it may sound strange for a pacifist to talk in terms of revolution but he felt that the due processes of social revolution would produce democratic rights and blessings in backward areas of the world where the U.S. is sitting on a number of explosive lids." It should be noted that this was during the height of the Korean War where thousands of Americans had already died in combat against Communist invaders.

In 1952 Jerome Davis, a notorious pro-Soviet apologist and supporter of Communist fronts, published a book, "Peace, War and You." Davis's book attacked U.S. action in Korea, praised the Stalin-Hitler pact of 1939 which led to World War II, and lavishly praised Stalin as a truly great statesman. The bibliography was loaded with titles by known Communists and fellow travelers. Clarence E. Pickett wrote the introduction to the Davis opus. (*Counterattack* January 9, 1953, page 3).

In Houston, Texas on January 30 and 31, 1959 the American Friends Service Committee arranged a so-called "Institute of International Relations" at the First Christian Church and the Jewish Community Center with the theme: "The United Nations and World Peace". Featured attraction was no less than Nicolai Bourov, First Secretary of the USSR delegation to the UN, who declared that all was peace and light within the Soviet Union and that "complete religious freedom prevails."

Some of the common folks present did not accept Bourov's statements at face value. Bourov was left quite flustered when a Hungarian refugee interrupted the forum for a five minute denunciation of the Soviet leaders. A patriotic housewife arose and asked Mr. Bourov the very pointed question "Do you believe in God?" The Soviet official thundered back: "No!"

At one point Bourov remarked: "You will have socialism in America. You will change the system yourselves."

All of this took place in buildings labeled as houses of worship in Houston. The moderator was one Stewart Meacham, director of the American Friends Service Committee's international affairs program, graduate of Union Theological Seminary, former assistant to the President of the Amalgamated Clothing Workers, and former Methodist missionary to India.

Meacham was expelled by the Indian Government. He sought to disrupt a missionary conference in Landour in August 1953 where he was accused by fellow missionaries and pastors of "following the Communist Party line". He defended the Communist thesis, "From each according to his ability, to each according to his need", and further defended Communist leaders in the World Council of Churches.

The Rev. Alton J. Shirey, pastor of the Champion Hill Presbyterian Church, Cullendale, Arkansas, reported, March 10, 1954 that he knows Meacham to be a communist.

In a letter dated January 18, 1954 Rev. Shirey stated: "I have heard that you recently had a 'run in' with Stewart Meacham in India. I know him well. We were students at Louisville Presbyterian Seminary at the same time. Then

we were both Socialists. I later became converted to pre-millennialism, while he became converted to communism. He has gone to India to prepare the way for communism to take over in that vast country. Frankly, I consider Stewart Meacham one of the most dangerous men I know anything about today."

Meacham is also Executive Director of World Literacy, Inc., 156 Fifth Ave., New York City, which is under the leadership of one Frank C. Laubach. This outfit was organized in 1951 to aid the Committee on World Literacy and Christian Literature. It is now a functional committee of the NATIONAL COUNCIL OF CHURCHES! On January 7, 1959 Meacham's name appeared in a large ad in the Washington (D.C.) Post calling for the abolition of the Committee On Un-American Activities of the U.S. House of Representatives!

Also appearing on the program at these two houses of worship in Houston was one Ajai Kumar Mitra, a disciple of Mahatma Gandhi, who participated in the civil disobedience campaign against the British Government in 1942, resulting in his imprisonment for one year. Mitra glories in his imprisonment and proudly asserts that "I still have the scars on my back to show for it."

When the Hungarian refugee arose in the Houston forum and charged that Bourov was "well aware that some 20,000 Hungarians were butchered by Russians after the revolt", Mitra in a heated passion stood up, turned to the Hungarian and said: "All hatreds must be put aside in order that mutual understanding may be reached between nations—a step in the direction of peace."

Evidently, Mitra, Meacham and company do not care to discuss Soviet atrocities or reason as to why the Soviets have never become tired of butchering anybody, including non-violent resisters! Certainly, Bourov and the Kremlin leaders must have laughed up their sleeves to realize that self-styled pacifists could aid the Soviet cause in such a manner in American houses of worship!

GENERAL SUMMATION

Further comment on the American Friends Service Committee would seem superfluous. The record set forth above speaks for itself. A worthy charitable organization founded by a fine religious body, which had performed an inspiring role after World War I in binding up the wounds of war, degenerated through the years, particularly after 1929, into an outright political and social agitational operation to a point where many Quakers themselves are said to be gravely disturbed over its present activities. The problem is one which obviously the Religious Society of Friends must themselves solve and rectify.

The witness for peace and international harmony is undeniably the single most important responsibility for all true Christians. To pervert and distort this witness by the most blatant and one-sided pro-Soviet propaganda is a betrayal of all that Christ stood for and for which He died on the cross. The line of demarcation between Christianity and Communism, which is merely another word for Anti-Christ, is sharp and well-defined. A child can easily discern and understand it. Those who cannot or do not grasp the fundamental issue at stake and who work for the advance of World Communism, ignorantly and unwittingly or deliberately and knowingly, have a fearful burden on their conscience.

WORLD FELLOWSHIP 1959 SUMMER CAMP

The entire July, 1958, issue of *News and Views* was devoted to an expose of World Fellowship summer camp at Conway, New Hampshire, operated by Communist fronting Willard Uphaus. We documented the front records of some 23-no-less—of Dr. Uphaus' speakers and lecturers. The list of prospective speakers had been taken from promotional material mailed out by World Fellowship.

The Church League has just received this year's advertising material on the summer camp to be operated by Uphaus this year. We are invited to "come to World Fellowship for a Balanced Program of Fellowship and Discussion." The theme this summer will be "What Are We Doing About Our World?" The sessions run from June 22 to September 7th. This year, however, the names of the speakers are completely omitted—"a detailed announcement about speakers" is to be made later. Only the names of Roy France, Allyn and Adele Rickett, and Charles Coe appear on the flyer. Their records were fully covered in our July, 1958 issue.

*See the CONGRESSIONAL RECORD for May 7, 1959, Page A3885. Congressman Alvin M. Bentley read the entire April 1959 issue of *News & Views* concerning Metropolitan Nikolai into the RECORD on that day.

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Here is a Bulletin which is of vital interest to every American. This should be distributed in large quantities to church members, ministers, and especially to businessmen who make contributions to churches.

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The purpose of this Bulletin and all of our other editions is to inform the American people concerning those subversive forces which are methodically penetrating every major phase of our society. Once the American people are informed, they will do something to stop this infiltration. You can help inform them.

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News and Views

Eternal Vigilance Is Forever The Price Of Freedom

22, No. 7

Wheaton, Illinois

July, 1959

Who Is Ernest A. Gross? or Who Speaks For Whom?

The National Council of Churches of Christ made its annual conference last November at Cleveland. A Fifth World Order Study Conference convened by the N.C.C.C.'s Department of International Affairs issued a report entitled "Christian Responsibility on a Changing Planet" which was truly a most remarkable document. Some 515 delegates were alleged to have adopted the report unanimously. It developed further that a number of delegates had voted in opposition to their votes under "group dynamics" methods of operation were not counted.

Wording in the usual double-talk of the professional liberals, one of the resolutions urged the recognition of China by the United States and its admission to the United Nations. Curiously enough, Secretary of State John Foster Dulles had addressed the opening session only to have his advice thrown into the trashcan. As a staunch supporter and pillar of the old Federal Council of Churches of Christ, Dulles perhaps had hoped to have some influence in the conference. It was reported later that he had ruefully admitted privately that "It was the most devastating experience of my life."

The World Order Study Conference naturally stirred nationwide criticism and repudiation from many of this country's top religious leaders. All this, however, has been thoroughly covered in the press. No one, it seems, raised any question as to who the chairman and directing genius of the Conference happened to be. The chairman was one Ernest A. Gross. Just who is Mr. Gross?

On September 19, 1950, the State Department issued a one page, mimeographed press release (#961) setting forth briefly some biographical data on Mr. Ernest A. Gross who was Alternate Representative of the United States to the Fifth Regular Session of the General Assembly of the United Nations. Mr. Gross enjoyed ambassadorial rank. He spoke for the United States when Ambassador Warren Austin was not present.

Prior to this appointment, the press release went on, Mr. Gross had been Assistant Secretary of State for Congressional Relations. Dean Acheson, of course, was Secretary of State. Mr. Gross also served as Legal Advisor to the State Department. Still quoting from the official release we note that Mr. Gross was born in New York in 1906 and had attended Harvard and Oxford universities. He had also studied at Geneva and was a member of the Middle Temple of the Inns of Court of London.

He first entered U.S. government service in 1931. In 1933 he joined the staff of the National Recovery Administration (NRA) as Division Counsel. After a brief year with private business he returned to Washington in 1938 to join the National Labor Relations Board "and subsequently became Associate General Counsel of the Board." As he was commissioned a Captain in the Army in 1943 he

presumably served in the N.L.R.B. until that year. In 1946 he joined the State Department as Deputy Assistant Secretary of State for Occupied Areas. So much for the State Department release.

Unfortunately the release omitted a great deal of additional material all more or less in the public domain. The *Daily Worker* for August 4, 1954, page 2, lists an Ernest Gross as the signer of an American Assembly statement opposing our "rigid policy of permanent opposition to the admission of China to the United Nations." As this was shortly after the end of the Korean War, which cost the United States some 150,000 casualties, Mr. Gross and his American Assembly co-signers were certainly a bit precipitate in urging recognition of the bloody regime of Mao Tze Tung.

More interesting, however, is the brief reference to Mr. Gross's service with the National Labor Relations Board between 1938 and 1943. This was the period when the N.L.R.B. was loaded with Communists, including a few Soviet agents. At the time Mr. Gross was hired by the N.L.R.B. one of its three Board members was Edwin S. Smith. Smith is a registered agent not only for Russia but for several other Communist countries. He has been identified in sworn testimony as a Communist and took refuge behind the Fifth Amendment when asked the \$64 question in 1953. General Counsel at the time of Mr. Gross's joining the N.L.R.B. was the rather fascinating figure, Nathan Witt.

Whittaker Chambers and Nathaniel Weyl both swore before a Congressional Investigating committee that Witt had been an important member of the first Soviet spy cell set up inside the U.S. government by Harold Ware in 1933. The history of Witt's alleged Soviet spy connections would fill a book. He has appeared before Congressional committees at least half a dozen times but has supplied little or no information other than that his answers might tend to incriminate him if he replied truthfully.

Mr. Gross, needless to say, would have no way of knowing that Mr. Smith was a secret C.P. member or that his boss, Nathan Witt, was a secret Soviet agent. On the other hand neither Edwin S. Smith or Nathan Witt could have had any serious objections to Mr. Gross or he never would have been certified for hiring by the N.L.R.B., which they dominated and controlled.

Indeed, Mr. Gross would probably not be able to recognize a Communist if one sat in his lap. He is alleged to have been a member of a three man N.L.R.B. board which studied charges that certain individuals employed by that agency were Communists. Mr. Gross's board cleared such well-known Commies as David Rein, Nathan Witt, and others.

When Ralph Bunche was called before the Loyalty Review Board in 1954 to answer certain charges his counsel

turned out to be Mr. Ernest Gross. Bunche had been identified as a former C.P. member by two former Communists, but Mr. Gross must have done an exceedingly able job because he managed to get his client cleared of all charges. The whole Bunche story is told in a 49 page report-study prepared by the Alliance, 200 East 66th Street, New York. (Price—one dollar)

On June 22, 1952 the House Committee on Un-American Activities summoned one Allan R. Rosenberg for questioning. Mr. Rosenberg had also worked for the N.L.R.B. between 1937 and 1941 when Mr. Witt was General Counsel. Mr. Rosenberg took the 5th on all questions involving Communist membership and Nathan Witt. Elizabeth Bentley had sworn that Rosenberg had been a member of the so-called Perlo group of government employees supplying stolen classified information for transmittal to the Soviets.

Asked who had been his superior in the N.L.R.B. Mr. Rosenberg replied:

"Well when I was in the Litigation division it was Mr. Ernest Gross."

Now all of these close and continuous associations with individuals who later were exposed as Soviet agents or secret Communists were, of course, entirely fortuitous and cast no reflections whatever on Mr. Gross of the National Council of Churches of Christ. There were probably other good Americans who also innocently worked with or for the above enumerated anti-American elements. *News and Views* draws no conclusions and makes no insinuations beyond saying that spotting secret Soviet agents and exposing secret Communists was obviously not one of Mr. Gross's claims to fame. Each reader, on the other hand, is free to draw his own conclusions and to make his own inferences—that too, is obviously beyond the control of this newsletter.

We now come to an incident in which Mr. Gross was a free and responsible agent entirely on his own without any implications of "guilt by association." Two months after Soviet tanks and Mongolian machine-gunners had crushed the Hungarian freedom uprising, the United Nations General Assembly voted into existence a "Special Committee on the Problem of Hungary." It will be recalled that the U.N. futilely and abjectly begged both Russia and Communist Hungary for permission to send some observers into that ravished and tortured country. The Communists, with characteristic contempt for "bourgeois cowards and fools", told the U.N. to go fly a kite and not bother them; as they stamped out the last remaining pockets of heroic freedom fighters.

The U.N. Special Committee made up of an Australian, a Ceylonese, a Dane, and delegates from Uruguay and Tunisia did an excellent job of investigating and reporting on the Hungarian massacre. A Dane, Povl Bang-Jensen, was appointed Deputy-Secretary of the group. In gathering evidence Bang-Jensen and other staff members of the U.N. Special Committee gave their word of honor that the identity of some of the witnesses and escapees from Communist terror would never be disclosed. This was necessary as Communists in the United Nations would naturally relay their names to the Hungarian Communist Secret Police for certain retaliation and probably death or deportation to Siberia.

The *National Review* for January 3, 1959, *The Tablet* in several issues, *U.S. News & World Report*, *USA*, and other publications have adequately and fairly treated the whole Bang-Jensen controversy. In briefest outline, Bang-Jensen, married to an American and having five American born children, was fired by Dag Hammarskjold for refusing to violate his word of honor and turn over the witness list to

other U.N. officials whom he obviously had good reason to mistrust. He was escorted from his office by U.N. guards not even permitted to take his own files and records.

The customary Communist whispering campaign started that Bang-Jensen was a bit queer in the head; obviously, to a Communist and Communistically minded stooges, anyone who insists on bourgeois standards of integrity must be a bit loco! Hammarskjold appointed Mr. Ernest Gross to head a three man committee to study Bang-Jensen, study the case and decide on its merits.

The Gross committee listened to Bang-Jensen on two hearings but *did not permit the Dane to have access to his files and records without which it would be impossible for him to make any kind of a defense.* The Gross Committee issued a 35 page report, with 70 annexes, which found Bang-Jensen was "not open to rational persuasion" went even further and accused him of having made "slandrous and slanderous accusations against his colleagues." Bang-Jensen was never permitted to have access to the documents which he said were necessary to answer the charges brought by the Gross Committee.

Some person, or persons, connected with the United Nations, then "tipped off" the press that Bang-Jensen was insane with the result that the persecuted Dane could not even get his side of the story, and what the Gross Committee had done, into the press. Incidentally, his own government not take the phony Gross Committee charges too seriously because it voted \$5,000 for Mr. Bang-Jensen's legal defense. *USA*, An American Magazine of Fact and Opinion, for March 28, 1958 has an excellent report on Mr. Gross's not edifying role in the scandalous Bang-Jensen kangaroo proceedings.

In conclusion and in fairness to Mr. Gross it must be noted that he served in World War II in the Civil Air Division of the War Department General Staff and while in this capacity he was Advisor to the U.S. Delegation to the International Labor Organization in 1944. Combat or overseas service is indicated in the State Department release of Sept. 19, 1950. In recognition of his service Mr. Gross was awarded the Legion of Merit and the Order of the British Empire. In May 1946 Mr. Gross entered the State Department, under Dean Acheson, as Deputy Assistant Secretary of State for Occupied Areas. In 1949 Mr. Gross was made Coordinator of the Foreign Assistance Program.

Mr. Gross has also held the following positions:

U.S. Representative on the United Nations Peace Commission until 1953; legal advisor to Dag Hammarskjold, Secretary-General of the U.N.; alternate delegate to the 3rd, 5th and 6th U.N. General Assembly Sessions; president of Freedom House 1953; trustee of the Carnegie Endowment for International Peace; director & vice pres., Asia Society; director of International Resources Fund, and Chairman of the Department of International Relations, National Council of Churches of Christ.

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Because of the widespread unfavorable publicity which the National Council of Churches has received since the Cleveland World Order Study Conference, officials of the Council have been trying to minimize the pronouncement of that conference by saying that it was only a "study session and not the official position" of the National Council. This tricky and deceitful device has not worked. The press of the Nation gave too much evidence that the usual spokesmen and leaders of the National Council were not only

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ent at the Cleveland meeting, and approved what went on, but were actually participating delegates!

When the General Board of the National Council met in Hartford, Connecticut sometime later, it found itself in the untenable position of either approving the report or repudiating its own membership. It squeezed out of that tight spot by voting to "receive the report" which it promptly handed back to the same Department of the Council which wrote it, namely, Mr. Gross' section!

President Dahlberg and associates then launched into pious declamations as to how right and dutiful it was for the Cleveland World Order Study Conference to make such pronouncements in the first place. Those who have been studying the peculiar makeup of the ecumenical leaders of the National Council of Churches easily recognized the same old clichés about "the gospel being made applicable to all areas of life", which includes everything from telling Caesar how to run his government to farm co-ops. This gives them their "out" for entering into the political arena while still claiming tax exemption from the Federal Government.

Anyone who has the slightest knowledge of the New Testament accounts of the message and mission of the Christian Churches knows that the National Council of Churches' edicts are as far afield from true Christianity as the secular is from the sacred.

Although the National Council leaders, gathered at Cleveland last November, gave word out to the press, radio and television correspondents that the recommendation to seat Red China in the UN and have her recognized by the United States was by "unanimous" vote of the delegates, this proved to be false. No dissenting vote was registered because "it was considered to be less than 25 percent!" Church members have written to leaders of their denominations, who were listed as delegates, and have asked them point-blank if they voted for recognition of Red China and the seating of her in the UN. They have received letters in reply saying that they did not vote for any such thing, and that furthermore, they were not even present in the assembly when the vote was taken! The Church League has such letters on file sent to it by correspondents.

Perhaps, though, there are other who would like to write to the people who represented their respective denominations at this National Council conclave and ask them how they voted. Therefore, NEWS AND VIEWS herewith lists the names of those registered as delegates with the denominations they represented alphabetically arranged.

The Church League of America would be interested in any replies readers of NEWS AND VIEWS receive from the delegates. It is suggested that they be asked just who authorized them to speak for the people in the pews!

Please notice in this list of delegates the great percentage of officials and employees of the National Council of Churches who would naturally vote for the Council's program. Here is a typical example of a minority group, claiming to express the sentiment of millions of people when, in fact, the "millions" have never been consulted or asked for their opinion, one way or another.

This is what is called "control technique by a minority group."

So confused were some of the delegates attending the Cleveland meeting that they didn't even know how to register properly. Some registered as members of the United Church of Christ, while others registered as Congregationalists and others as Evangelical and Reformed.

Actually, the United Church of Christ is supposed to be a merger of the Congregational-Christian plus the Evangelical and Reformed. The denominational heads of both

groups have announced that the merger is a fact and that it is now the United Church of Christ. Evidently some of the communicants of both of the denominations do not know this, or do not wish to recognize it.

Whenever the National Council has been accused of having leaders which deny the deity of Christ running its program, they make firm denials of such charges and cite that they have never received the Unitarians into membership because they deny Christ's deity. However, the Cleveland Conference had identified Unitarians attending as official delegates—so registered—and working in its study sections.

Local Councils of Churches, leaders and paid employees, have been very busy around the country denying that they have any affiliation with the National Council of Churches. This is especially true whenever members of local churches request that their respective churches withdraw from membership in Local Councils because the Local Councils are carrying out the National Council's program.

The Cleveland Conference shows that not only are the Local Councils of Churches one of the most powerful arms of the National Council, but it also proves that the Local Councils are actually voting parts of the National Council.

On page 240, Article IV, Paragraph 3, of the 1957 Triennial Report, (the latest) of the National Council of the National Council of Churches, the Constitution of the National Council states that the State, County, and City Councils of Churches shall have voting representatives in the General Assembly of the National Council.

We invite our readers to take a look at the long list of Local Councils of Churches representatives who attended the Cleveland Conference, which voted for recognition of Red China and its seating in the U.N. Then, when our readers hear Local Council officers and ministers of local churches trying to deny that the Local Councils are connected with the parent organization, the National Council, they can refute such statements with documented evidence.

Note, also, the list of those who were registered as delegates from denominations and groups not affiliated with the National Council of Churches.

Were these individuals included in the so-called "unanimous" vote propaganda which was given out to the press of the country on the question of Red China?

AFRICAN METHODIST EPISCOPAL ZION

Fuller, Rev. Albert L., Cleveland, Ohio
Gaston, Dr. A. G., Birmingham, Ala.
Hoggard, Rev. J. Cinton, Washington, D. C.
Kendall, Rev. George, Wadesboro, N. C.
Nichols, Bishop D. Ward, New York, N. Y.
Schulz, Rev. L. W., Montgomery, Ala.
Speaks, Rev. R. L., Durham, N. C.
Wright, Bishop R. R., Jr., Philadelphia, Pa.

AMERICAN BAPTIST CONVENTION

Bonnell, Rev. Harold, Nashua, N. H.
Chessman, Dr. G. Wallace, Granville, Ohio
Corbett, Miss Miriam R., New York, N. Y.
Epsy, Dr. R. H. Edwin, New York, N. Y.
Guifrida, Mr. Matthew, New York, N. Y.
Hodge, Mrs. M. B., Portland, Oregon
Hull, Rev. Angus C., Jr., Cleveland, Ohio
Keech, Rev. William, Philadelphia, Pa.
Ketcham, Rev. John B., New York, N. Y.
Kneece, Rev. Odysse W., Trenton, N. J.
Lawson, Rev. Chris E., Providence, R. I.
Martin, Mrs. George B., Summit, N. J.
Matthews, Rev. W. R., Detroit, Mich.
Mays, Dr. Benjamin E., Atlanta, Ga.
Million, Dr. Elmer G., New York, N. Y.
Moody, Rev. Howard R., New York, N. Y.
Moseley, Mrs. Lilbura, Pittsburgh, Pa.
Owens, Rev. Bennett L., Columbus, Ohio

Roberts, Dr. Windsor Hall, Hillsdale, Mich.
 Rosenberger, Rev. H. H., Denver, Colo.
 Rowlett, Rev. C. G., South Bend, Ind.
 Rudd, Miss Violet E., New York, N. Y.
 Rutenber, Rev. Culbert G., Philadelphia, Pa.
 Stassen, The Hon. Harold E., Philadelphia, Pa.
 Stell, Mr. William, Swarthmore, Pa.
 Stuber, Mrs. Stanley I., Kansas City, Mo.
 Thomas, Dr. John W., New York, N. Y.
 Tower, Rev. R. W., Madison, Wis.
 Weems, Rev. Thompson, Cleveland, Ohio

LISTED SIMPLY AS "BAPTIST"

Graves, Rev. Ollie, Cleveland, Ohio
 Johnson, Dr. Mordecai, Washington, D. C.
 Jones, Rev. E. Theodore, Richmond, Va.

AMERICAN EVANGELICAL LUTHERAN

Jensen, Mr. Harry C., Des Moines, Iowa
 Mortensen, Rev. Enok, Tyler, Minn.
 Rasmussen, Mr. Gerald, Des Moines, Iowa
 Thuesen, Rev. Theodore Jr., Newark, N. J.
 Mortensen, Mrs. Enok, Tyler, Minn.

AMERICAN LUTHERAN

Bubolz, Dr. George C., Columbus, Ohio
 Reuss, Dr. Carl F., Columbus, Ohio
 Zietlow, Rev. Harold, Gilman, Ill.

ARMENIAN ORTHODOX

Bannian, Miss Rose, Cleveland, Ohio
 Gulbenkian, Mr. V. Richard, Cleveland, Ohio
 Kasparian, Rev. Aranak, Highland Park, Mich.
 Megherian, Rev. Varton, Bayside, N. Y.
 Norchad, Mr. Bedros, New York, N. Y.

CHRISTIAN METHODIST EPISCOPAL

Coles, Rev. J. C., Cleveland, Ohio
 Fitten, Rev. Emmaus, Cleveland, Ohio
 Gregg, Rev. B. S., St. Louis, Mo.
 Johnson, Helen Louise, Jackson, Tenn.
 Smith, Bishop B. Julian, Chicago, Ill.

CHURCH OF THE BRETHREN

Bittinger, Dr. Desmond W., McPherson, Kansas
 Burke, Dr. Eldon, N. Manchester, Ind.
 Denlinger, Mr. Ardon, N. Manchester, Ind.
 Dick, Rev. Jacob T., Akron, Ohio
 Row, Dr. W. Harold, Elgin, Ill.
 Moomaw, Rev. I. W., New York, N. Y.
 Smeltzer, Rev. Ralph E., Elgin, Ill.

DISCIPLES OF CHRIST

Barr, Mr. William, Lexington, Ky.
 Buckner, Dr. George, Indianapolis, Ind.
 Chambers, Rev. John S., Lexington, Ky.
 Channels, Mr. Lloyd V., Flint, Mich.
 Coad, Congressman Merwin, Boone, Iowa
 Evans, Mrs. William K., Austin, Minn.
 Fangmeier, Mr. Robert A., Indianapolis, Ind.
 Green, Congresswoman Edith, Washington, D. C.
 Hunter, Dr. Barton, Indianapolis, Ind.
 Hunter, Mr. Joseph, Little Rock, Ark.
 Inman, Mr. John R., New York, N. Y.
 Inman, Dr. Samuel Guy, Bronxville, N. Y.
 Lemon, Dr. Carroll H., Lincoln, Nebr.
 Lunger, Dr. Harold L., Fort Worth, Texas
 Moffett, Rev. J. Robert, Alliance, Ohio
 Newman, Mr. William C., Mansfield, Ohio
 Roomy, Dr. David, Indianapolis, Ind.
 Schroeder, Mr. Oliver Jr., Cleveland, Ohio
 Sikes, Dr. Walter W., Indianapolis, Ind.
 Simer, Mr. T. W., Grant Park, Ill.
 Smith, Rev. Marvin E., St. Louis, Mo.
 Smythe, Dr. Lewis, S. C., Lexington, Ky.

EPISCOPAL

Day, Rev. Gardiner M., Cambridge, Mass.
 Lawwill, Mr. J. Kenton, Cincinnati, Ohio
 Lund, Dr. P. Edward, Gambler, Ohio
 Mahon, Mrs. Stephen K., New York, N. Y.
 Orvis, Rev. Robert W., Erie, Pa.
 Robertson, Dr. Ross M., Bloomington, Ind.
 Sargent, Mr. Noel, Garden City, L. I., N. Y.
 Vance, Mrs. Robert R., Worthington, Ohio
 Walmsley, Rev. Arthur E., New York, N. Y.

FIVE YEAR MEETING OF FRIENDS

Hadley, Mr. Milton H., Richmond, Ind.
 Levering, Mr. Samuel R., Ararat, Va.
 Mills, Sumner A., Indianapolis, Ind.
 Newlin, Mr. Algie L., Greensboro, N. C.
 Reece, Glenn A., Richmond, Va.
 Rees, Russell E., Richmond, Ind.

EVANGELICAL LUTHERAN

Jordahl, Dr. V. T., Mason City, Iowa
 Rogness, Dr. A. N., St. Paul, Minn.
 Schiotz, Dr. Fredrik A., Minneapolis, Minn.

EVANGELICAL UNITED BRETHREN

Fox, Mr. William, Connellsville, Pa.
 Krecker, Dr. J. W., Harrisburg, Pa.
 Landwer, Rev. Donald F., New York, N. Y.
 Messmer, Dr. William K., Dayton, Ohio
 Milhouse, Rev. Paul, Harrisburg, Pa.
 Sholty, Rev. A. H., Elkhart, Ind.
 Stine, Dr. Cawley H., Dayton, Ohio
 Wolf, Dr. Wilmert H., Naperville, Ill.

GREEK ORTHODOX

Geranics, The Rev. Fr. John G., Cleveland, Ohio
 Geranios, The Rev. Fr., Cleveland, Ohio
 Kalka, Mr. George, Cleveland, Ohio
 Lambras, Mr. Arthur P., Cleveland, Ohio
 Manes, Mr. John M., Cleveland, Ohio
 Miebaillides, Dr. George P., Oberlin, Ohio
 Papandreas, Mr. John P., Cleveland, Ohio
 Papouras, Mr. Harry, Cleveland, Ohio
 Zapis, Mr. Xenophon, Cleveland, Ohio

METHODIST

Bell, Rev. Joseph W., Nashville, Tenn.
 Bender, Mrs. Clifford A., New York, N. Y.
 Bennett, Mr. Royal, Humboldt, Iowa
 Bollinger, Dr. H. D., Nashville, Tenn.
 Boss, Dr. Charles F., New York, N. Y.
 Brawley, Dr. James P., Atlanta, Ga.
 Briggs, Dr. Edwin A., Chicago, Ill.
 Bristah, Rev. James W., Detroit, Mich.
 Brooks, Mr. D. W., Atlanta, Ga.
 Brooks, Mrs. D. W., Atlanta, Ga.
 Brumley, Dr. Ira A., Conway, Ark.
 Burnes, Mr. Harold E., New Wilmington, Pa.
 Burris, Miss Emma, New York, N. Y.
 Calame, Dr. Don L., Chicago, Ill.
 Campbell, Mr. Richard, Altoona, Pa.
 Cardwell, Rev. Paul O., Dallas, Tex.
 Chittum, Dr. John W., Wooster, Ohio
 Clair, Bishop M. W., Jr., St. Louis, Mo.
 Clark, Dr. William, Nashville, Tenn.
 Cole, Dr. T. W., Marshall, Texas
 Cook, The Rev. William, Downers Grove, Ill.
 Cook, Dr. Alva L., Akron, Ohio
 Davenport, Mr. Gene, Nashville, Tenn.
 Davis, Rev. C. Anderson, Bluefield, W. Va.
 Derby, Miss Marian L., New York, N. Y.
 Dillon, Mrs. Roy A., Oklahoma City, Okla.
 Essig, Dr. J. Fred, Youngstown, Ohio
 Ewing, The Rev. Harold, Nashville, Tenn.
 Fleming, Dr. D. F., Nashville, Tenn.
 Geier, Mr. Woodrow, Nashville, Tenn.
 Gossard, Mr. Edgar, Nashville, Tenn.
 Griffin, Mrs. S. L., Holly Springs, Miss.
 Gross, Dr. John O., Nashville, Tenn.
 Gustafson, Dr. Lloyd A., Park Ridge, Ill.
 Harmon, Bishop Nolan B., Charlotte, N. C.
 Henderson, Mrs. J., Little Rock, Ark.
 Henry, Mrs. A. R., Menomonic, Wis.
 Hopkins, Dr. Garland E., Herndon, Va.
 Howe, Rev. Robert C., Pittsburgh, Pa.
 James, Dr. Trigg, Johnson City, Tenn.
 Jones, Mr. Jameson, Nashville, Tenn.
 Kale, Mr. Ed., Denver, Colo.
 Kearns, Dr. Francis E., Wauwatosa, Wis.
 Large, Dr. Dwight, Philadelphia, Pa.
 Ledden, Bishop W. Earl, Syracuse, N. Y.
 Manton, Mr. Thomas B., Delaware, Ohio
 Martin, Bishop William C., Dallas, Texas
 Marvin, Dr. John E., Adrian, Mich.
 Mayer, Dr. Sidney A., Columbus, Ohio
 Mayer, Dr. Theodore C., Warren, Ohio

Mayfield, Dr. R. G., Chicago, Ill.
 Momberg, Mr. Paul B., Cincinnati, Ohio
 Moon, Dr. Robert, San Leandro, Calif.
 Moore, Mr. Arthur J., New York, N. Y.
 Moore, Mr. Maynard, Ashland, Va.
 Nall, Mrs. T. Otto, Evanston, Ill.
 Nichols, Mr. Ray H., Vernon, Texas
 Oliphint, Dr. Ben R., Monroe, La.
 Oxnam, Bishop G. Bromley, Washington
 Palmer, Rev. Everett, Glendale, Calif.
 Palmquist, Dr. Theodore, Washington, D. C.
 Parlin, Mr. Charles, Englewood, N. J.
 Pearson, Mrs. John M., Newburgh, N. Y.
 Petersen, Mr. John K., New York, N. Y.
 Porter, Dr. Harold, Nashville, Tenn.
 Reed, Bishop Marshall R., Detroit, Mich.
 Rennie, Dr. Wesley, Oosterville, Mass.
 Rose, Dr. Kenneth R., Baltimore, Md.
 Ruper, Dr. Hoover, Jackson, Mich.
 Seamans, Dr. Harry W., Washington, D. C.
 Searles, Mr. Clair K., Toledo, Ohio
 Shimer, Mr. Eliot R., Cleveland, Ohio
 Smith, Mr. H. D., Orangeburg, S. C.
 Sockman, Dr. Ralph, New York, N. Y.
 Sonnenday, Mrs. J. W., Chicago, Ill.
 Soulen, Mrs. Harold L., Salina, Kansas
 Stanley, Mr. C. M., Muscatine, Iowa
 Stevens, Miss Thelma, New York, N. Y.
 Stewart, Rev. Mrs. Annalee, Washington
 Stine, Dr. Leo C., Kalamazoo, Michigan
 Stoddy, Mr. Ralph, New York, N. Y.
 Stooker, Mr. Doyle, New Philadelphia, Ohio
 Stowe, Dr. McFevrin, Oklahoma City, Okla.
 Swomley, Rev. John M., Nyack, N. Y.
 Taylor, Rev. Daniel E., Chicago, Ill.
 Thomas, Dr. James, Nashville, Tenn.
 Tillman, Mrs. J., Lewisburg, Tenn.
 Tippett, Bishop Donald H., San Francisco, Cal.
 Waid, Mr. Robert N., Columbus, Ohio
 Ward, Dr. A. Dudley, Chicago, Ill.
 Warfield, Dr. Gaither P., Rockville, Md.
 Webber, Rev. Charles C., Washington, D. C.
 Whitt, Rev. J. Frank, Springfield, Ill.
 Wicke, Bishop Lloyd C., Pittsburgh, Pa.
 Wilkins, Rev. Howell O., Wilmington, Del.
 Will, Mr. Herman, Jr., Chicago, Ill.
 Williams, Mr. Wayne D., Denver, Colo.
 Willoughby, Rev. Robert E., Big Rapids, Mich.
 Wilson, Mrs. Ralph T., Sr., Laurens, S. C.
 Wysner, Miss Gloria M., New York, N. Y.
 Young, Mrs. Barbara, Madison, Wis.
 Ziegler, Mr. C. G., Jr., Philadelphia, Pa.

MORAVIAN CHURCH IN AMERICA

Wallace, Mr. C. L., Madison, Wis.

NATIONAL BAPTIST

Adams, Rev. Clyde, Ft. Wayne, Ind.
 Bracken, Rev. S. Amos, Pittsburgh, Pa.
 Burrell, Rev. C. A., Pittsburgh, Pa.
 Cole, Rev. S. L., Cleveland, Ohio
 Colvin, Rev. Benjamin F., Cleveland, Ohio
 Craig, Rev. L. W., Detroit, Mich.
 Dixie, Rev. J., Jr., Ft. Wayne, Ind.
 Dotson, Rev. J. A., Toledo, Ohio
 Fuller, Rev. R. L., Cleveland, Ohio
 Hale, Rev. Phale D., Columbus, Ohio
 Haney, Rev. William R., Detroit, Mich.
 Harvey, Rev. William J., Pittsburgh, Pa.
 Hicks, Rev. H. Beecher, Columbus, Ohio
 Hoover, Rev. O. M., Cleveland, Ohio
 Horne, Rev. H. P., Cleveland, Ohio
 Jarmonn, Rev. A., Cleveland, Ohio
 Kirkland, Rev. J. E., Jr., Philadelphia, Pa.
 Mason, Rev. E. J., Toledo, Ohio
 Mason, Rev. H. O., Columbus, Ohio
 Nelson, Rev. Booker T., Cleveland, Ohio
 Page, Rev. W. A., Cincinnati, Ohio
 Parrish, Rev. James W., Columbus, Ohio
 Payden, Rev. Henry J., Cleveland, Ohio
 Phillips, Rev. Porter W., Pittsburgh, Pa.
 Ross, Rev. S. D., Detroit, Mich.
 Rundless, Rev. E. A., Detroit, Mich.
 Sharpe, Rev. J. H., Cincinnati, Ohio.

Fullworth, Rev. James, Cleveland, Ohio
Heddes, Rev. J. T., Cleveland, Ohio
Hinch, Rev. John C., Cleveland, Ohio

PRESBYTERIAN U.S.A.

Anderson, Mr. LeRoy, Conrad, Mont.
Bald, Dr. John M., Pittsburgh, Pa.
Blanchard, Mrs. W. J., Dayton, Ohio
Brasel, Mr. James, Carter, Ill.
Brookier, Miss Helen, New York, N. Y.
Cahagan, Mr. Robert, Philadelphia, Pa.
Calhoun, Dr. Malcolm P., Richmond, Va.
Collins, Mr. Lloyd M., Lakeville, Mich.
Culston, Pres. James A., Knoxville, Tenn.
Earle, Dr. Clifford, Philadelphia, Pa.
Elder, Mrs. Albert L., LaGrange, Ill.
Flory, Miss Margaret, New York, N. Y.
Gill, Dr. Theodore, Winnetka, Ill.
Graham, Dr. Frank P., New York, N. Y.
Hoeldtke, Mrs. Ernest H., Buffalo, N. Y.
Hopkins, Dr. Garland E., Harndon, Va.
Kirkland, Dr. William, Chicago, Ill.
Layman, Dr. Allen B., Monmouth, Ill.
Lehmann, Rev. Paul L., Cambridge, Mass.
Lineweaver, Miss Helen, Washington, D. C.
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A GREAT STATESMAN'S VIEW

Edmund Burke, the great English statesman and author, in describing the relations that should exist between state and church, said:

"Politics and the pulpit have little agreement. No sound ought to be heard in the church but the healing voice of Christian charity. The cause of civil liberty and civil government gains as little as the cause of religion by this confusion of duties. Those who quit their proper character to assume what does not belong to them are, for the greater part, ignorant both of the character they leave and of the character they assume. Wholly unacquainted with the world, in which they are so fond of meddling, and inexperienced in all its affairs, on which they pronounce with so much confidence, they have nothing to say in politics but the passions they excite. Surely the church is a place where one day's truce ought to be allowed to the dissensions and animosities of mankind."

—from REFLECTIONS ON THE REVOLUTION IN FRANCE

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News & Views

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News and Views

Eternal Vigilance is Forever the Price of Freedom

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Hate-Mongering In the Churches

IT IS DIFFICULT to understand why any Church Presbyterian in this particular scope of reference) would sponsor a lecturing propagandist whose tirading arsenal consists largely of invective, innuendo and falsifications about individuals and groups which he, out of personal emotional animus, happens to despise.

Can a Church dedicated to Christian devotion and brotherly love lend itself to the fostering of bitterness and hate by inviting to its sacred rostrums a detractor who speaks not in the spirit of the Savior but, ignoring Him completely, profanes a Holy place with a flow of language inciting ill-will against others who are Christians but for whom the speaker has ideological hostility?

That question has come to the forefront and we are here discussing it with forthrightness—not because of any personalities—but for the reason that it represents a serious challenge to all that the Christian church means as a place of worship and a way of life to cement our brotherhood in Christ.

On February 2, 1959 a Reverend Moore introduced, at a meeting called in his Greenhills Presbyterian Church, Greenhills, Ohio, a man known as Gordon D. Hall who was identified by the Reverend Moore as a lecturer and writer who is on the Advisory Board of the Christian Education Department of the Presbyterian Church. Hall further identified himself as a practising Unitarian. A Unitarian does not believe in the Christ of Christianity nor does he accept Presbyterian doctrines. For our discussion here this identification is important.

On March 3rd of this year this same Gordon Hall was presented to an audience at the First United Presbyterian Church in Cincinnati, Ohio, he repeated the same stereotyped and jaundiced harangue that he gave at the Greenhills church and has been repeating over and over phonograph-like for several years before such audiences as he can reach through one artifice or another.

Hall seems to think his talks will be more impressive if he identifies himself with certain institutional organizations. Recently, when he was being interviewed over Boston radio station WNES, the moderator in introducing him said "He works for himself"—and then asked Hall to give some of your background." To this Hall responded—"my lectures are recommended and sponsored by the National Education Association . . . by the Massachusetts Council of Churches . . . by the past president of the Boston Kiwanis Club . . . I am consultant to the National Presbyterian Church which is the Presbyterian Church of the United States of America. I am consultant to the Saturday Review of Literature."

In a letter dated June 10, 1959, and on the official stationery of the United Presbyterian Church of the U.S.A., the Associated Stated Clerk, Harry Barraclough wrote: "Mr. Gordon D. Hall of Boston is used by the Department of Social Education and Action of the Board of Christian Education in a consultative capacity. I understand that he is a writer and that some of his articles have been used by this Department."

Here is admission in writing by an official of the United Presbyterian Church that Gordon D. Hall, a self-admitted Unitarian, is being used by Presbyterian leadership, who are supposed to be Trinitarians, as a consultant and writer. Worse than this, he is being used to smear ministers and patriots who do believe and preach what Hall's employers are supposed to believe!

No wonder the United Presbyterian Church U.S.A. can elect as president of their San Anselmo (California) Seminary a man who rejects the Virgin Birth of Christ! The Unitarians have ridiculed this doctrine, stated in the Presbyterian Confession of Faith, Chapter VIII:II, from the beginning of their movement.

Is the United Presbyterian Church turning Unitarian?

As to the National Education Association, this organization has pushed out into some weird political and social action adventures but it is difficult to believe that it is officially "sponsoring" Gordon Hall's muckraking. Reference to a "past president" of the Kiwanis Club doesn't mean much—and as to the "left-liberal" Saturday Review its editor is Norman Cousins formerly president of the United World Federalists (promoters of "World Government") which apparently once sponsored Hall.

The modus operandi of this young "dragon killer" is first to narrate a horror-picture of what he calls hate-mongering in this country and then to follow this with a visionary and fanciful characterization of certain individuals and groups whom he has chosen as "strawmen" to flagellate and castigate as a means of inciting his audiences against them.

The "smear technique" as an instrument of torture and defamation has been used widely and flagrantly enough by the Nazis, Fascists and Communists to discredit it forever for people endowed with intelligence and discretion. There is a decided difference between the vituperative smear-assault and factual reporting based upon reliable documentation. The "smear" technique can be easily detected and identified by its looseness as to documentation; by its obvious reflection of the speaker's own personal bias and emotions; by its motives which can usually be found by those who take the time to check; and by subtle excita-

tion of dislike and even hatred of others. When an individual or a group is accused of something unwholesome or improper the claim should be supported with clear and conclusive documentation and not just the manipulated words of the accuser. The test of proof should be similar to what would be admissible as evidence in court.

Without further reference here to the nature and purpose of what is known as the "smear-attack" there is something pertinent to be said about the speaker previously mentioned. The purpose is not to dramatize one Gordon Hall as an individual for as such he is quite inconsequential and rather pitiful in his immaturity. But this becomes something different when this same Gordon Hall goes about the country lecturing as the representative of the "Education Department" of a great religious denomination like the Presbyterian Church, and under such sponsorship devotes himself almost entirely to attacking and denouncing other people some of whom are Presbyterian and most of them Christians. Is this the so-called "liberal" road that some of our Churches are now traveling?

It appears that the young musketeer, Gordon Hall, has patterned his strange career program after that of a former associate who was his stable-mate in a much discredited and now defunct organization called "Friends of Democracy" which specialized in "hate literature" back in the name-calling ferment of the New Deal "revolution." One of the "services" it performed was to raise money and publish an expensive brochure traducing and defaming Colonel Charles Lindbergh. It also published expensive booklets and defamatory diatribes about the late Henry Ford, the Chicago Tribune and others who happened to be detested at the time by the particular group that was backing and financing the so-called "Friends of Democracy."

Birkhead, the front man for the "Friends" organization, had switched as a successful preacher from one of two Christian denominations to the Unitarian field where he had a small church in Kansas City, Missouri. This he called the "Liberal Center" which he made available to one of the most sinister Communist-front organizations ever to harass this country—the American League for Peace and Democracy—an organization declared as subversive by two U.S. Attorneys General and by Congressional investigating committees. Birkhead achieved some dubious notoriety when he performed a "companionate marriage" for the daughter of the former publisher of a magazine called "The Militant Atheist." He wrote booklets for this same publisher (the late Emanuel Haldeman-Julius) one at least of which derided preachers of the Gospel and scoffed at basic Christian theological concepts.

"Friends of Democracy" was first set up in Kansas City as the "Kansas Friends of Democracy" and its purpose was solely to help defeat a preacher-publisher named Gerald Winrod who was then (1938) a candidate for the U.S. Senate from Kansas. Evidence would indicate clearly that Birkhead and his "Friends" organization came into the picture through the influence of Birkhead's friend Emanuel Haldeman-Julius and his particular associates who (for special reasons) were bitterly opposed to Winrod and his views. After the campaign was over, and the Birkhead set-up had proved to be ideal window dressing for a special kind of warfare, they were moved to New York where a big-time offensive of calumny was launched against "enemies" of certain New Deal forces then on the march. These "enemies" included Lindbergh (because of a Des Moines speech he had made for America First) as well as the others mentioned hereinbefore.

The origin and operation of "Friends of Democracy" was a strange phenomenon on the American scene. It

functioned as a private and militant Gestapo with spying spies and agents-provocateur sneaking into private affairs for tid-bits out of which poison-pens fictionize scandal to serve the purpose of character assassination. Those behind this malevolent machination able to cover their identity by employing hypocritical tionaries such as Birkhead and other posers. This ation became a highly profitable "business" through mous contributions milked from certain credulous who were made to believe this was "their cause." light finally penetrated the fog and some dozen years after Birkhead and his "Friends of Democracy" had well exposed and down-graded, they were abandoned those they had served so well and willingly. The end to this "great design"—as the Friends of Democracy thered and shriveled into extinction with Birkhead impoverished, unnoticed and much discredited.

Apparently Gordon Hall is proud of his association with Birkhead and the erstwhile "Friends of Democracy." In a small 50-page book he wrote "The Hate Campaign Against U.N." The publisher (Unitarian's Beacon Press) stated on a fly-leaf that Hall had been "A former member of the staff of L. M. Birkhead's Friends of Democracy." An associate of Hall's in this organization was a man who used the alias of "John Roy Carlson" to write a scurrilous and defaming book called "Under Cover." This book was declared libelous in a Federal Court in Chicago where Federal Judge John P. Barnes called it "500 years of pure twaddle" and called the author "a wholly irresponsible person." This name of "John Roy Carlson" is only one of ten or twelve aliases used by the "Under Cover" author (real name Avedis Boghos Derounian)—fellow employee with Gordon Hall at the "Friends of Democracy."

A book somewhat similar in calumnious theme to the nature to alias-Carlson's "Under Cover" and Gordon Hall's "The Hate Campaign Against U.N." was "Apostles of Discord" by Ralph Lord Roy—an ordained theological student who wrote this attack on conservatives as his thesis for a degree. This book and author are mentioned here because of the disclosures made by the author in his preface said: "Of the many organizations and organizational officials who have supplied me with valuable material, I merit special credit: Friends of Democracy, and particularly Leon M. Birkhead; the Anti-Defamation League of B'nai B'rith, and particularly Jack Baker-Bachrach; and Homer Kass, the American Jewish Committee, and particularly Moses Jung and George Kellman; and the USA Conference of the World Council of Churches . . ." This book reflects some scholarship in contrast to the naivety of the other two it concentrates on the same anachronistic and discordant "hate" theme.

The highly reputable magazine *National Review* (August 8, 1958) carried an article by Thomas Burke Carson titled "An Evening With An Anti-Right Rabble-Rouser" dealing with Gordon Hall and his hate-baiting technique. The particular emphasis on a talk he gave at a Y.M.C.A. recent to the University of Illinois. Mr. Carson described Hall as "adroit" and said further—" . . . his emotional effects are produced by intonation and gesture. When he says 'American Legion' his tone is an apology for the use of the dirty word; the D. A. R. are the 'Daughters of the Awful Resolutions'." The *National Review* also mentions two aliases, that have been used by Gordon Hall—"G. D. Hill" and "Gordon Walker." The use of aliases seems to have been part of the technique of operating at "Friends of Democracy" along with the art of assailing those who have the courage to stand up and fight for the preservation of our great Christian American traditions.

After the "Friends of Democracy" had folded its tent faded into oblivion it appears that Gordon Hall sought avenues for carrying on the propaganda crusade into which he had been initiated and educated under Birkhead. The Unitarian Christian Register (January, 1953) in a review of Hall's little book "The Hate Campaign Against Communism" said that he had worked for the Francis Sweeney Committee of Boston and for the United World Federalists. At some time Hall appeared under sponsorship of the United World Federalists. This is an organization dedicated to an evanescent fantasy called "one-worldism" and actively supports a plan for World Government—a scheme which would largely deprive the United States of national sovereignty over its own affairs. In December of 1953 Hall spoke for the Rotary Club in Davenport, Iowa where his speech was sponsored by a local World Federalist official who later committed suicide. His subject there was "The Hate Campaign Against Church, Schools and the U.N." which had by that time been broadened beyond the "U.N." to include churches and schools—probably because of growing audience interest in U.N. and "One-worldism." In March of 1954 Hall spoke for a joint confab of the American Association for the United Nations (a propaganda group) and the World Federalists at a small Unitarian church in Evanston, Illinois. It appears he has found greener grass in the Church field—especially where he finds preachers who lean to the Liberal-left.

Gordon Hall is far from being an impressive speaker and no one can charge him with being logical. For anyone who knows the score, his talks are puerile, hackneyed and dull. He seems always to follow the same rut and splash the same mud. He has chosen a few individuals and groups whom he "kicks around" at each talk in repetitious prattle which grows hoary with age and usage. He exhibits a few Bulletins or magazines that he identifies monotonously with the groups he is censuring. For the audience this always seems to be a dry and uninteresting procedure. None of his "revelations" are ever startling or even new and certainly nothing would hold the least interest for any official investigatory agency. With feeble rhetoric he lashes out at such "dangerous" bogies as the well known American Mercury Magazine; Dean Clarence Manion (former dean of Notre Dame Law College and one of America's foremost constitutional lawyers); the National Economic Council (an organization supported by some of the country's most outstanding business men); the American Council of Christian Churches (a group of some three million Bible-believing Christians of all denominations); The Minute Workers' Union (a national organization of fine American women of conservative bent); and certain other anti-radical groups with which he cleverly includes a few known as Communists to muddy the water. The sins of most of those he condemns to his special purgatory are so damned because they are opposed to the revolutionary and fantastic ideas being pushed in this country by some of our Ivory-tower dreamers, reformers and outright revolutionists. They are his targets because they have the courage to fight the grand old traditions that have made this the greatest country on earth.

There seems to be some mystery about who has given Gordon Hall credentials to carry his flame-fanning activities around the country in the name of the Presbyterian Church. Evidence on this, however, points to "social progress" zealotry, as contained in the April, 1956 issue of "Social Progress", official organ of the Department of Social Education and Action of the Board of Christian Education of the Presbyterian Church which, according to its preface, is published—"to provide a forum for the church on subjects of social significance for Christians."

The main article in the April, 1956 issue is titled "Patriotism on the Far Right—a Documentary Analysis of Extremists Groups" by Gordon D. Hall. The introduction to this by the editor puts forth an alibi for this acrimonious Hall article by quoting a paragraph from the widely criticized "Letter to Presbyterians" issued by the General Council in late 1953 which reads:

"There is growing up over against Communism a fanatical negativism . . . Our national house, cleansed of one demon, would invite by its very emptiness the entrance of seven others. In the case of a national crisis this emptiness could, in the high sounding name of security, be occupied with ease by a Fascist tyranny."

It may be worth noting here that this "Letter to Presbyterians" was immediately heralded and dramatized by the Communist press—obviously giving their cause great aid and comfort. The Daily Worker (Nov. 4, '53) opened its big story on this by asserting the Presbyterian pronouncement—"has warned that McCarthyite probes into ideas are opening the door to a possible 'fascist' tyranny in the United States." The reference was to probes into Communist activity by the House Committee on Un-American Activities. The Presbyterian "Letter" had been signed by Moderator Dr. John A. Mackay who, in a Minneapolis speech at the time he was elected Moderator (according to the Detroit Free Press), said: "Hatred of Communism is producing in this country a 'new form of idolatry' . . . this 'new cult' of negation teaches its adherents that the one absolute for which they should live at the present time is to fight Communism . . ." Certainly a strange observation and the words seem germane and revealing as to why the "social action" editor would feel free to devote an issue of the Presbyterian magazine "Social Progress" to a strife-stirring article berating a list of people whose main sins seem to have been Communist opposition.

This editor's introduction said further—"In this issue Gordon Hall, who will be remembered as the author of "The Hate Campaign Against the U.N." has provided some valuable documentation on several movements which use the Christian label." Obviously this was a semantic gimmick to "excuse" the hate-type article as only three or four of the organizations mentioned by him had used the word "Christian" while the others were either political, civic or community groups.

The editor in a closing chapter tried to justify or vindicate this strange journalistic adventure when under the pontifical title "What is the Responsibility of the Churches?" he advocated new meddling Church authority by saying—"The pastor of a church in a community where these forces are operative . . . His problem is one of finding the specific Word of the gospel that can answer the words of the super-patriots which Gordon Hall freely quotes in this issue." One of the groups chastised by Hall was the Abraham Lincoln National Republican Club of Chicago which, in 1955, sponsored a Seminar presenting to an audience of 2,500 such outstanding conservatives as Senators Everett Dirksen, George W. Malone and Joseph McCarthy. This seems to have been its major offense in Hall's eyes. Another group to earn Hall's indictment was the United States Day Committee of Tulsa, Oklahoma whose "crime" was to wire the President of the United States seeking his blessing for the first observance of what was proposed at "United States Day"—a patriotic proposal to encourage devotion to our nation to counteract extravagant propaganda promoting something called "one-worldism."

It requires no stretch of the imagination to picture what local strife and bickering could be stirred by a pastor who abandoned his sacerdotal duties to meddle in and rail against the political and civic activities of people in his community. What kind of advice is this coming from the headquarters of a great Christian denomination?

Gordon Hall, in this Presbyterian magazine article, defines his attacks as being against "extremist" groups and he makes repeated use of the term "extreme Right," whatever that may mean. His determination of who is an "extremist" is, of course, strictly a conclusion of his own mental processes influenced by emotions, bias and other impulses. Some one might tell Mr. Hall that Jesus was called an "extremist" by those who vilified and crucified him.

Hall, in his article, opens the door to his mental motivations when he says: "... Senator McCarthy is certain to suffice as the example of how America came perilously close to pursuing a fatal and reckless anti-Communist policy, especially inside our borders." The Communists have loudly agreed with these sentiments. Senator McCarthy earned the hatred of every Left-winger and Left-sympathizer by his fearless expose of the most deadly enemy this nation has ever had. The Communists hated him and were first to attack him because he was hurting them—and their fellow-travelers. It was the Daily Worker that coined and first used the word "McCarthyism", as the record shows, and no one has answered the challenge to produce proof to the contrary. Great numbers of eager-beaver "liberals" were quick to capitalize the Communist's ingenuity by employing the terms "McCarthyism" and McCarthyite" (as Hall has done in his article) in the manner of pronouncing anathema. Without further comment on the reasons why investigations by the McCarthy-Senate committee so infuriated the Left-liberals it is important to note that in this post-McCarthy period Communism is again coming out of its underground caves and, according to J. Edgar Hoover and the Congressional investigating committees, becoming as grave a menace as it was before the courageous exposes and Smith Act prosecutions had them on the run.

One stratagem used by the "liberals" who do not quite dare as yet to come out and openly defend Communism is to join the subtle snipers who are now well known as "anti-anti" Communists—which means that they, regardless of purpose, serve Communism well by sniping at sincere anti-Communist fighters. This has frightened and confused and discouraged many who would otherwise be in the front ranks fighting our deadly enemy. Just what motivates these self-anointed "liberals" (especially in the church field) is not too hard to explain. One of the principal causes is jealousy, antipathy and suspicion toward those who constitute the capitalistic business structure in this country. This is the result of indoctrination in our theological and educational institutions where the Zeitgeist among professors is heavily anti-capitalistic. The inevitable consequence of this is to create a widespread impression that the answer to

"greedy capitalism" is some form of socialism. This propaganda has caused many, who can't understand the economic mechanism that has made this the greatest country on earth, to be jealous and suspicious of it.

Our examination here has one main purpose, as at the beginning, and that is to call to question the ethical and religious propriety of any Christian church permitting the sort of malicious trivia as described herein to be handled within its sacred precincts. Have our people, especially our church leaders, strayed so far from Christian ways and purposes as to allow their altars and sanctuaries to be invaded by professional hucksters who dramatize the subject of "hate" in a way intended to inculcate a feeling of bitterness among Christians toward their fellow men? This is the question; and, it transcends such personalities as Gordon D. Hall or any other person who would use churches to stir the vials of hate in a place of worship where the spirit of Jesus Christ and his message should prevail. You be the judge.

* * * * *

IMPORTANT ADDENDUM to May and June 1959 issue
NEWS and VIEWS on The American Friends Service Committee.

Martin Hall, who claims he was naturalized in defunct Germany with a price on his head and headed straight for the United States pausing enroute "to report regularly to the International Communists on party activities" according to the National Republic, page 33, May 1955.

The Communist magazine *New Masses* for July 1, 1955, page 12, listed Helen R. Bryan, Executive Secretary of the Joint Anti-Fascist Committee, as also being a member of the American Friends Service Committee's Committee on Race Relations. The Joint Anti-Fascist Refugee Committee was cited as Communist and subversive by the U.S. Attorney General and as a notorious Communist front by the House Committee on Un-American Activities, The California Legislative Committee on Un-American Activities and the Joint Legislative Fact-Finding Committee on Un-American Activities of the Washington State Legislature.

Miss Bryan was sentenced to three months imprisonment and fined \$500 in a U.S. Court, Washington D.C. in 1948 for refusing to yield the records of J.A.F.R.C. to a Congressional Committee. (See New York Times, April 28, 1948).

In 1954 the A.F.S.C. distributed a pamphlet entitled "Meditation on the Death of the Rosenbergs" written by Dorothy Day of the Catholic Worker. The pamphlet bitterly attacks the government for executing the two convicted Soviet spies.

The left-wing National Guardian for December 1, 1959, page 6, announced that American Friends Service Committee "will sponsor a one-day seminar on China" at which Edgar Snow, John Carter Vincent and John K. Fairbank will speak. Their left-wing records are well known.



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News and Views

Eternal Vigilance is Forever the Price of Freedom

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THE NATIONAL PARENT TEACHERS ASSOCIATION

During the past several years the Church League of America has received a number of inquiries from its contributors for an appraisal or evaluation of the policies and activities of the National Congress of Parents and Teachers. Although this giant organization has been in existence over 62 years impartial and objective information about it is very scarce and fragmentary. While the Library of Congress index in Washington, D.C., carries several hundred cards on the National Congress of Parents and Teachers, most of them are on its own publications. There does not appear to be a dependable history or even an analytical brochure of fairly recent date. The researcher perforce must rely almost entirely on content analysis of its official organ, *The National Parent Teacher*, its other official publications, plus such sparse collateral material as is available in the public domain.

The National Congress of Parents and Teachers claims a total membership of 10,694,474 and employs a full time staff of over sixty officers and clerical help. The Congress headquarters is in its own handsome building at 700 North Rush Street, Chicago. Until 1939 it rented office space from the National Education Association. Its "objectives," printed inside the cover page of each issue are:

- To promote the welfare of children and youth in home, school, church, and community.
- To raise the standards of home life.
- To secure adequate laws for the care and protection of children and youth.
- To bring into closer relation the home and the school, that parents and teachers may cooperate intelligently in the training of the child.
- To develop between educators and the general public such united efforts as will secure for every child the highest advantages in physical, mental, social, and spiritual education."

Every February issue of the *National Parent Teacher* proudly traces its direct descent from the Congress of Mothers set up in Washington, D.C., February 17, 1897.

The Congress of Mothers was the joint creation of Alice McLellan Birney and Phoebe Apperson Hearst. Mrs. Hearst was the wife of Senator George Hearst and mother of the late William Randolph Hearst, the newspaper mogul, and grandmother of the present William R. Hearst. Mrs. Birney, born in Georgia, was the wife of a prominent Washington attorney. Both felt that much needed to be done for America's children in the way of protective legislation, better schools, and better educational opportunities. Mrs. Adlai Stevenson, wife of the Vice President and grandmother of the present Adlai Stevenson, was another active founder of the Congress of Mothers. In 1911 Theodore Roosevelt was a member of the Advisory Council.

In paying tribute to the founders, President Lucille P. Bondard in her 1954 message to the National Congress of

Parents and Teachers stated: "Our Founders and pioneers thought in terms of the nation. Today, because of this great nation, our field is the world." World-mindedness apparently is an old and familiar theme with the National Congress of Parents and Teachers because the 1947 convention theme note was "World Understanding." M. Thomas Tchou, Executive Director of the "World Citizenship Movement" was one of the honored speakers at the 1947 convention. Neither Gale's 1959 Encyclopedia of American Associations, nor any other reference work on International organizations has any reference to Mr. Tchou's organization today. Nearly every national convention since 1946 or the year the United Nations advocates became active, has seen one or more "world-minded" speakers on the platform reminding the assembled teachers and parents of their moral and civic responsibility to support the United Nations, its subsidiary proliferating agencies, and one-world mindedness.

The April, 1950, issue of *National Parent Teacher* shows the then President of the National Congress of Parents and Teachers, Mrs. John Hayes, shaking hands with Dr. Willard Givens, Executive Secretary of the National Education Association in the lobby of the National Education building in Washington, D.C. The accompanying caption states:

"For almost all of its 53 years the National Congress of Parents and Teachers has worked hand in hand with the National Education Association to staff and support the finest schools in America."

To those familiar with the work and policies of the National Education Association the above statement is highly significant and revealing as to the National Congress of Parents and Teachers own orientation, policies and objectives. Top National Education Association officials invariably grace every National Congress of Parents and Teachers convention platform.

This close alliance with the National Education Association and all that the latter represents has in turn, of course, meant close co-operation with if not docile following of the equally potent American Association of School Administrators, American Council on Education, and all the other councils and foundations interlocked into one well oiled power apparatus for the control of the American educational process from kindergarten to post graduate level.

A content analysis of the *National Parent Teacher* for the past twenty-two years, and embracing some 220 issues, shows the following:

1. There is a decided preference for the liberal rather than conservative speakers at national conventions and other gatherings.
2. There is an unquestionable preference for left-wing writers as contributors of articles to the magazine. Books by Communist fronters, even if not on education or child problems, often get nice reviews in the *National Parent Teacher*. Books by known anti-Communists, books expos-

ing Communism or critical of Soviet foreign policy, or distasteful or objectionable to pseudo-liberals, are completely blacked out with one or two minor exceptions.

3. There is an almost total black-out, even during the Korean War when 55,000 American boys died in battle against Communism, against ever mentioning the dread tabus, World Communism, Soviet Russia, Red China, communist mass murders and atrocities, espionage, or even subversion in our own educational system.

A lone exception during a ten year period appeared in the January, 1953, *National Parent Teacher* when the then president of the National Congress, Mrs. Lucille Leonard, wrote a one page annual message entitled "Concerning Communism." Mrs. Leonard expressed the belief that "Certainly Communists must be unmasked and expelled from places of influence." Careful examination of every succeeding issue for the next six years after Mrs. Leonard's excellent editorial fails to disclose any follow-up, editorial support, or any implementation whatever.

4. World-mindedness is a frequent and highly favored subject. One-world propaganda and the alleged benefits of UNESCO rate high in editorial priority and preference.

BIAS TO THE LEFT

During the past twelve years the following individuals have appeared either as speakers at national conventions of the National Congress of Parents and Teachers or have contributed one or more articles to the official magazine:

Ethel Alpenfels	Erika Mann
Algernon Black	Margaret Mead
Margaret Bourke-White	Ernest O. Melby
Stuart Chase	Ashley Montagu
Henry Steel Commager	Harry Overstreet
Kermit Eby	Bonaro Overstreet
Sidonie Gruenberg	G. Bromley Oxnam
Robert Havighurst	Holland Roberts
Frank Kingdon	Ralph Sockman
Eduard C. Lindeman	D. Elton Trueblood

Harold Taylor

None of the above would make any serious claim to being a conservative or a long-established, recognized anti-Communist. Erika Mann is a Communist daughter of the well-known pro-Soviet apologist and Communist fronter, Thomas Mann. Mann, a refugee from Hitlerite Germany, lost no time hurrying back to Communist East Germany as soon as the war was over. Holland Roberts has been identified in sworn testimony as a Communist. He was Director of the California Labor School of San Francisco for some years. This Communist academy was officially cited by the U. S. Attorney General as Communist and subversive. Roberts contributed an article "Straight Thinking vs. Crooked." The *National Parent Teacher* with delectable understatement described Communist Roberts as being specially interested in teaching English and in the "democratizing of education."

Algernon Black and Frank Kingdon were Socialists and never made any pretense of hiding their Marxist beliefs. The names of most of the above list will be all too familiar to those possessing specialized knowledge of Communist frontiers and fellow travelers.

Whether they were invited to create some semblance of objectivity to the proceedings or were merely used for fig-leaf purposes, it must be noted that Senator William Knowland, Rep. Walter Judd, Carlos Romulo, Helen Hayes, and Dorothy Thompson were also invited to address National Congress of Parents and Teachers conventions. Their appearances, however, were more than cancelled out by Benjamin Cohen, Harold Stassen, Eric Johnston, and Pauline Frederick at the same or other conventions.

The leadership of the N.C.P.T. is strongly and consistently pro-United Nations and pro-UNESCO. On this ques-

tion no adverse criticism is permitted to taint the secretly guarded minds of ten million or more Americans and teachers comprising this huge organization, through the magazine or at national conventions. He much vaunted "academic objectivity" of the pseudo- or totalitarian liberal is most glaringly exposed.

The *National Parent Teacher* is an attractively printed and well organized magazine appearing ten times a year. Its spectrum of interest is extremely broad, ranging from articles on alcoholism among juveniles and flattery to "India's Women and Village Life" and "UNESCO: Rainbow of Promise." A casual or superficial examination of three or four issues would leave one with the impression of a rather innocuous and well-planned magazine, covering much of reader interest and prepared by a skillful editorial staff.

There is a noticeable preference for "think pieces" of considerable inspirational material, much of the latter contributed by Mrs. Bonaro Overstreet. Mrs. Overstreet has been a regular contributor to practically every issue since 1941. Her intellectual impress over such a long period have been quite profound on a substantial portion of the readers. Her contributions are generally of the Eddie "inspirational" and pseudo-philosophical variety with liberal admixtures of third rate poetry. Every possible source of authority and inspiration from the Bible and Aristotle to Baudelaire and contemporary politicians is drawn into her contributions.

The Overstreets are very, very recent arrivals on the anti-Communist front. Harry Overstreet was a Social Peace Pacifist in World War I and his name appears in the index of every Congressional or state investigating committee since the N. Y. State Lusk Committee of 1920 and the Special House of Representatives Committee under Charles Fish of 1930 to the present date. As recently as 1951, Overstreet signed a paid advertisement in the N. Y. *Post* attacking loyalty oaths and the government's refusal to grant a passport to Paul Robeson. The signers also included the ten Hollywood Communists convicted in 1950 in contempt of Congress. His full record may be found on page 23 of the American Legion's report on the United World Federalists published in 1955.

It would probably be rather difficult to find really original or loaded articles in the *National Parent Teacher*. The policies and covert political direction of those contributing to the National Congress are not laid down in open and disguised propaganda and special pleading but in a subtle and indirect manner by the omission of certain viewpoints and positions. Quiet, persistent repetition of certain theme over a period of years can be highly effective. In other words the "soft sell" technique, made famous by Madison Avenue, is preferred to more direct and bludgeoning methods of putting over an argument or viewpoint.

Over the past twenty-two years the *National Parent Teacher* has carried articles on disarmament, cancer, preparation for marriage, accidental poisoning in homes, the gifted child, narcotics, polio, mental health, planting, displaced persons and how to help them, grounds, cerebral palsy, women in the armed forces, child labor, trachoma, pernicious comets, home-making and other household arts, good citizenship, UNESCO and its ineffable benefits and value. Practically nothing which even remotely might be of some slight interest to parents or teachers has been overlooked. There were even articles on "How Do You Know When You're In Love?" and "Are You Too Young for Love?" for the entangled in the throes of the tender passion.

Nevertheless, as one glances through issue after issue and year after year of this undoubtedly influential magazine a curious sense of unreality creeps over the reader. The three-year Korean war, for example, which took the

fifty-five thousand American boys in mortal combat with world communism, never created a ripple on the placid surface of the *National Parent Teacher*. There were pages of Overstreet soft pap and platitudes, but nary a line about American sons and fathers laying down their lives in Korea.

There were, to be sure, occasional references to some sort of shadowy "world tensions" but never any positive identification of the villain at the bottom of such tensions. But there was a very fine article on the plight of neglected and starving Navajo Indians. The *National Parent Teacher*, however, was not entirely oblivious to certain sinister and evil forces loose in this country. The September, 1951, issue—right in the midst of the Korean War—carried a long article by one William Boutwell warning all parents to be on guard against unnamed and unidentified "enemies of education" and "lunatic fringe organizations" with evil and subversive designs on our schools.

However, alarmed and worried parents were immediately assured that "fortunately the National Education Association posts a watchman to keep an eye on these enemies of education—the National Commission for Democracy Through Education." To which the cynical and sophisticated might well have replied, "Some watchman!"

Lengthy Congressional hearings thoroughly exposing Communist subversion in the educational process, for some curious reason, failed to alarm the editors of the *National Parent Teacher*. Investigations in New York City, exposing a shocking and heavy infiltration of Communists in the school system of that metropolis, likewise were not deemed newsworthy of even passing secondary comment. A careful page-by-page examination of some 220 issues of the *National Parent Teacher* failed to disclose a single brief reference to Communism in American education. Which leaves the researcher with the ineluctable conclusion that while "Sex, Marriage and Morals" are now openly discussed in the chaste pages of the *National Parent Teacher*, the mental syphilis of Communism, even in the educational field is still a very much tabooed subject. *Suppressio veri, suggestio falsi*.

WHO WRITES FOR THE NATIONAL PARENT TEACHER?

The long range, overall treatment and slant of a magazine is naturally determined in great measure by its regular contributors. While the editors determine what intellectual dishes are to be served to the readership, the cooks are responsible for the composition, seasoning, edibility, and food value of cuisine. Who cooks for the N.P.T.?

Sidonie M. Gruenberg was a staff advisor and regular contributor to the *National Parent Teacher* for several years. She also was a sponsor of the melodorous Cultural and Scientific Conference for World Peace. According to the American Legion's newsletter on subversive activities, "The Firing Line" for Oct. 1, 1954, Mrs. Gruenberg was also affiliated with the Win-The-Peace Conference, Congress of American Women, and Peoples Radio Foundation, Inc., all three organizations of which have been cited as subversive by the U. S. Attorney General."

Mrs. Gruenberg has also been an advisor to or Director of the Child Study Association of America for many years. During Senate Committee hearings on juvenile delinquency in 1954, Estes Kefauver charged the association with deceiving the public in that its reports on obnoxious comic books failed to disclose that some of the association's experts were also in the pay of comic book publishers. According to *Counterattack* for April 30, 1954:

"Senator Kefauver pointed out that Mrs. Sidonie Matsner Gruenberg was formerly an adviser for Faw-

cett Publications and that Dr. Lauretta Bender and Miss Josette Frank are now on the advisory editorial board of National Comics Publications. All are 'expert' consultants or advisors for the Child Study Association of America . . .

Mrs. Gruenberg, also billed as a speaker by the Jefferson School (in 1946), has a much more impressive record. She has sponsored and spoken at a rally staged by the Committee of Women of the Nat'l Council of American-Soviet Friendship. She was a stockholder in the Peoples Radio Foundation and has also spoken for the Progressive Citizens of America.

She wrote for and reviewed books for the Book Find Club in 1945 when it was promoting many books written by Communists and well known fellow travelers. During the same period she was a supporter of the Win the Peace Conference and the Communist-run Teachers Union.

She served on the important continuing committee of the Int'l Congress of Women which was held in Paris early in 1946. It was out of this Committee that the Congress of American Women, the U. S. branch of Moscow's international women's front, eventually grew.

She sponsored the notorious Cultural and Scientific (Waldorf) conference for World Peace (1949) and in that same year sent greetings to the women of Soviet Russia on the occasion of Int'l Women's Day, which the Communists play up in a big way.

Sen. Kefauver contended that as a result of the publisher connections of the Child Study Assn's experts (Mrs. Gruenberg was its director for 25 years), the association's reports minimized the crime and horror book problem.

Whether or not this is true, it is apparent that some of the assn's and publishers' advisers might make an interesting study in 'political' delinquency for the parents they have been advising about children."

Among the various organizations which Mrs. Gruenberg lists in her official biography in *Who's Who in America* is The Womens Committee, National Council American-Soviet Friendship, cited as communist and subversive by the U. S. Attorney General.

Paul A. Witty of Northwestern University was for many years a consultant or editorial adviser to the *National Parent Teacher*. Witty was a member of the Board of Directors of the Progressive Education Association in 1939. Col. Rudd's very important book on education, *BENDING THE TWIG* and Verne P. Kaub's *COMMUNIST-SOCIALIST PROPAGANDA IN AMERICAN SCHOOLS* trace the history and objectives of this organization in great detail. In briefest summary: the Progressive Education Association was established in 1919 by the Frontier Thinkers, a group of progressivists in education centered around John Dewey, Harold Rugg, William H. Kilpatrick, Jesse Newlon, and George S. Counts. The new social order in this country was to be brought about not by a violent Bolshevik seizure of power as in Russia but by a master plan of taking over American education and brain-washing an entire generation of young Americans to replace dying capitalism with a collectivist form of social and economic organization. Numerous books and government reports have traced the history of the rise and decline of progressive education for the "new social order" in which Mr. Paul Witty of the *National Parent Teacher* magazine was so interested in 1939:

Suffice to say the whole subject of progressive education had aroused so much controversy and opposition by 1941 that it changed its name to American Education Fellowship. Benjamin Fine, N. Y. Times education editor, commented

that the principal reason for the dissolution of the Progressive Education Association and its change of name was "the disrepute, even contempt in which the term 'progressive' has been held in recent years. In many school systems, it has been the educational 'kiss of death' to be labelled a disciple of Dewey or a member of the Progressive Education Association." Progressive educationists did not cease their subversive, termite destruction of traditional American education—they continued to carry on under new camouflage and within other organizations.

Ethel Alpenfels, the anthropologist, was another regular contributor to *National Parent Teacher*. She was a sponsor of the Communist-inspired Waldorf-Astoria Cultural and Scientific Conference in 1949 which was picketed, derided and boycotted by most non-Communist radicals, Socialists, and liberals as a strictly Moscow-devised booby trap and propaganda stunt. Dr. Alpenfels, however, did not, until Jan. 12, 1952, get around to notifying the California Un-American Activities Committee that she did not attend the Conference.

She was also the author of the widely distributed booklet, "Sense and Nonsense About Race." Dr. Alpenfels does not hesitate to recommend for further reading such authors, to mention only a few, as the late Louis Adamic and Ruth Benedict, Alain Locke, Maxwell Stewart and Franz Boaz, whose affinity for fronts and causes are listed in various government reports. Two of the authors recommended by Dr. Alpenfels, Bernhardt J. Stern and Dr. Gene Weltfish, invoked the Fifth Amendment, when called to testify before the Senate Subcommittee to Investigate Internal Security. (Subversive Influence and the Educational Process, p. 181, p. 232, respectively). Another author, recommended for further reading, is Carey McWilliams, identified as a member of the Communist Party, according to the Senate Journal of the California Legislature, June 23, 1949, p. 2987, supplementing the Committee's Fifth (1949) Report on Un-American Activities.

The question of religious instruction in the public schools was treated only once and then by D. Elton Trueblood, of all people. For the benefit of those not familiar with the Rev. Trueblood's political orientation and past activities it should be noted that he is a Quaker and former Chief of the Religious Division of the U. S. Information Agency until 1954. He was recommended for this job by the National Council of Churches. He signed a petition for the recognition of the U.S.S.R. in 1933 under the auspices of the Fellowship of Reconciliation.

An undated letterhead, presumably early '50's, of the Church Peace Mission carries his name as a sponsor together with such well-knowns as: A. J. Muste, Clarence Pickett, Henry Cadbury, Henry Hitt Crane, Edwin T. Dahlberg, Kermit Eby, Nels F. S. Ferre and Donald Harrington. The Church Peace Mission was never cited as a Communist front but is denominated as a "militant pacifist" organization by Dr. J. B. Matthews in June 1958, issue of NEWS & VIEWS. It is loaded with well-known Communist-Fronters.

The Church Peace Mission should not be confused with another pacifist organization with a similar name, the Church Peace Union. The latter was founded in 1914 "to work for the establishment of enduring peace, hence for the abolition of war as a method of settling international disputes." Henry A. Atkinson is General Secretary and Ralph W. Sockman is president of the latter organization.

Prof. D. Elton Trueblood is listed as a Trustee of the Church Peace Union (undated letterhead) but apparently about 1956. Andrew Carnegie money founded the Church Peace Union in 1914.

While he was still with Voice of America, the Rev. Trueblood prepared a radio script, translated into Persian,

which was such a gushy eulogy of Mohammed that the left-wing *Christian Century* was moved to editorial "Must we butter up even Mohammed?" Dr. Trueblood described in a Voice of America bulletin as "a distinguished American writer and speaker who is a priest of the Quaker sect." The Voice of America seized upon the 1430th anniversary of Mohammed's birth to broadcast a saccharine buttering up of the prophet of Islam written by Trueblood.

Trueblood is opposed to religious instruction in public schools on the grounds that such instruction can be given without serious danger of sectarian emphasis. "No matter how hard a teacher tries to avoid it, she is almost sure to slant her religious instruction toward the view of her own denomination." With this no fair-minded person is disposed to argue. In a multi-religious nation religious instruction necessarily must be given in the Sunday school, church, and home. It is in such home instruction that the Rev. Trueblood runs into some extraordinary difficulties, to quote directly from his "Is the Language of Religion Spoken in your Home?"

"We must understand, as we begin our teaching job, what our purpose is. Our purpose is *not* to make our children replicas of ourselves, in faith or in anything else. There is no necessity whatever that the children of Quakers be Quakers or that the children of Episcopalians be Episcopalians. There is a great deal of shifting about among religious groups in the modern world, and this, far from being something to deplore, is, as it should be. It is common to find a Presbyterian who is the son of a Methodist or a Lutheran whose forebears were Baptists. A family often changes its denomination when moving from one community to another.

Such religious flexibility is not shallow indifference, merely pro forma affiliation for convenience's sake. It demonstrates "great open-mindedness" and is the chief form in which the urge to church union finds expression today." The balance of the Trueblood article is all pre-much in the same flabby and anaemic vein.

The December 1958 *National Parent Teacher* carried an article by Dr. Herold C. Hunt, Elliot professor of Education at Harvard on his trip to the USSR. Most of the article sensibly confines itself to the good professor's speciality, education, and his observations on the Soviet educational process. His report is probably an accurate, well-presented paper. Unfortunately, the professor could not resist adding a few observations on the Russian people, their government, and what he thought he saw during a few weeks he visited in the land of the Soviets. "There was no surveillance, no mysterious telephone calls, no midnight knocks on the door, no rifling of our luggage. We experienced only cordiality and hospitality."

There is no evidence that American tourists ever received midnight knocks on the door by the Soviet Secret Police or mysterious telephone calls. Surveillance is normally maintained only on those visitors whom the Secret Police have good reason to suspect may be unfriendly, seeking information later to be used against the USSR. Fellow travelers, dupes, sympathizers and visitors of consequence seldom are shadowed and if they are they probably would not have the intelligence, experience and ability to detect it anyway.

Prof. Hunt was quite convinced that the Russian people do not want war—what people ever does? And also, if greater exchanges between the USSR and the USA would reduce "misinformation." Before departing for the Soviet Union, Prof. Hunt should have done a bit of reading on how the Russian people are ruled and the nature of the Communist state and then he might have refrained from misinforming his own *National Parent Teacher* readers.

on the efficacy of exchanging tourists with Soviet Russia as a sure-fire cure for reducing tensions between the two countries.

The Hunt article in itself would have been of no significance had *National Parent Teacher* ever published a strong series of articles on the nature of the Communist state, its operational techniques, and its long range objective of subverting and destroying all free governments all over the world as part of its program of world conquest. This total blackout of any bona fide and authoritative information on world Communism and subversive activities here in the United States is the single most important piece of self-incriminating evidence against the editorial policy of the *National Parent Teacher*.

It is a well known fact to counter-subversive specialists that crypto-Communists, who have succeeded in infiltrating strategic editorial positions, never run the risk of self-exposure by openly pushing pro-Communist and pro-Soviet propaganda. They render the Communist Party and Soviet Russia an equally important service by attacking and destroying anti-Communists and by censoring out all material which, in the slightest degree, might be considered unfriendly towards Communism. Pseudo-liberal eggheads who censor out material and discussions critical of Communism, on the muddle-headed grounds that such material is "controversial" and likely to stir up dissension and dissension, unfortunately lay themselves open to suspicion that they may be crypto-Communists.

Extended analysis of the hundreds of articles appearing in the *National Parent Teacher* over a period of twenty two years is obviously beyond the scope and space limits of NEWS & VIEWS. On the other hand offering two or three samples of the worst articles "typical" of *National Parent Teacher* reading fare is also obviously unfair and subjective. The vast majority of *National Parent Teacher* articles are on subjects of child welfare, training, and related problems of interest to parents of school children. With the exception of progressive education, most of these subjects do not normally lend themselves to political bias or prejudiced distortion. Progressive education, like the word "rope", which is never mentioned in the hangman's noose, is discreetly avoided in the hygienically sterile columns of the *National Parent Teacher*.

BLACKOUT ON BOOKS

Each issue of the *National Parent Teacher* carries several pages of reviews of a great many new books deemed to be of interest to parents and teachers. Here again the spectrum of interest is quite broad. Reviews will range from books on baby problems and child manners to the United Nations and "world understanding." The works of Otto Klineberg, Walter Reuther, Kermit Eby, Edgar Dale, Elmer Davis, Robert Havighurst, and Edward R. Murrow are naturally given lavish plugs. Needless to say, anything glorifying the U. N. or any of its subsidiary agencies, particularly UNESCO, is sure to receive considerable favorable space. On the other hand, books critical of this sacred cow of the one-worlders and liberals is sure to receive the silent treatment.

Incredible as it may seem, Arthur Bestor and Mortimer Smith were given some space to excerpt some of their more important points from their respective books — EDUCATIONAL WASTELANDS and QUACKERY IN THE PUBLIC SCHOOLS. However, they were quickly blasted off the stage by some rather heavy return fire. Wittmer's CONQUEST OF THE AMERICAN MIND, Rudd's BENDING THE TWIG, Allen's EDUCATION OR INDOCTRINATION, and THE TURNING OF THE TIDES, on the other hand, failed even of a single line derogatory mention. David Hulburd's dishonestly one-sided IT HAPPENED IN PASADENA was naturally

given a tremendous send-off of praise and publicity. Elmer Davis's BUT WE WERE BORN FREE was enthusiastically plugged by Harry Overstreet. Hoover's MASTERS OF DECEIT was favorably received thereby achieving the unique distinction of being the only book of that sort to break the literary blackout.

RUMBLINGS OF REVOLT

The National Congress's continuous deviation from original principles and clearly stated policies has naturally given rise to considerable controversy, dissension, and in a few cases open revolt on the part of local or area units. Only last year, for example, the National PTA's persistent pushing of UNESCO and UN propaganda at state level conventions brought on the secession of six or seven Florida area units which this spring banded together to form a new organization, the Free and Independent Parents for American Education, Inc.

There have been similar uprisings in California, Illinois, Indiana, New York, and other states. The national steamroller, firmly in the hands of trained professionals aided and counselled undoubtedly by N.E.A. experts in "group dynamics" and suppression of all forms of dissent however, does not appear to be in any serious danger of being overthrown and replaced. The highly trained professionals, who build up and control our modern organizational Juggernauts, know all the tricks of eliminating and discrediting amateur, inexperienced, and unorganized oppositions.

For example, in Binghamton, New York a few years ago, the local PTA President expressed opposition to turning traditional Halloween "trick or treat" night into a UNICEF collection drive. Local church groups, League of Women Voters, newspapers, and various unassorted one-worlders and U.N. addicts rushed into action to deplore her attitude. Even the Deputy Director of the U.S. Commission for UNICEF hurried into armor to rush to the fray. His contribution was a remarkable one, "Are we going to let our children grow up without a sense of responsibility?" But the booby prize was carried off by the Binghamton area chairman of the UNICEF project who blubbered "How in the world are we to have world peace if people adopt this kind of attitude?" This scintillating bit of pristine logic undoubtedly squelched Mrs. Nicholas Ward, the PTA President who had had the temerity to raise the issue — at least she was never heard from again.

HAS THERE BEEN COMMUNIST INFILTRATION IN THE P.T.A.?

In 1954 Herbert Philbrick, undercover agent in the Communist conspiracy for the FBI for many years, warned that the Communist Party had issued secret directives to infiltrate organizations concerned with the schools. In a special feature article in the N.Y. Herald Tribune for Feb. 21, 1954, Philbrick wrote that secret cells of N. Y. state communists were under orders to join parent-teachers associations but not to be too aggressive. They were to practice patience, volunteer for unpopular routine work and strive to worm themselves into positions of influence. Likely prospects for recruitment into the party were to be carefully screened and "developed."

As far back as 1951 crypto Communists had infiltrated a Middle Village, N. Y. Parent Teachers Assoc. and railroaded their own slate into office. The parents of Middle Village school children received a bad shock three years later when the editor of their monthly publication and a member of the board of this particular PTA turned out to be the wife of Major Irving Peress. Peress had been identified as a Communist. Patriotic elements led by a Dr.

Jacobsen of the Jewish War Veterans tried their best to clean up the nasty PTA situation only to find themselves smeared as "fascists", "Hitlers" and "witch-hunters." Decent and responsible elements who could not stomach the wild PTA sessions breaking up in near riots resigned leaving the unit firmly in commie hands. Mrs. Peress received a nice vote of confidence.

A communist cell was well entrenched in the PTA of Public School No. 125 in New York as far back as 1953. The legislative chairman of the Metairie, La. Junior High School PTA refused to answer questions put to her by a Congressional committee as to whether or not she was a Communist. The wife of a Communist uncovered by the McCarthy Committee, working in the Government Post Office, was identified. She was also educational director of her PTA. She invoked the 5th amendment when asked whether the Communist Party had aided her in getting elected to her important PTA post.

However, in an organization of ten million parents and teachers it would seem reasonable to assume that Communists, under orders to infiltrate all important organizations and connive to achieve important positions, would hardly pass up the National PTAs. The question is simply one of how determined and effective is the National Congress of Parents and Teachers in repelling the Muscovite infiltrators. Apparently, local units are left to their own devices in keeping themselves free of the red termites. There are no directives or even suggestions in the official organ on how to keep one's own local PTA free of Communists. There are plenty of courses, seminars, conferences, conventions, and instruction meetings on how to sell UNESCO and the alleged benefits of the UN to doubtful and unreceptive parents.

GENERAL SUMMARY

Throughout the past twenty or thirty years the National Congress of Parents and Teachers has been dominated if not actually controlled by the top educationist hierarchy of the National Education Association. There seem to be precious few occasions when the NCPT departed from or opposed any NEA policies or issues. The National Education Association itself is another pyramid organization where hundred of thousands of little school teachers contribute their numbers and dollars to support a firmly entrenched professional staff at the apex which initiates and controls all policy.

The National Congress of PTA prates constantly about its "democracy" but examination of its state handbooks and manuals discloses some startling gag rules and restrictions. For example the California yearbook for 1949-50 on page 62 states:

"Any stand taken by the board of managers upon a measure is reported to the membership through the district and council chairmen of legislation whose duty it is to see that each local association is informed. Only such speakers as are in accord with the action of the board are thereafter presented upon Parent-Teacher platforms."

The California P.T.A. Yearbook for 1949-50 characterizes the national organization as follows:

"The Congress began as a national organization, a main trunk, as it were, which in turn spread into smaller shoots . . . the individual associations, all drawing their life from the parent stem and carrying its vitality to the farthest reach on its influence. The trunk represents the national organization; the main branches, the State congresses; the smaller limbs, the districts and councils; the twigs, the local associations; and the leaves, the individual members."

The emblem of the National Congress is a tree leaving little doubt that the individual leaves and local "twigs"

are going to exert the slightest degree of influence on the trunk. The trunk came first and in it is centered all power. Leaves, twigs, and even smaller branches may drop off in frustration and disgust but the tree trunk goes on. And one might add that its deepest main tap root, not visible above the ground, is undeniably the National Education Association and its powerful interlocks.

The organization has obviously departed from its original objectives—child welfare—when it devotes a great deal of its energy and time to promoting "world mindedness", UNESCO, and other one world projects which have absolutely no relation whatever to local school and child problems. National bylaws specifically state: "local units, branches, shall not seek to direct administrative activities of the schools or to control their policies." Parents have the privilege of cooperating with and supporting school policies often shaped and laid down by the National Education Association in Washington but not the right of raising any questions, doubts, or objections to such policies even though some of these N.E.A. educational innovations and quackeries finally blew up last year in a national scandal of inadequate educational practices for a world in crisis.

The whole American educational system is now in state of severe crisis. The dismal croakings of "crackpot" and "enemies of education" finally have been vindicated. The educationist dabblers, faddists, "life adjustment" quacks, UNESCO addicts, and all the rest are now in full retreat. The National Congress of Parents and Teachers, doing nothing through the dark ages of progressive education and quackery to arrest or retard planned mediocrity of American school children. Its role on its own record has been little better than that of a mindless robot dumbly following the dictates of the top hierarchy of the National Education Association.

Communists and party sympathisers are quick to retaliate and attack any person or organization which causes them any trouble. There is no record that the *Daily Worker* or any other party line publication in this country ever devoted even a line to attacking or denouncing the National or state Parent Teachers. There is no record that the official Soviet press or broadcasts were ever disturbed or annoyed by anything that the National Congress of Parents and Teachers was doing.

The National Congress of Parents and Teachers is a powerful pressure organization. Any organization claiming to speak for the welfare of American school children is bound to carry great weight with legislators, press, and public opinion molders. Any criticism or even the mildest expression of doubts as to some of its policies or activities can instantly be smashed down with the ready at hand charge "enemy of education" or "an attack on the American school system."

Parents and Teachers Associations at local or even state levels obviously have an important functional responsibility to discharge with regard to the education of children. Where these local bodies are specifically inhibited from examining or suggesting curricular changes or even routine school administrative concerns then they serve only a limited "Yes, Mam!" auxiliary to the well entrenched educationist power apparatus for the domination of the American educational process.

That they should meet on a national level to discuss anything whatever outside of purely school matters is obviously not only diverting the original organization from its own stated objectives but is creating a dangerously unhealthy situation where national policy is being influenced by a handful of faceless professional and self-perpetuating bureaucrats in the name of ten million inarticulate and even consulted members whose collective mass membership carries tremendous public weight and prestige.

News and Views

Eternal Vigilance is Forever the Price of Freedom

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WHAT IS Moral Rearmament, or MRA?

For many months the Church League of America has received hundreds of inquiries in regard to the Moral Rearmament Movement, short title—MRA. We have been asked: "Is it Communistic? Where do they get the money? Large newspaper ads? How do they get Big Names into the movement? Who is the leader?" Here is our answer:

The present Moral Rearmament Movement has been known by a number of names ever since its founder, Frank Buchman, originated it on the eastern coast of the United States in 1908. It has been called The Oxford Group, which has been the most popular title; The New Groupers; The Century Christian Fellowship; and, since 1938, at which time Mr. Buchman celebrated his 60th birthday, it has been known as Moral Re-Armament, or MRA.

The Reverend Frank D. Buchman is listed as a minister of the Lutheran Church of the United States. He was born in Pennsylvania, in 1878 of German-Swiss parentage. He studied for the Lutheran ministry at Muhlenberg College and at Mount Airy Seminary.

His first assignment as a minister was to a small Lutheran congregation in Overbrook, Pennsylvania. This parish was quite poor, but he deliberately accepted it because a college friend had accused him of being very personally ambitious. While in Overbrook he founded a boys settlement and later resigned as head of it because of a dispute with its trustees.

He then travelled abroad, particularly in Italy and England, and attended a Christian Conference at Keswick, England, where he was influenced by the testimony of a German speaker. Here he decided that he should write letters of apology to the trustees at Overbrook, confessing that he had nursed ill-will against them. Although the letters were never answered, he felt that his personal relationships with these men were no longer strained.

He returned to the United States, where he received an appointment as secretary of the YMCA at Penn. State University. He was recommended by one of the early leaders of the present ecumenical movement, Dr. John R. Mott.

It has been said by a number of observers that he raised the moral tone of the institution to a remarkably successful point. While here, he developed certain principles which were to be used in his Oxford Movement. His main thesis seemed to be that religion was not a matter of the heart or of the intellect but simply of the will. Dr. Buchman believed that he could persuade others to live by the will of God by testifying to them of his own personal experience. Confession of personal sins, and the relief which came through such confession, became the paramount point of his teaching.

He was in Asia during the 1st World War and in Kuling, China. The first "house party" was held in the home of a prominent lawyer and was attended by about 100 guests. From this first house party down to the present day, Dr. Buchman and his followers have placed no importance on Christian doctrine, nor have they required a belief in such. The followers of the movement have stated that they are out simply to change the lives of people and that it does not make any difference to them what they believe theologically as long as their lives are changed.

"Life-changing" was to come through confession of sin publicly before a gathering, usually of very prominent people. The Buchmanites have never concentrated on the poor and down-trodden, but rather have concentrated on the very prominent, very wealthy and so-called "up-and-outers".

In 1921 Dr. Buchman returned from the Far East to England and visited Oxford and Cambridge. At Cambridge he met one Harold Begbie, who became a devoted follower and popular propagandist. While at Oxford, he developed a second feature of his Movement, called the "Quiet Time".

This new feature consisted of a period of time, usually from 5 to 6 a.m. set aside by his followers to sit alone in their quarters and listen for the Still Small Voice to "inspire and direct". They often sat with paper and pencil in hand and then wrote down on the paper what they considered to be directions from the Still Small Voice.

Dr. Buchman found considerable followers in England. His movement then spread to Holland in 1927 and then to South Africa during the next two years, where it was first named "The Oxford Group." Many have thought that the name was first obtained while Buchman was at Oxford; however, this is not true.

From 1932 to 1934 the Oxford Movement spread rapidly to Canada, and in 1932 the President of the Norwegian parliament, Mr. C. J. Hambro, invited Dr. Buchman and his followers to Norway. In 1935 teams of Oxford Groupers were welcomed officially in Denmark by the Primate of that country. They had already been welcomed in Switzerland in 1933, and in 1938 they received a welcome in Sweden.

In 1946 Dr. Buchman established an international headquarters of his re-named movement, Moral Re-Armament, at Caux, Switzerland, where he and his followers purchased a huge hotel on a mountain top above Montreaux by Lake Geneva. Where the money came from to purchase this magnificent piece of property and the money used by Dr. Buchman and his followers to travel and live in style on a very high plane around the world, has never been publicized nor discovered by outsiders. Many have thought that large donations have come from people who have lived very

questionable lives for a long period of time, and then have to atone for their past sins by joining MRA and donating large sums of money and pieces of property to the movement as a sort of penance payment.

Reverend Jan Karel Van Baalen, in his late book (1956—Eerdmans Publishing Co.) entitled, "The Chaos of Cults," has this comment to make about the ostentatiousness of the MRA movement:

"As long ago as 1946, Newsweek Magazine called 'Buchmanism' a cat with nine lives. Many a time the movement has been written off as defunct; but always it has been revived. Indeed, what is perhaps the most exhaustive critique written by an outsider from within, appeared in 1955. It is a book of the English journalist, Geoffrey Williamson INSIDE BUCHMANISM, an independent inquiry into the Oxford Group Movement and Moral Re-Armament. The book is truly exhaustive, not from an historical point of view, but from a reporter's standpoint who has visited and lived with the Groupers in their Caux, Switzerland elaborate headquarters, asked questions, and has even submitted his findings to their leading men.

"The mountain house at Caux was bought, with all its towers and minarets, after World War II, from the Swiss government, for the 'bargain price' of 80,000 pounds, less than a French company had offered in the hope of securing the fittings and furniture for re-sale in France.

"One of the abiding mysteries is whence all the money; however, this case is not unlike that of Father Divine, whose devotees give their capital to the cause for the privilege of serving and being provided for from a general fund; there is a sort of communism in these movements that is born of a great love for a cause."

Dr. Buchman has set forth two groups of what he calls "the Five C's", which, if acted upon, are supposed to completely change the life. The first group is in regard to sinners: Conviction, Contrition, Confession, Conversion, Continuance. The second group of five are for personal workers of the MRA movement to be used in dealing with others. They are: Confidence, Confession, Conviction, Conversion, Continuance.

These sets of words were used primarily through the early stages of the Oxford Group Movement. Since MRA has become the order of the day, Dr. Buchman has instituted a set of so-called FOUR ABSOLUTES: Absolute Honesty, Absolute Purity, Absolute Self-Sacrifice, Absolute Love. With these four absolutes the movement bids to change the thinking and living of nations and their leaders before a Third World War destroys civilization.

Dr. Buchman often referred to the confession of one's sins openly as Sharing, that is, sharing your faults with others. Because of this particular technique, much controversy has centered around Dr. Buchman himself; who for many years made it a practice of getting himself invited to the campuses of many universities and colleges and seminaries, particularly those consisting of all male students. At these institutions he put great emphasis upon urging young men to confess their sexual sins to him and to one another.

Dr. Buchman resigned his work at Pennsylvania State College in 1915 and spent a year traveling in the Orient with the Reverend Sherwood Eddy (for Mr. Eddy's communist-front record consult the Cumulative Index to Publications of the Committee on Un-American Activities of the U. S. House of Representatives, published January 20, 1955, page 227.) Upon his return to the United States in the spring of 1916, he was invited to the campus of Hartford Seminary, where he lived in Hosmer Hall, the student

dormitory, for the first year or two. His appointment that of a lecturer and this was renewed annually until he withdrew from the institution in 1922. Dr. Buchman succeeded in dividing the student body into two groups—in favor of his teachings and those opposed. The same thing happened to the faculty, and many stories of what happened in the Seminary have been circulated through the years, some regarding violent displays of temper on his sides in attacks on and defense of Dr. Buchman. Walter Houston Clark says in his book entitled, "The Oxford Group": "he left bitterness and divisions on the campus long after he was gone. Even today one can sense the traces of these frictions. The chief criticisms of the students suggested distortion of emphasis, especially in the field of sex, while benefits consisted of a clearer moral challenge and a more vivid religious experience."

Because of the experience at Hartford Seminary, Dr. Buchman decided that in most cases he should not be employed at an institution but rather should be free to hold his meetings off college campuses, at country inns, or in private homes in the vicinity of the institutions. He relied on people to support him in these endeavors since he was not drawing pay-checks any more from an institution. Dr. Buchman held a number of house parties in Connecticut for women only and then later held several mixed house parties. His influence was felt on the campuses of such institutions as Smith College, Yale University, Williams College and Harvard. These followers in turn endeavored to influence students on other campuses and get them to join the Groups. One of the early leaders was the Reverend Samuel Shoemaker, Rector of Calvary Church of New York City. Dr. Shoemaker did not abandon the movement until October, 1941, after stating that the movement was not Christian and was not founded on original Christianity, as Dr. Buchman had claimed.

It was at Princeton University that Dr. Frank Buchman ran into real trouble. Buchmanism house parties were held in Philadelphia and at Yonkers, New York, from 1912 until 1924. One house party at Yonkers was held on February 18 and 19, 1922, and Dr. Buchman stated that one of Princeton's football stars, who was converted by him at that time, was a leader of the group of all Princeton men who attended. In addition to this, Buchman was invited to Princeton Seminary to give lectures. Talk was rampant on the Princeton campus about Buchmanite methods and sexual confessions advocated by him. Two outstanding Princeton students proposed a new campus publication with the objective of driving Buchmanism out of Princeton. One said that Buchmanism practiced unwarranted inquisition into personal lives, was dangerous in its handling of sex, and "was stimulating a most unhealthy interest in morbid sexual matters among the student body."

President Hibben of Princeton ordered a full-scale investigation and invited Dr. Buchman to appear and defend himself. Neither heads nor tails could be made out of Dr. Buchman's harangues during the investigation and he refused to answer very pointed questions that were put to him by the authorities of the school. Buchman launched a tirade against Princeton and made the statement that 85% of Princeton's students were sex perverts. The net result was that President Hibben ordered Buchman from the campus.

In an early booklet published by the Oxford Group Movement entitled, "An Apostle To Youth" (referring to "Frank," as he liked to be called, and still does), an Anglican Bishop stated, "the aseptic atmosphere of these discussions owed much to the fact that the ludicrous stupidity of many sins shown out vividly and obviously, sincere confession, and brought out spontaneously the cleansing character of the whole group."

This is in reference to a typical house party to which young people were invited and then instructed that in order to be cleansed of their sins they would have to confess every one before the group and hold nothing back. The cleansing agent seemed to be that of "spontaneous laughter of the whole group."

Certainly this agent of cleansing is far afield from the teachings of Christianity. Nowhere do the Scriptures teach that cleansing of sin comes from the spontaneous laughter of a group who listen to confession of those sins!

Evidently the episodes which occurred in the New England colleges and in Princeton left a bad taste in the mouth of many people in the United States with whom Dr. Buchman came in contact, and so he decided to go to England in the fall of 1926, where he visited Oxford. The character of the groups attending the house parties seemed to have changed since his experiments with young people in the United States so that the clientele consisted mostly of older people, although there were some young people present. In 1928 the Oxfordites threatened to revive a storm of opposition similar to the one which swept the movement out of Princeton, but evidently his followers had learned something about meeting opposition and the storm did not materialize. Perhaps one of the reasons was that the groups had come to lay less emphasis on "sex," so that the critics of the movement would not have this to use against it.

For the next ten years the Oxford Movement, getting its name from the activities of one of the Oxford teams which went to South Africa, spread over the continent of Europe and its members were being entertained by League of Nations delegates in Geneva, by members of Parliament in London, and heads of State in such countries as Denmark, Finland, Latvia, France, China, Japan, India, and Persia. "Teams" were being sent to the United States and Canada during these years.

In 1936 Buchman ran into more trouble. He gave an interview in which he made a statement of which the following is part:

"I thank Heaven for a man like Adolph Hitler, who built a front line of defense against the Anti-Christ of Communism. Think what it would mean to the world if Hitler surrendered to the control of God. Or Mussolini. Or any dictator. Through such a man God could control a nation over night and solve every last bewildering problem."

Stories were also circulated to the effect that Buchman visited Heinrich Himmler when in Germany in 1936. Word spread that the Oxford Group and the Nazis were in league and that Rudolph Hess flew to England to make direct contact with British leaders of the Cliveden set of appeasers of Hitler who belonged to the Oxford Group, along with Himmler. These facts have never been substantiated but it is thought likely that the Nazi leaders saw in the group a pullable tool in the operation of their policies, which they proceeded to exploit.

In 1936 the group came to the United States once more and large gatherings were held in the Berkshires and at the Metropolitan Opera House in New York City with groups attending from all over the world. They then went on a nation-wide tour and were given favorable publicity in the press, partly because of the fact that many notables were present in their meetings. It was in 1938 that they changed their name to Moral Re-Armament, or M.R.A.; however, in England they retained their original name of the Oxford Group in order to obtain a legacy left to them.

Many thousands of people throughout the United States and England crowded into the largest auditoriums and stadiums in order to hear Dr. Buchman and his plan for saving the world. It was said that tens of thousands of people were turned away from Hollywood Bowl and that over 100,000 people met over the week-end at Utrecht in Holland. By this time many of the earlier followers of Dr. Buchman began to leave the movement, making public statements to the effect that the group had forsaken its early Christian emphasis, and was becoming a cult, led by one man. Funds began to pour into the movement from all over the world and many legacies were obtained. In addition to this, huge piles of literature were sold at all of the rallies, which brought in a sizable income. The workers received no salaries, only subsistence, yet the workers seemed to be able to travel all over the world and live in the very finest of accommodations.

Dr. Buchman and his followers have always been quick to seize upon some world-wide or national situation in order to promote the work of MRA. In 1941 in England some of the group applied for military exemption for some of its full time workers on religious grounds but this exemption was denied. In Canada and the United States a number of "patriotic enterprises" were launched to improve national morale under the banner of MRA. A musical show was put on the road in the United States, called, "You Can Defend America." In January 1943 the group received a great deal of unfavorable publicity in the United States over an application for draft deferment for a number of actors and technicians connected with this dramatic production. Buchman was struck with a serious illness at the time and the combination of this and the unfavorable publicity dealt the group and MRA a heavy blow. Although it seemed that the fortunes of the Oxford Group Movement had reached the all-time low, Buchman rallied from his illness and under his personal leadership the movement was soon on its feet and becoming more powerful than ever before.

The draft dodging charges and the illness of Dr. Buchman were soon out of the news as soon as the war was over. Buchman, a genius for inventing new devices to promote the work of this movement, now turned to the problem of labor relations. Soon the MRA publications were carrying glowing accounts of great successes accomplished by the groupers in settling labor-management problems over the United States. The strange thing was that most of the nation's press and magazines either failed to mention or did not know about the "triumphs of the labor reconciliations" which the groupers were claiming.

When the labor reconciliation theme was worn thin, they then turned to the subject of bettering international relations. The First World Assembly For Moral Re-Armament after the war was held in the newly acquired mountain house hotel at Caux, Switzerland, in July of 1946. About 2,000 people from 30 nations attended the conference with a number of big names from various walks of life from military staff members and church leaders to industrialists and trade union leaders. Even 5 official observers from the United States Congress attended with \$5000 appropriated for their expenses. This caused considerable criticism in the press and in Congress but favorable accounts of the delegates' impressions of their visit were read into the Congressional Record.

Now that the threat of Communism has come to the forefront throughout the free world, Dr. Buchman and his followers have seized upon this situation to suggest that MRA can solve all differences between the West and the East. The latest tactic which the Buchmanites uncovered is one Peter Howard, who was a successful and cynical political

writer on Lord Beaverbrook's London Daily Express until just before the war, when he met up with one of the Buchmanites and suddenly became "changed."

Once Mr. Howard joined the MRA movement he began to write books about MRA, which, according to best estimates, have sold over 2,000,000 copies with the royalties going to MRA.

In 1954 Mr. Howard began to write a series of political plays which the Moral Re-Armament Group produced all over the world. The first one entitled "The Dictator's Slippers," was presented at their international headquarters in Caux. It seemed that the MRA leaders were able to bring into their movement a number of thoroughly good actors and actresses, musicians, technicians, directors, and other personnel which were needed to put Mr. Howard's play into production. Although some of the acting and singing has been on a very talented level, the plots of the plays have been amateurish and ludicrous in some instances. The Buchmanites would invite a number of prominent outsiders to their performances in various parts of the world, and then fill the theatre up with their own followers. After each scene, the Buchman clique would applaud the play wildly, although it is doubtful that the play itself would rate a third-rate review in any newspaper.

Mr. Howard has had the habit of picturing the leaders of the Western World as fat and selfish capitalists who are unconcerned with the needs of the rest of the world and are enjoying a life of luxury while the collectivistic economic system as promulgated by the Russians is appealing to more and more of the masses of people.

In his play, "The Vanishing Island," which was first produced in California in June 1955, with the help of Hollywood professionals, the inhabitants of the country known as Eiluph'Mei (I Love Me) are pictured as corrupt, filthy rich, with such names given to the leaders as Bullfrog, Muddle, Malfesance, Highball, and Bible. The leaders and inhabitants of the country of Weiheit'tiu (We Hate You) are shown as very strong, athletic, fine looking, clean-cut, and hard-working types of individuals. The inhabitants of Weiheit'tiu are actually the Communists and portions of the dialogue show that they are really "nice guys underneath." The ambassador from the enemy country pays a visit to the country which he says his followers will attack and upbraids them for their selfishness and failure to share with the rest of the world the over-abundance of things they have. He tells them that if they will repent and share with the rest of the world, then the attack will not come. Even "witch hunts" are brought into the play as an evil trait of the country of Eiluph'Mei, which cannot be taken in any other way than as a slur against the investigations into communism launched by various Congressional Committees of the United States within the last few years.

The play ends when the communists invade the western nations, the western nations' leaders grovel at the feet of the invaders, admit their past sins for not sharing with the rest of the world, and then promise they will do this sharing if the communists will not destroy them and their country. They implore the Communist leaders to change their ways, too. So the play ends with everybody confessing their faults (the confession house-party idea which started with Dr. Buchman decades ago) and through this method (MRA's) the world is saved.

Many volumes have been written on Frank Buchman and the Oxford Movement and a number of evaluations of

this movement have been made also. It can be truthfully stated that the Movement through the years has centered around one man and that is Frank Buchman. We have seen the almost idolatrous attitude expressed by his followers toward him when he walks into a room where they are. We have seen the dead silence spread over the room when he takes his seat and lifts his hand, signifying that he is about to speak. We have seen people from high places come from all over the world and present costly gifts to him. Now that Buchman has reached the last mile of his life, one cannot help but ask the inevitable question: "Will this movement fall apart when its inspiration dies?" Even some of Buchman's followers are asking this question.

There does not seem to appear on the present scene any one dynamic individual who would be capable of taking over after Buchman goes. However, there is the strong possibility that Peter Howard, the playwright, may become his successor.

Only one obvious conclusion can be drawn from the MRA Movement, and that is that it is a cult which, although seemingly starting out as a Christian movement with an emphasis upon personal evangelism, has departed far afield from its original purpose and has become a mass movement with its own cure for the world's ills. It has less following in the United States than in foreign countries. It is noticeable at the meetings at Mackinac Island, Michigan that the vast majority of people attending the conferences at the headquarters (aside from the presentation of plays for the benefit of Mackinac tourists) are from foreign countries, many of them lending obvious color to the headquarters by wearing native costumes from Africa, China, Japan, India, Scandinavia, etc.

The great danger to Christian churches in the United States is that this movement may capture lay people within the churches through an emotional appeal and cause them to withdraw their spiritual and material support from the established churches and channel them into a movement which is highly questionable and the future of which is highly uncertain.

The following books on Buchmanism, or Moral Re-Armament, should be studied in addition to this summary.

Christian Deviations, by Horton Davies, published by S.C.M. Press, Ltd., 56 Bloomsbury Street, London.

Dr. Frank Buchman and The Group Movement, by Thornton-Duesbery, extracted from *The Churchman*, the Evangelical Quarterly, Vol. XLVI, No. 3, July 1932, London.

The New Books of Revelations, by Chas. W. Ferguson, The Private Editions Co., 431 S. Dearborn St., Chicago, Ill., 1930.

The Small Sects in America, by Elmer T. Clark, Abingdon-Cokesbury Press, New York and Nashville.

For Sinners Only, by Arthur James Russell, Harper Bros., New York 1932.

The Oxford Group, by Walter Houston Clark, Bookman Associates, New York, 1951.

Heresies Exposed, by Wm. C. Irvine, Loizeaux Bros. Inc., 19 W. 21 St., New York 10, 1955.

The Chaos of Cults, by Jan Karel Van Baalen, William B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1956.

News and Views

Eternal Vigilance Is Forever the Price of Freedom

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SURELY NOT THE CHAUTAUQUA!

Chautauqua is practically a meaningless word to most of our younger generation. Yet at one time the Chautauqua movement was this country's best known and most highly regarded institution. It was peculiarly American and Teddy Roosevelt once called it "The most American thing in America." In 1924 thirty million Americans eagerly flocked to great brown canvas tents in some 12,000 cities and villages all over the United States to enjoy a week or more of religious programs, fine music, lectures, and culture in general. Ten years later Chautauqua circuits were as dead as the Greek Auk except for its original fountainhead and its place on the shores of Lake Chautauqua, New York. At one time there were over thirty Chautauquas modelled after the original one.

The auto, radio, and talking movies were generally blamed for the demise of a grand old American institution which first started in 1874. Miraculously the original Chautauqua in New York managed to survive the great depression of the early '30's and after a short receivership began to prosper once more. By 1936 thousands were travelling to Lake Chautauqua every summer to take in the eight week course.

An Akron, Ohio, farm equipment manufacturer named Lewis Miller and a Methodist minister Dr. John Heyl Vincent conceived and set up the first Chautauqua Lake Sunday School Assembly August 4-18th, 1874. Mr. Miller happened to be Thomas Edison's father-in-law. The original Chautauqua was set up as a religious training program for Sunday School teachers with heavy emphasis on Biblical geography, Scriptural interpretation, and moral philosophy. It was an instant success and by 1880 church music, drama, some politics, and science had been added to the lectures.

Under the directorship of Arthur E. Bestor, Dr. William Hainey Harper and George E. Vincent, son of Bishop Vincent, Chautauqua enjoyed some fifty years of national prestige. Seven U.S. Presidents from Gen. U.S. Grant to Franklin D. Roosevelt delivered important addresses to Chautauquans. The great and near great of America vied for invitations to journey to Lake Chautauqua. Liberals and pseudo-liberals, who failed to receive invitations for years, did their best through satire and ridicule to destroy some of the effectiveness and national standing of this remarkable institution. Apparently subscribing to the adage "if you can't lick 'em; join 'em", the liberals now appear to have done a fairly good infiltration in Chautauqua. Or, some one inside Chautauqua has been ultra liberal or downright careless with invitations.

We have before us the official programs for the last five annual assemblies, 1955-59. They are quite revealing. This summer Hodding Carter, Rev. Clarence Jordan, Henry Smith Leiper, Kirtley Mather, Frederick D. Patterson, James Warburg, Edwin O. Reischauer, and Cynthia Wedel

graced the Chautauqua lecture platform. Carter is the well-known Mississippi liberal or "moderate" editor who once worked for PM, the short-lived New York radical newspaper. A Pulitzer prize-winner, and a Guggenheim and Nieman fellow, Carter has long been the darling of Northern professional radical desegregationists.

The Rev. Clarence Jordan is advertised as pastor of the racially integrated Koinonia Farms near Americus, Georgia. A Sumpter County, Georgia, grand jury found that the bi-racial farm "had close friends among known Communists." Rev. Jordan established Koinonia as a "spiritual and agricultural experiment." The farm has been the scene of bombings, shooting, and general commotion. The Rev. Jordan is also on record as having attended the 25th Anniversary of the Highlander Folk School in Tennessee. The state of Tennessee is presently trying to oust this Communist influenced school from that state because of its long record of subversive activity.

Henry Smith Leiper was ordained in the Presbyterian ministry in 1915 but transferred to the Congregational Church in 1920. He became a contributing editor to the old Federal Council of Churches Bulletin in 1930. Leiper became Associate General Secretary of the World Council of Churches in 1938. In 1945 he assumed the post of Ecumenical Secretary of the Federal Council of Churches. Dr. Leiper was very active at the First World Assembly of Churches at Utrecht (Netherlands) in 1938.

In 1941 Dr. Leiper was a sponsor of the American Committee to Save Refugees which, according to the Special House Committee on Un-American Activities, was created by well-known supporters of Communists fronts. Former Governor of New York, Herbert Lehman, who at first lent his name to this Communist front, later withdrew by telegram stating that he did not care to be associated with the Communist committees which were supporting the American Committee to Save Refugees.

In 1938 a meeting was held in Carnegie Hall, New York under the auspices of the Committee to Save Spain and China. Listed as sponsors were Robert Morss Lovett and Harry F. Ward, well-known, veteran Communist fronters, as well as Henry Smith Leiper. Dr. Leiper also lent his name to the Coordinating Committee to Lift the Embargo, another Communist front cited by the Special House Committee on Un-American Activities.

In 1940 during the period of the Stalin-Hitler Pact the Communists set up another front. The Greater New York Emergency Conference on Inalienable Rights. Its leadership included such well known pro-Communists as Vito Marcantonio, Lewis Merrill, Franz Boas, John P. Davis, Doxey Wilkerson, Max Yergan, and Margaret Schlauch. Listed among the sponsors we find the name of Rev. Henry Smith Leiper.

Shortly after the dissolution of the American League for Peace and Democracy in February, 1940, the largest

and most successful front ever set up by the Communists in this country, the Communists began organizing a whole network of new fronts ostensibly to defend "democratic rights." The **National Emergency Conference for Democratic Rights** appeared on the scene Feb. 15, 1940. The names of Franz Boas, Alfred K. Stern, Louis Adamic, Josephine Truslow Adams, Jerome Davis, Maxwell Stewart, Lillian Hellman, and Harry F. Ward as founders of the **National Emergency Conference** left little doubt as to its pro-Communist origin and orientation. Henry Smith Leiper appeared as a signer of an open letter to Congress protesting the McCormick rider to the Walter espionage bill which would make it a felony "to advocate the overthrow of the government by force and violence."

Shortly thereafter the same Communist front began agitation to abolish the Special House Committee on Un-American Activities. It claimed that the Committee was a "conspiracy to violate the Bill of Rights" and to "suppress the rights of all the people." The name of Dr. Henry Smith Leiper heads a list of signers which also included Dr. Guy Emery Shipley, Carey McWilliams, Robert Morss Lovett, Henry Hitt Crane, Donald Ogden Stewart and other well known Communist frontiers. On Dec. 6, 1941, a number of notorious Communist frontiers issued a call for a **New York State Conference on National Unity**. Dr. Henry Smith Leiper, Executive Secretary, Universal Christian Council for Life and Work, was listed as one of the conference speakers.

A 1945 letterhead of another Communist front, the **American Committee for Yugoslav Relief**, 58 Park Ave., New York, listed Dr. Henry Smith Leiper as a sponsor. In 1943, Dr. Leiper signed an open letter to Pres. Roosevelt asking that the deportation proceedings against Communist Harry Bridges be set aside because of "considerations of justice and the welfare of our country in this time of crisis."

Another lecturer at the 1959 Chautauqua was Kirtley Mather, Harvard geology professor. His official biography as presented in "Who's Who In America" is a long and distinguished one. Every honorary and scientific organization with which the good professor was ever connected is carefully enumerated. Dr. Mather was also Chairman of the **Massachusetts American Civil Liberties Union** "since 1946".

Unfortunately, a number of other organizations with which Dr. Mather has been affiliated are not listed. A complete recapitulation of Dr. Mather's Communist fronting record since 1936 would undoubtedly require most of this issue of *News and Views*. We can therefore present it only in a highly condensed summary form. As long ago as Dec. 28, 1951, the well-known anti-Communist newsletter *Counter-attack* cited Kirtley Mather as "a Harvard geology professor with a long Communist Party front record." That those Chautauqua officials responsible for drawing up the speakers' list for 1959 were totally unaware of or uninterested in Dr. Mather's long front record is a shocking example of the vast apathy and ignorance with respect to internal subversion which still dominates so many otherwise good Americans at this late stage of the Cold War.

During the past twenty-three years, Kirtley Mather, Chautauqua lecturer for 1959 was affiliated with or in some manner supported or advanced the following Communist fronts: (1 denotes cited as Communist and subversive by the U.S. Attorney General. #2 cited as a Communist front by the House Committee on Un-American Activities)

- American Committee for Democracy and Intellectual Freedom.** #2
- American Comm. for Protection of the Foreign Born.** #1, 2
- American Council on Soviet Relations,** #1 & 2

- American League for Peace and Democracy,** #1 & 2
- American Relief Ship for Spain,** #2
- American Youth for Democracy** #1 & 2
- China Welfare Appeal** #1
- Council of U.S. Veterans** #2
- Friends of the Abraham Lincoln Brigade.** #2
- Greater Boston Peace Strike Committee,** #2
- International Labor Defense,** #1 & 2
- Joint Anti-Fascist Refugee Committee** #1 & 2
- League of American Writers,** #1 & 2
- Mid-Century Conference for Peace,** #2
- National Committee to Repeal the McCarran Act** (co-sponsored by the Senate Internal Security Sub. Comm.)
- National Council of American Soviet Friendship,** #1
- National Federation for Constitutional Liberties,** #1 & 2
- NEW MASSES,** #1 & 2. (Letter to the President testing the "badgering of Communist leaders" 1940.)

- THE PROTESTANT,** #2
- Reichstag Fire Trial Anniversary,** #2
- SOVIET RUSSIA TODAY,** contributor to.
- Struik Defense Committee**
- Veterans of the Abraham Lincoln Brigade,** #1 & 2

Additionally Dr. Mather signed an open letter in 1940 coming to the defense of the Communist Party. This was during the Stalin-Hitler Pact era when Communists proposed all aid to the embattled French and British. The Harvard geologist also was active in various campaigns to abolish the House Committee on Un-American Activities as well as opposing all effective counter-subversive legislation. In 1955 Kirtley Mather was one of 360 "notables" who filed a brief with the U.S. Supreme Court asking for a review of and striking down of the Internal Security Act of 1950. That same year he also signed a scroll honoring Harold C. Urey for his efforts in behalf of convicted Communist atom spies.

In 1951, Dr. Mather was lavishly praised for his "progressivism" in the top Communist theoretical magazine *Political Affairs*, by the notorious V. J. Jerome, cultural commissar of the Communist Party, USA. That same year Mather wrote an open letter to the U.S. Attorney General urging him to withdraw contempt proceedings against seventeen top Communists. Full page advertisements in the N.Y. Times by the **National Committee for a Sane Nuclear Policy** since 1957 have invariably carried the name of Dr. Kirtley Mather.

STILL MORE FRONTERS.

Next we come to the name of Dr. Frederick Patterson, president of Tuskegee Institute. In his "Who's Who" biography Dr. Patterson lists the **National Urban League Southern Regional Council**, and a number of other organizations, with which, or in behalf of which, he has worked. Referring to another "Who's Who" in Communist fronts, the famous Appendix IX of the Special House Committee on Un-American Activities, 1944, the researcher will find a few more of Dr. Patterson's affiliations and interests.

- American Committee for Democracy and Intellectual Freedom.**
- Council of Young Southerners**
- National Negro Congress**
- Southern Conference for Human Welfare**
- Southern Negro Youth Congress**
- National Council of American-Soviet Friendship**

This year Chautauqua devoted a special week to Japan with the Honorable Koichiro Asakai, Ambassador to the United States delivering the opening address. A very fine program was also presented on Japanese art and culture. A lecture "Japan, and the Far East Today; Japan and America Today" was delivered by Prof. Edwin Oldfather Reischauer of Harvard University. Prof. Reischauer was a member of the **American Institute of Pacific Relations** from 1944 to 1948. He was also a contributor to the *Far Eastern Survey* and *Pacific Affairs*. It will be recalled

the Senate Internal Security Sub-Committee after lengthy hearings and investigation extending over several years made the following conclusions in its report, Senate Document No. 2050, 1952.

"The Institute of Pacific Relations has not maintained the character of an objective, scholarly, and research organization."

"The IPR has been considered by the American Communist Party and by Soviet officials as an instrument of Communist policy, propaganda, and military intelligence."

"The IPR disseminated and sought to popularize false information including information originating from Soviet and Communist sources."

Members of the small core of officials and staff members who controlled IPR were either Communists or pro-Communist.

The effective leadership of the IPR often sought to deceive contributors and supporters as to the true character and activities of the organization.

Most members of the IPR and most members of its Board of Trustees were inactive and obviously without any influence over the policies of the organization and the conduct of its affairs.

The effective leadership of the IPR used IPR prestige to promote the interests of the Soviet Union in the United States.

The IPR was a vehicle used by the Communists to orientate American Far Eastern policies toward Communist objectives."

By July 1949 the Chinese Communists had overrun more than half of China. Secretary of State Acheson announced that a review would be made of American policy in China by a specially selected conference under the chairmanship of Philip C. Jessup. Twenty-five alleged experts on the Far East were invited to this critically important conference upon whose recommendations U.S. policy with respect to Red China would be based. It was developed that 17 of the conferees were or had been active in the Institute of Pacific Relations. Prof. Edwin O. Reischauer was listed as one of the conferees. The report of this conference was kept secret until the McCarran sub-committee pieced it together in 1951.

Harold Stassen, one of the conferees, testified under oath that Prof. Reischauer was one of a group headed by Owen Lattimore loud in their demands for immediate recognition of Red China before it had even consolidated control over the country. Reischauer suggested that if China would extend recognition to Red China simultaneously with the United States "it would make it more palatable to our own people". (page 1261, IPR Hearings in 15 volumes)

Stassen further testified that of the 25 conferees about twelve were; Owen Lattimore, Lawrence Rosinger, Daniel Peffer, Benjamin Kizer, William S. Robertson, and Edwin Reischauer. Another witness before the Senate sub-committee was the eminent academician, Dr. Kenneth Colegrove. Colegrove stated under oath that Reischauer tended to be sympathetic toward Communist China and was very, very considerate of the Kremlin." (page 920 IPR Hearings.)

In a letter dated September 26, 1951, to Chairman Senator Pat McCarran, and within a few days after above testimony against him had been received, Reischauer wrote that Colegrove's testimony was "false" and intimated that Stassen's was "unreliable." He did not, however, offer to stand and refute this testimony under oath and the sub-committee for some unknown reason never saw fit to subpoena or invite him to Washington.

It should also be noted that W. L. Holland of the IPR, in trying to disprove that his organization was consistently pro-Communist, filed with the McCarran committee a list of 121 IPR officers, contributors, and writers whom he classified as "anti-Communist." The name of Prof. Edwin O. Reischauer does not appear on this list.

The Communist Worker for Nov. 11, 1958 listed Dr. Reischauer as one of a group of "Boston notables" who had urged the admission of Red China to the United Nations.

On Saturday, July 25th "Some Problems of United States Foreign Policy" was discussed before Chautauqua by financier James P. Warburg of New York. Warburg, who is a prolific writer, describes himself as an author and authority on foreign affairs. Warburg appears to have distinguished himself mainly as a persistent and gratuitous critic of American foreign policy with respect to the U.S.S.R. and for his hatred for everything German amounting almost to a phobia. Oddly enough, Warburg was born in Hamburg, Germany, but was brought to this country as an infant. He was graduated from Harvard in 1917 and served briefly in the Navy Flying Corps in World War I. He engaged in banking and private business between 1919 and 1941. In a postscript to one of his numerous books and pamphlets he modestly credits himself as having been one of F. D. Roosevelt's original brain-trusters in 1933 on financial matters.

In 1943 the 78th Congress set up a Select Committee to Investigate the Federal Communications Commission. There are numerous interesting references to Mr. Warburg in the voluminous reports of this Select Committee. According to the testimony of Frances Elizabeth Keene, Wall street financier Warburg allegedly had a great deal to do with the creation of Short Wave Research, Inc., which, according to another competent witness was largely set up to by-pass government security regulations which prohibited the hiring of aliens and non-screened subversives by government agencies in wartime.

The Office of the Co-ordinator of Information required the services of a number of translators and broadcasters in foreign languages. Communists and subversives could not get clearances from federal security agencies. Short Wave Research, Inc., hired them anyway and collected some \$771,865 from Uncle Sam for services rendered. A full time secretary of S.W.R. was Helen Tenny, later identified before another Congressional investigating committee as a Soviet agent. Warburg later became Deputy Director of the Overseas Branch of OWI (1942-44). OWI was generally regarded by government security and intelligence experts as one of the most Communist-ridden of the wartime alphabetical agencies.

A report prepared by the House Un-American Activities Committee listed Warburg as a sponsor of the Communist front, American Committee for Yugoslav Relief, according to a 1945 letterhead of that organization. The committee report adds, "A book written by James P. Warburg was recommended by the Daily Worker in the issue of Nov. 15, 1944, page 11." A letterhead of the Committee of One Thousand to Abolish the House Committee on Un-American Activities dated October 4, 1948 carries the name of James P. Warburg.

According to the April 14, 1950 issue of Counterattack, Mr. Warburg also signed an amicus curiae brief in behalf of the convicted Communists known as the "Hollywood Ten." The West Coast Daily Peoples World (Communist) for Feb. 27, 1950, page 2 carries the same information. Appearing before the Senate Foreign Relations Committee in 1950 Warburg assured us that, "We shall have world government whether we like it or not. The question is only whether world government will be achieved

by consent or by conquest." The May, 1953, *Physicians Forum Bulletin*, page 10, carried greetings to the Forum's National Chairman, Dr. Franz Boas. Mr. Warburg was listed as one of the greeters. Boas had one of the longest Communist front records of anyone in this country.

An indefatigable letter-writer to newspapers and prolific pamphleteer, Warburg has followed the line of George Kennan in advocating "disengagement" i.e., retreat, in the face of Soviet tensions and pressures. He also thought that Middle East tensions over Nasser's seizure of the Suez Canal might be lessened by the United States turning the Panama Canal over to the United Nations or permitting it to be internationalized. This supposedly would shame Nasser into doing the same for the Suez Canal.

In 1957 in an address to college students Mr. Warburg urged them to prepare for world citizenship because "the time has passed when that small minority of the human race which inhabits the North Atlantic basin can expect to live in relative abundance and security while the rest of humanity exists in varying degrees of misery." (see New York Times June 12, 1957.)

During the 1958 Quemoy-Matsu flare-up by Chinese Communists, Warburg paid for a large one-third page advertisement in the NY Times asking the president to call Congress back into session immediately to avert "an utterly insane and disastrous war." He begged President Eisenhower to meet at once somewhere in the Pacific with Chou En Lai as "our last chance to avoid a war which may engulf the entire human race."

On July 9, 1959 Warburg paid for another expensive three column full page length ad in the N.Y. Times with big scare heads "MUST WE LET THE GERMANS DECIDE OUR FATE?" Americans were warned "YOUR DESTINY AND THE DESTINY OF YOUR CHILDREN IS BEING CONFIDED (sic) INTO THE HANDS OF KONRAD ADENAUER—THE WILLFUL, AUTOCRATIC, 83 YEAR OLD CHANCELLOR OF THE WEST GERMAN REPUBLIC." According to Warburg renascent Nazism, deadlier than the dodo, is a far deadlier and more real menace to the United States than Soviet Russia and advancing world Communism. The *Worker* and all other Communist publications all over the world play exactly the same tune. Warburg is all for disarming and neutralizing Germany which also happens to be No. 1 imperative of Soviet foreign policy.

It is not without significance that Warburg's utterances on Germany are frequently excerpted and broadcast with obvious approval by Moscow and other Soviet radio stations ever since 1957. *In view of all the above, it would not seem unreasonable for those who financially support and attend Chautauqua to ask whether Mr. James P. Warburg is the sort of lecturer whose presentation may be depended upon to be scholarly, objective, non-biased, and fairly balanced!*

This concludes in briefest essence our summary on a few of the speakers heard this summer at Chautauqua. The majority of the rest of the speakers had no front records. Many of them were not too well known nationally in the various fields of their particular speciality. Exceptions, of course were the Arthur S. Flemming, Secretary of Health, Education and Welfare, a National Council of Churches officer; the Australian and Japanese ambassadors; Congressman Judd of Minnesota, Nicholas Goncharoff, and General Alfred Gruenther of the American Red Cross. The National Council of Churches of Christ was well represented by several officers and speakers as it is every summer. In fact it seems to have become sort of a "Summer Headquarters" for the National and World Councils of Churches ecumenical propagandists.

This raises the natural question, "was the '86th assembly of Chautauqua typical of previous summers, did it have a greater percentage of questionable speakers than in previous years?" Let us examine the record.

THE PROGRAMS FOR 1955-58.

The speaker pattern for 1955-58 was pretty much the same as it was for 1959. There were the usual small number of nationally known celebrities—Senator Duff, congressmen Brooks Hays and Eugene McCarthy, Gov. Robert Meyner of New Jersey, and Cabinet officer former Administration figures, Chester Bowles, H. Stassen, Arthur Flemming, Charles E. Wilson, and J. P. Mitchell. Rev. Charles Lowry, Admiral Lewis St. and Dr. Dan Poling who spoke at Chautauqua represent the sum total of three nationally recognized anti-Communists whose lectures, no matter on what subject, most certainly be devoid of any trace of appeasement wishy-washy confusion on the burning question of Communism.

Who were some of the other speakers who graced Chautauqua platform during the years under review find the following:

Norman Cousins	Rev. Georgia Harkness
Harold Fey	Harry Overstreet
Theodore C. Gill	Bonaro Overstreet
Frank P. Graham	Patrick Malin
Victor Reuther	Harlow Shapley
	Anna Lord Strauss

Fey and Gill were long associated with the ultra-*Christian Century*. The March issue of *News & Views* was largely devoted to an analysis of some 100 issues of this radical journal under the editorship of Harold Stearns. In addition, he has sponsored a committee to repeal the McCarran Act, supported the Scottsboro Defense Committee, and has been connected with the Fellowship for Reconciliation, American Civil Liberties Union and other pacifist and radical organizations.

Norman Cousins, the editor of *Saturday Review* also long been active in the American Civil Liberties Union and United World Federalist movement. Cousins represents himself to be an "anti-Communist"—his fire nostrum for Communism being world disarmament and a one-world government. Mr. Cousins also does have much use for real anti-Communists, whom he are stupidly bent upon destroying American democracy. Their insane zeal to hunt down and expose subversives, experienced anti-Communists do not think much of Mr. Cousins. The American Legion magazine for this year ran an excellent article exposing him.

A complete recapitulation of all the Communist and questionable organizations with which former Senator Frank P. Graham has been connected would probably require two more pages of this issue. The following therefore is merely a small selection of the more important of these affiliations and activities. A full day's work would be required to research and compile the full list. An American Legion compilation on the United World Federalists issued in 1955 devotes nearly two pages to Dr. Graham's connections with twenty or more fronts.

American Committee for the Protection of Foreign Born
 American Comm. for Democracy and Intellectual Freedom
 American Friends of Spanish Democracy
 American League for Peace and Democracy
 Citizens Committee to Free Earl Browder
 Council of Young Southerners
 International Labor Defense

National Emergency Conference for Democratic Rights
Southern Conference for Human Welfare
Soviet Russia Today
American Friends of Spanish Democracy

Graham was also on the national committee of Leon Birkhead's notorious smear outfit "Friends of Democracy." Harry Overstreet has a socialistic-pacifist record going back to the Lusk Committee days of 1920. He belonged to the Communist John Reed Club in 1930 and signed a Fellowship of Reconciliation petition in 1932 advocating recognition of Communist Russia. The American Legion's Preliminary Report on **United World Federalists, Inc.** (1955) lists no less than ten Communist fronts and activities to which Overstreet lent his name. One, under the auspices of the **National Federation for Constitutional Liberties**, was an open letter to Congress opposing renewal of the Special House Committee on Un-American Activities in 1943. Overstreet's last pro-Communist gesture seems to have been the signing of an advertisement in the Jan. 17, 1951 *N.Y. Times* defending the convicted **Hollywood Ten** (Communists in contempt of Congress) and a general attack on loyalty oaths and the governments refusal to grant passports to Paul Robeson and other suspected subversives.

Some time in 1953 the Overstreets apparently had a profound change of heart over Communism and made contact with the House Committee on Un-American Activities. They appear to have filed an affidavit or made some sort of statement in executive session which the Committee never released. The Overstreets then claimed that they had been "cleared" by the Committee. The Committee does not issue clearances to anyone!

In 1958 the Overstreets published *What We Must Know About Communism*. It was instantly seized upon and lavishly praised by the entire liberal establishment. It soon became a best seller. Secretary Dulles on his deathbed handed it to President Eisenhower to read. The real authorities on Communism, Louis Budenz, Russell Kirk, Frank Meyers and others thought very poorly of the Overstreet effort to prove that they, too, were now solid and sound anti-Communists. Russell Kirk's analysis of the Overstreets in the May 23, 1959 *National Review* should be read by everyone interested in the remarkable reformation of this highly articulate couple. Kirk quotes the late Canon Bernard Iddings Bell as having once declared that Overstreet was a "fool and a malign influence." To which Kirk adds, "That hundreds of thousands of people seem to have taken Overstreet seriously is one symptom of the shallowness of American education." (Program directors at Chautauqua please note!)

Karl Menninger, Director of the nationally famous Menninger Psychiatric Clinic in Topeka, Kansas, also has a substantial front record. Signer of a petition to abolish the **House Un-American Activities Committee** instituted by the Communist Front, **American Committee for Democracy and Intellectual Freedom**, **American Committee to Save Refugees**, **Russian War Relief**, **League of American Writers**, and signer of a statement opposing suppression of the Communist Party in 1940. Dr. Menninger has also been on the national Committee of the **American Civil Liberties Union**.

If the program officials of Chautauqua had spent one dollar for the **Circuit Riders Compilation of 2109 Methodist ministers** (Cincinnati, 1956) it is possible that Georgia Harkness might not have been invited to lecture at Chautauqua.

According to this document the Rev. Harkness has been affiliated with, or in some manner has supported at least fifteen Communist fronts and/or enterprises!

Miss Anna Lord Strauss, former president of the **League of Women Voters**, was another Chautauqua lecturer who could hardly be classified as a conservative or anti-Communist. The **League of Women Voters**, through a dummy subsidiary, promoted the nationwide distribution of **Freedom Agenda** booklets financed by the malodorous Fund for the Republic. *Counterattack*, dated February 2, 1951, devoted considerable space to Anna Lord Strauss. Among other things it stated:

"And the **League of Women Voters** promoted writings of Communists, appeasers, and C.P. frontiers when Anna Strauss was its leader. The official publication recommended to its members the writings of the following people."

Counterattack then names Louis Dolivet, Vera Micheles Dean, and Joseph Gaer. Dolivet was a Soviet agent and former editor of the "United Nations World." He is permanently barred from re-entering this country. Gaer has supported Communist fronts and publications. Vera Micheles Dean has been well-named "the female Owen Lattimore of American foreign policy."

Counterattack concludes its report on Anna Strauss by saying:

"And Miss Strauss, along with known C.P. officials and members such as Bella V. Dodd, Grace Hutchins, Arthur Kallett (C.P. alias Edward Adams), Israel Amter, and Rose Nelson, was listed as a sponsor of one conference held by the **Consumers National Federation**. Earl Browder, former head of the C.P., has identified the Federation as one of the Party's 'transmission belts'. It was formed by Susan Jenkins, a former *Daily Worker* employee."

Anna Lord Strauss has also been a contributor to the **National Committee for an Effective Congress** and a Director of the **Ford Fund for Adult Education**.

Come we now to an individual whom the Chautauqua program people must have considered a real prize catch—Prof. Harlow Shapley, Harvard astronomer. He delivered a formal lecture, "Man and his Environment—Man's Response to Cosmic Facts." Here are a few non-cosmic facts on Shapley's long Communist front record. Here again, as with several other Chautauqua lecturers, a complete, detailed compilation would require several pages and is entirely beyond the space limits of this publication. In very briefest summary form, *Dr. Shapley has been affiliated with or connected in some way with at least thirty or more Communist fronts, publications, or enterprises, including the following:*

National Emergency Conference
American Continental Congress for Peace
Committee for the First Amendment
National Committee to Defeat the Mundt Bill
National Council of Arts, Sciences & Professions
Bill of Rights Conference American Continental Congress
Joint Anti-Fascist Refugee Committee
Committee of One Thousand
Mid-Century Conference for Peace
American Comm. for Democracy and Intellectual Freedom
Citizens Committee to Free Earl Browder
League of American Writers
Congress of American Women
American Comm. for the Protection of Foreign Born
New Masses, etc.

Dr. Shapley was Chairman of the notorious **Waldorf-Astoria Cultural and Scientific Conference for World Peace**, March, 25-27, 1949. *Political Affairs*, top directive

carrying periodical of the Communist conspiracy in this country, praised Dr. Shapley for his initiating role in organizing this conference which even the State Department felt constrained to denounce as a "sounding board for Soviet propaganda."

In regard to Victor Reuther, brother of Walter of CIO fame, one has only to read the famous "Carry on the fight for a Soviet America" letter written by him to strikers in Detroit, while he and Brother Wal were in the Soviet Union working in Red factories and praising the advance of Soviet Socialism. This letter was read into official Congressional Hearings in its entirety (six pages) and was reprinted in the March 1957 issue of NEWS AND VIEWS. The Reuther brothers have long been the darlings of the old Federal and new National Councils of Churches and have served as advisors of these councils on labor relations. Since, in recent years, the Council leaders have infested Chautauqua with their particular brands of economics and patriotism, it is not surprising that Victor would be invited to share a Chautauqua platform. At least two of Chautauqua's board members are clergymen of National and World Councils' persuasion. Walter Reuther presented the National Council of Churches with a check for \$200,000.00 from the Sidney Hillman Foundation, created to honor the late president of the CIO.

There were a number of other Chautauqua speakers with minor and inconsequential front records which were probably the result of gullibility and carelessness. At least they could not be classified as substantial and consistent over a long period of years.

The program planners of Chautauqua also seem to draw heavily on the following organizations for speakers and lecturers: League of Women Voters, American Civil Liberties Union, National Association for the Advancement of Colored People, Ford Fund for Adult Education, Foreign Policy Association, World Council of Churches, and various divisions of the National Council of Churches of Christ. While none of these have ever been officially cited as subversive they do fall into a general category of being either propagandistic and special interest in policy and objective, or their past activities have caused considerable controversy and opposition on the part of a substantial part of our citizenship.

GENERAL SUMMARY AND CONCLUSIONS

The original concept of Chautauqua was Christian and spiritual. However, the cultural vacuum of much of America in the 80's soon led the early Chautauqua planners to extend their summer programs beyond the confines of religion. Before the birth of mass communications, Chautauqua, and its many imitators around the country, was the foremost cultural influence in the United States outside of a few of our very largest Eastern cities. Even today, despite radio and TV, Chautauqua's musical programs are very close to the top.

However, in the titanic and deepening world struggle between rapidly advancing Communism and a confused, bewildered and shrinking free world, all cultural and educational institutions have a heavy obligation to inform and educate their own audiences and those whom they can reach and influence. In these years of increasing crises and revolution, talks on "Trends in Flower Arranging," "Japanese calligraphy" and "Tulip Time in Holland" probably still have their place but obviously not to the almost total exclusion of far more vital subjects.

This year Chautauqua used Nicholas Goncharoff, is not only an authority on his own native land, Russia, but is said to be also a dynamic anti-Communist. It is entirely possible that Mr. Goncharoff is a belated "starter" in order to avert or refute criticism over Chautauqua's past dearth of sound anti-Communist presentation. During the past five summers there have been five or six talks on the U.S.S.R. which from catalog descriptions appear to have been little more than travelogues delivered by what the British so piquantly call "day-trippers", people who trip lightly over to Russia for a week or two of guided sight-seeing in one or two cities and then come back with yards of color film and Burton Holmes travelogues.

William E. Reed, an agricultural college professor from North Carolina, Neil Douglas, Philip Cummings, and former Arkansas Congressman Brooks Hays delivered talks on their personal visits to the land of the Soviets. The names, worthy people as they may otherwise be, just do not ring any familiar chord with real authorities on Communism and the Soviets. A color film travelogue of Russia, no matter how excellently delivered, is obviously of little value to a sound understanding of the nature, operating methods, and ultimate objectives of Communism.

There are easily fifty or more top experts on Communism readily available to fill speaking engagements. With the sole, and rather belated, exception of Mr. Goncharoff not one has ever appeared at or apparently been invited to address chautauqua audiences at least during the past five years. The use of Mr. Goncharoff may have been entirely fortuitous or accidental. It cannot be an accident that Eugene Lyons, Louis Budenz, Herbert Philbrick, Dr. J. B. Matthews, Dr. Bella V. Dodd, Frank Barnes, Bertram Wolfe, Anthony Bouscaren, Col. William Kintner, Dr. Dobriansky, Frank S. Meyer, Prof. Gerhardt Niemeyer, Stephen Possony, Dr. Felix Wittmer, the Rev. Dr. C. McIntire, David Dallin, or Congressman Francis Walter were all passed over as possible Chautauqua speakers during the past five years. Indeed, no former Communist, no defector from the Soviet apparatus, no fugitive from behind the Iron Curtain seems to be welcome on the shores of Lake Chautauqua.

The Hungarian freedom uprising was crushed under Soviet tanks and Mongolian machine-gun fire in November 1956. By March of 1957 there were several hundred Hungarian freedom-fighters in this country with dramatic first hand, eye witness accounts of cultural life under Communism. One would have assumed that Chautauqua, which is quite sensitive to current political shifts and trends, would have eagerly welcomed one or two outstanding Hungarians to address their 84th annual assembly. The dread word "Hungary" is not even mentioned in that year's program. Instead, the Chautauquans were treated to lectures on UNESCO, Indonesia, "Bridging National Boundaries Through Exchange of Persons," "Changes in English Church Life," and a dramatic play by the well-known Communist playwright Arthur Miller. Miller was unsuccessfully cited for contempt of Congress for refusing to name former Communist associates when he was a Communist member.

A careful review of Chautauqua programs for the past five years can leave one with only one conclusion: Americans in general are still apathetic, uninformed, and misinformed about world Communism. Chautauqua, excellent as it may be in other fields, has done little to dispel apathy and little to correct misunderstanding and misconceptions about Communism.

News and Views

Eternal Vigilance Is Forever the Price of Freedom

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PEACE - - - IT'S WONDERFUL

"There is no peace, saith my God, to the wicked." — Isaiah 57:21

Father Divine's famous slogan of thirty years ago seems to have been seized upon by a group of people calling themselves "Promoting Enduring Peace, Inc." of 449 Ocean Avenue, West Haven, Conn. Actually this organization was set up in 1952 during the Korean "police action" for the avowed purpose of bringing the war to a quick end when it had become plain to the Communists that they could not win and might be badly defeated if General MacArthur were given a free hand.

The letterhead of P.E.P. is most imposing with some fifty-seven names crowding the whole left-hand side from the very top right down to the printer's "bug" at the bottom of the paper. Peace movements are not new in this country—the American Peace Society, for example, was founded in 1828. The facade, as we have come to learn, is not as important as the identities of those who live in the building. Those yearning for peace and eager to contribute to some worthwhile organization promoting world peace will be sorely disappointed when they scrutinize the names making up the National Advisory Board of Promoting Enduring Peace. The names of Henry Hitt Crane, Dr. Abraham Cronbach, Joseph Fletcher, Kenneth Ripley Forbes, Scott Nearing, Jack McMichael, Goodwin Watson, and Aubrey Williams are hardly likely to inspire much confidence on the part of those familiar with Communist frontiers. Those who write to Promoting Enduring Peace for information as to its policies and objectives receive some literature plugging the United Nations and its alleged accomplishments. The U.N. has now been in existence for fourteen years and its total accomplishments, at least as far as this promotional material is concerned, is limited to a grand total of ten, several of them being of distinctly dubious validity. No. 7 being: "In 1948-49 it helped end the Russian blockade of Berlin." No. 8 "It has been an open forum where we could all learn about other nations and they about us." This is a truly remarkable "accomplishment!" We apparently all lived in hermetically sealed hermit kingdoms before the arrival of the United Nations!

Another leaflet mailed out by Promoting Enduring Peace, "What We Can Do", counsels all of us to invite foreign-born into our homes as guests in order to foster international understanding. Sending aid to "the millions who are suffering from hunger, illiteracy, and disease" is another specific guaranteed to advance world peace. Even the most casual student of history and the origins of World War II knows that the chief instigators—Hitler, Stalin, Mussolini, and Tojo were hardly hungry, diseased (except mentally) or illiterate.

Dr. Frank Laubach and his efforts to reduce illiteracy as a basic cause of war is also naturally praised. That there

is any relationship between illiteracy and bellicosity has yet to be scientifically demonstrated. Indeed, the very contrary seems to be true. Countries with high illiteracy rates are nearly all so backward economically that they are physically incapable of starting even a small war. Yet this perfectly preposterous fallacy seems to ensnare many otherwise intelligent people. Nations have gone to war for religious, economic, and political reasons, but never because they were unable to read and write.

Dr. Niemoller, whose name the editor of the pamphlet misspells, is quoted as blaming Christianity for most of wars of the last three centuries. Niemoller, who is a Soviet-appeasing German and fervent pacifist, is quoted as warning, "against participating in the game to make communism the scapegoat for all the ills in the world. In reality the misery of the world is the result of more than three centuries of undisputed rule of the so-called Christian nations." Even Khrushchev, who is no shrinking violet in his attacks on the West, has not gone that far. At least not yet!

The rest of the advice is to attend meetings, telephone friends, contribute more money and work harder for world peace. The committee claims that it has distributed over three and a half million pieces of peace literature.

Who are the promoters of Promoting Enduring Peace, Inc.? Honorary presidents are E. Stanley Jones, Dr. John Haynes Holmes, and Rabbi Maurice N. Eisendrath. The president is Dean Thornton Merriam and as vice president he has Clarence E. Pickett. Treasurer is Fowler Harper of Yale University and the Executive Director is Jerome Davis.

DEAN MERRIAM

Dean Merriam, President of Springfield College, Mass., was a member of the national committee of the National Religion and Labor Foundation in 1935. The N. R. L. F. was set up in 1932 to propagandize for the "new social order" inside the Protestant, Catholic and Jewish faiths. Such well-known Communists as Arnold Johnson, Francis Henson, and Claude C. Williams were openly active as officers in this organization in the early '30's. Its publication "Economic Justice" carried scurrilous and sacreligious cartoons by known Communist artists. Willard Uphaus, whose extensive record and activities were fully recorded in our July, 1958 issue, has stated that he was executive secretary of the National Religion and Labor Foundation from 1934 to 1950 when he was reputedly ousted because of his Communist front activities.

Dean Merriam was a sponsor in 1940 of the Conference on Constitutional Liberties in America which

launched the National Federation for Constitution Liberties, cited as Communist and subversive by the Attorney General of the United States in 1947. Additionally, Dean Merriam signed an open letter in behalf of Communist Harry Bridges in 1942; sponsored the notorious "Bill of Rights Conference" in New York in 1949; urged repeal of the McCarran Act in 1950; and sponsored a testimonial dinner of Dr. W. E. B. DuBois, heavyweight champion Communist-fronter of the United States.

The Rev. John Haynes Holmes

The retired minister of the Community Church of New York, John Haynes Holmes, is one of three honorary presidents of Promoting Enduring Peace hereafter referred to as P. E. P. Dr. Holmes' pro-Soviet, pro-Communist record, extending as it does back over at least 40 years, would require a small booklet merely to summarize. His name first appears in the long forgotten Lusk Committee reports of 1920. He assumed the pastorate of the Unitarian Church of the Messiah in 1907 later changing the name of the church to Community Church as "an outward mark of his change of heart from Christianity to Communism." The N.Y. State Legislative Committee's report, cited above, termed Holmes a "Socialist-pacifist" during World War I and linked him to such well-known defeatists as Harry F. Ward, Emily Greene Balch, Norman Thomas, and Oswald Villard.

As long ago as 1926 Dr. Holmes was on the advisory Board of Russian Reconstruction Farms, Inc., an early Communist front directed by Harold Ware who in 1934, according to Whittaker Chambers, set up the first Soviet spy nest inside the U.S. government. Dr. Holmes was a supporter of the Communist Commonwealth College of Mena, Ark., and the All-America Anti-Imperialist League. There are numerous references to Holmes' connections with Communist fronts in the reports of the House Special Committee to Investigate Communist Propaganda in 1930.

In 1944 the Special House Committee on Un-American Activities released Appendix IX, a 1900 page encyclopedia on Communist fronts and fronters. This authority cites at least a dozen Communist fronts and activities against the Rev. John Haynes Holmes. Other Congressional committee reports, state investigating agencies, and private research organizations interested in Communist fronts all have compilations of Holmes' front records too long to recapitulate in this newsletter.

E. Stanley Jones

The name of E. Stanley Jones is also familiar to *News and Views* readers. A group of radical New York ministers in 1931 formed the Ministers Union of America. In 1934 it sent out a questionnaire on Socialism asking clergymen whether they favored it or not. The Rev. E. Stanley Jones was recorded as favoring Socialism. The Rev. Jones, a former missionary in India, endorsed the American League for Peace and Democracy in 1939, years after Norman Thomas and other radicals had exposed and denounced it as a Communist front. He belonged to the pacifist Fellowship of Reconciliation in 1941 and to Guy Emery Shipley's Churchman Associates in 1949. Considerable space is devoted to his record and peculiar religious ideas in Edgar C. Bundy's "Collectivism in the Churches."

RABBI EISENDRATH

We have to go to Canada to trace some of the background of P.E.P.'s third honorary president, Rabbi Maurice Nathan Eisendrath. The rabbi was born in Chicago but served the temple of Holy Blossom in Toronto from 1929 to 1943. The report of the First Canadian Congress Against War and Fascism, 1934, lists him as a member of

the National Council. The Congress was a forerunner to the Canadian League for Peace and Democracy, a Communist Front.

The Communist Party of Canada sent a delegate, Mr. Ehrlich, who pledged Communist support" to defeat the war and fascist plans of Canadian capitalism." Rabbi Eisendrath greeted the Congress as "one of the most thrilling events in the history of Toronto." One of the "Thrills" was the appearance of Sam Carr, Communist, who boasted "I am a Communist and I am not ashamed of it!" Mr. Carr was born Schmul Kogan in the Russian Ukraine and later changed his cognomen to Cohen and finally to Carr. When he addressed the Congress Against War and Fascism he was just fresh out of prison, having served only a small part of a ten year sentence for subversion. Soviet code clerk Gouzenko's sensational spy disclosures in 1946 trapped Kogan, alias Cohen, alias Carr in the net of the law as a Soviet spy recruiter.

Rabbi Eisendrath apparently returned to this country in 1943 to become director of the Union of American Hebrew congregations at Cincinnati, Ohio. From time to time the Communist *Daily Worker* carried references to the rabbi's pronouncements and ideas. For example, on August 28, 1950, the *Daily Worker* happily reported an Eisendrath speech before the National Civil Liberties Clearing House Conference in Washington "blasting" various laws then just enacted for the control of subversive and Communist activities as being "discriminatingly repressive."

CLARENCE E. PICKETT

Vice Pres. Clarence Pickett has been a member of the National Board of Promoting Enduring Peace since 1952. He brings to that organization a truly impressive front record of his own. His front record, only in part may be found on page 4 of *News & Views* for June of this year. In addition Pickett has seldom failed to add his name to every defeatist, divisive, demoralizing, pro-Soviet, and pro-Communist petition, open letter, and appeal cooked up by the enemies of this country during the past thirty years. These have ranged from activities to repeal a California anti-seditious act—Pickett was not even a resident of that state—to one-sided nuclear disarmament in favor of the U.S.S.R. Although deep in his seventies, Pickett, even today, is still busy signing clemency appeals for convicted Communists and newspaper advertisements by the National Committee for a Sane Nuclear Policy. A large and costly ad in the *Washington Post* for Jan. 7, 1959 urging Congress to abolish the House Un-American Activities Committee naturally carried the name of Clarence E. Pickett.

FOWLER HARPER

The strong-box of P.E.P. is guarded by Yale professor Fowler Harper. "Who's Who" lists a number of important government positions, including that of Solicitor for the Department of Interior, filled by Prof. Harper from 1940 to 1945. The Who's Who of Communist fronters, Appendix IX, links Harper with the American Committee for the Protection of the Foreign Born, a statement defending the Communist Party in 1941, the Lawyers Committee on American Relations with Spain, and the National Emergency Conference in 1939. Professor Harper was on the National Executive Board of the National Lawyers Guild in 1938 shortly after it was founded by Communist and left-wing lawyers. He was toastmaster at the N.L.G.'s 10th Annual dinner and convention when C.P. line resolutions were passed and was guest of honor at a banquet held in 1957 by the Guild in New York.

The House Un-American Activities Committee's report on the National Lawyers Guild in 1950 called it the foremost legal bulwark of the Communist Party, its front

organizations and controlled unions". (Page 64 "Guide to Subversive Organizations and Publications", 1957.)

In addition, Prof. Harper sponsored the Bill of Rights Conference, 1949; National Council of the Arts, Sciences, and Professions, 1951; National Committee to Repeal the McCarran Act, 1952; Emergency Civil Liberties Committee, 1953; defended the Communist Jefferson School of Social Science, New York, against government action to compel it to register under the Internal Security Act of 1950; signed a scroll in behalf of convicted Soviet spy Morton Sobell; and intervened in the behalf of indicted Communists in California.

JEROME DAVIS

The Executive Director of P.E.P. is listed as Jerome Davis, veteran pro-Soviet apologist. Davis, who was born in Japan of American parents, was graduated from Union Theological Seminary in 1920. This undoubtedly explains a great deal when one reflects on the influence which Harry Ward undoubtedly wielded on impressionable youngsters. His front record goes back at least to 1925 when he was affiliated with the Russian Reconstruction Farms, already mentioned in this report.

He went to Russia with Edward A. Filene in 1927 and, according to his own account in "Who's Who", went to the USSR again in 1943 "on a special mission." According to the reports of the Fish Committee, 1930, Davis was a member of the National Council of the Committee on Militarism in Education together with such rather well-known names as: Sherwood Eddy, Robert Morss Lovett, Bishop Francis McConnell, A. J. Muste, Reinhold Niebuhr, Rabbi Stephen Wise and Oswald G. Villard.

A chart prepared in 1930 By the Better America Federation of Los Angeles and made part of the official record of the House Special Committee to Investigate Communist Activities, 41st Congress, shows the Communist front and radical affiliations of some 126 individuals. "Jerome Davis, Yale University, who has high praise for the Bolsheviks," has five citations against his name. To those familiar with the doings of the old Federal Council of Churches and its latter day successor, it is interesting to note that the names of Walter Russell Bowie, Samuel McCrae Cavert, Reinhold Niebuhr, Bromley Oxnam, and Luther A. Weigle, had already appeared thirty years ago in a compilation of top radicals and their affiliations.

Appendix IX index lists over fifty references to Jerome Davis. They include sponsorship, affiliation or activity in behalf of some twenty-two Communist fronts. Seven of them: The American League for Peace and Democracy, American Youth Congress, Council for Pan American Democracy, Friends of the Soviet Union, International Labor Defense, League of American Writers, and National Negro Congress were cited as Communist and subversive by the Attorney General of the United States. The rest were designed as fronts by the House Committee on Un-American Activities as well as other Federal and state investigating committees.

The same source, Appendix IX, page 514 states that "Jerome Davis, ousted from Yale University" had had his case taken up by the American Student Union which "without exception supported the defense of teachers and students charged with Communist activity." After his ouster from Yale in 1936 Davis had the additional honor of also being booted out of the presidency of the American Federation of Teachers in 1939, for presumably the same reasons.

A complete compilation of all of Davis' pro-Communist, pro-Soviet activities would take several days and far more space than an entire edition of this newsletter.

We pick out only a few at random: International Committee for Political Prisoners, 1930; Fellowship of Reconciliation petition to recognize the USSR, 1933; Celebration in honor of Communist Mother Bloor, 1937; National Advisory Committee, Commonwealth College, 1938; signer of open letter by "progressives" defending the bloody Moscow purges from 1936-38, 1938; sponsor American Committee for the Protection of the Foreign Born, 1940; sponsor Cultural and Scientific Conference, 1949; signer of open letter to abolish the House Un-American Activities Committee, 1949; sponsor American Peace Crusade, 1951; as well as signing numerous letters to repeal counter-subversive legislation, grant amnesty to Communists, etc.

The National advisory board of Promoting Enduring Peace, Inc. consists of forty-four people. Twenty-seven or 60% have substantial communist front records. Twelve others have minor or just a few front connections. Thus the national advisory board of Promoting Enduring Peace can boast that 88.6% of its members have had, and some still continue to have, Communist front records of varying degrees.

HEAVYWEIGHT CHAMPIONS

In 1949 the House Committee on Un-American Activities released its report on the Scientific and Cultural Conference for World Peace held at the Waldorf Astoria in New York, March 25-26th of that year. This extremely valuable 61 page report indexed and cross-referenced all of the conference's sponsors and their front records. All time heavyweight champion front-joiner turned out to be artist Rockwell Kent "with at least 85 Communist front affiliations." Close behind Kent were Langston Hughes, Robert Morss Lovett, and Donald Ogden Stewart with 51 to 80 Communist front affiliations each. Jerome Davis ran in the fourth heat with 41 to 50 such front connections.

The 1959 letterhead of Promoting Enduring Peace, Inc., can boast of several near champion front-joiners who, while not surpassing Rockwell Kent, are well up near the top. Henry Hitt Crane, Rabbi Abraham Cronbach, Thomas I. Emerson, Joseph Fletcher, Kenneth Forbes, John Howland Lathrop, Jack McMichael, Alexander Meikjohn, and Goodwin Watson if they pooled all their front connections would run up a grand total of at least 300, possibly 350 affiliations. Here are brief summaries of all of the members of the national advisory board of P.E.P. in alphabetical order as they appear on a recent letterhead: (1) denotes cited as Communist and subversive by the Attorney General of the U.S. (2) Cited as a communist front by the House Committee on Un-American Activities. (3) California Committee on Un-American Activities.

Rev. Shelton Hale Bishop of Hawaii

Sponsor, Scientific and Cultural Conference for World Peace, 1949 (2); American League for Peace and Democracy, 1938, (1, 2, & 3); National Scottsboro Action Committee, 1933, (2); Schappes Defense Committee, 1944, (1, 2, & 3); Council on African Affairs, (1, 2, 3); Signer of an amnesty to Pres. Truman for convicted top eleven Communist leaders, Daily Worker Jan. 15, 1953, page 8. Signer of open letter to Pres. Roosevelt April 22, 1943, to set aside deportation order against Harry Bridges.

Dr. Harold A. Bosley, Evanston, Ill.

Signer of statement endorsing the report of seven clergymen who visited Yugoslavia in 1947 at Tito's invitation. This was purely a whitewash report written by seven liberal and pro-Communist stooges to "sell" Tito to America just after his fighter planes had shot down and killed several American fliers. Fellowship of Reconciliation and Federal Council of Churches. Methodist Federation

for Social Action, cited as a front by the Senate Internal Security Sub-Committee and the Washington State Legislative Committee Investigating Un-American Activities, 1948. Signer of amnesty appeal for eleven convicted Communists, *Daily Worker*, Jan. 15, 1953, page 8. Peace Information Center of New York, (2). Left-wing pacifist writer for Church Peace Mission.

Dr. Charles F. Boss, Jr., New York

Sponsor, Mid-Century Conference for Peace, 1950, (2); Fellowship of Reconciliation, 1939-41, member of the National Council; Chicago Ad Hoc Committee to Welcome Red Dean of Canterbury, 1948; Christian Leaders in Good Friday Message Criticize Atlantic Pact, 1949; Signer of Statement in 1947 endorsing the visit and report of seven Protestant clergymen who went to Yugoslavia at the invitation of Communist Dictator Tito. Sponsor of *Nation* Associates dinner, 1942. *The Nation* is a notorious ultra-left weekly published in New York. Signer of a statement defending the Methodist Federation for Social Action and delegate to its 1947 convention. The MFSA was cited as a Communist front by the Senate Internal Security Sub-Committee. Signer of a clemency appeal for convicted Communist spies, Julius and Ethel Rosenberg, January 1, 1953 *Daily Worker*.

Rufus E. Clement, Pres. Atlanta University

Member of committee welcoming the Red Dean of Canterbury, *Daily Worker*, page 5, August 22, 1948. American Committee for Democracy and Intellectual Freedom, signer of a petition sponsored by, 1940, (2). American Committee for the Protection of the Foreign Born, 1940, (1, 2, & 3). Sponsor, American Comm. to Save Refugees, 1940, (2 & 3). Signer of open letter to Pres. Roosevelt urging declaration of war on Finland under auspices of the American Council on Soviet Relations (1, 2, & 3). Member Executive Board, Southern Conference for Human Welfare, 1938, (2 & 3). National Conference on American Policy in China and the Far East, (1). Signer of statement defending Communists issued by the National Federation for Constitutional Liberties, (1, 2, & 3). Sponsor, Scientific and Cultural Conference for World Peace, 1949, (2). Sponsor, Civil Rights Congress, 1946 (1, 2, & 3). Independent Citizens Committee of the Arts, Sciences, and Professions, sponsor (3). Joint Anti-Fascist Refugee Committee, national sponsor, (1, 2, & 3).

Rev. Albert Buckner Coe, Boston

The Rev. Coe, a Congregationalist, has been affiliated with the Federal-National Council of Churches, the Church Peace Mission, Mid-Century Conference for Peace, and Committee for Peaceful Alternatives to the Atlantic Pact, Signer of a conference call under the auspices of the American Peace Mobilization April 5-5, 1941. The A.P.M. was called "one of the most notorious and blatantly Communist fronts ever organized in this country" by the Special House Committee on Un-American Activities in 1944. The life of the A.P.M. coincided exactly with the duration of the Stalin-Hitler Pact. Its picket line around the White House opposing American entry into the war vanished within hours after Russia was invaded by Hitler on June 22, 1941. Its slogan "The Yanks Are Not Coming!" was changed overnight to demands of "Open a Second Front Now."

Together with NCCC President Edwin T. Dahlberg, who was then pastor of the First Baptist Church in Syracuse, New York, and the Rev. Joseph G. Fletcher, Coe also signed a 1943 petition to Pres. Roosevelt urging release of Earl Browder, convicted Communist serving a prison term for passport fraud. Coe was also president of the Massachusetts Congregational Conference in 1951 which

registered strong opposition to a Massachusetts Legislative Committee Investigating Communism in that state. (*Daily Worker*, April 30, 1951, page 9). His name also appears on an invitation for a testimonial dinner in honor of veteran Communist fronter W.E.B. DuBois in 1951. Two years later he was a signer of an appeal to Pres. Truman to grant Amnesty to the top eleven Communist leaders convicted under the Smith Act. (*Daily Worker*, Jan. 15, 1953, page 9).

Dr. Henry Hitt Crane, Detroit, Mich.

Henry Hitt Crane, born in Danville, Illinois, in 1888, was ordained as a Methodist minister in 1916, the year that he took an S.T.D. at Boston University. He was a delegate to the famous World Council of Churches meeting in Amsterdam, 1948, when that church body issued the famous "plague on both your houses" to world Communism and western bourgeois-capitalism. Dr. Hitt's front goes back at least to 1939 when he threw his church out and delivered the opening greetings to a Civil Rights Conference in Detroit under the auspices of the subversive Michigan Civil Rights Federation, an affiliate of the National Federation for Constitutional Liberties. Through the next twenty years the Detroit clergyman promoted, was affiliated with, sponsored, was an officer of, or wrote for following Communist fronts, publications, or enterprises:

American Committee for Democracy and Intellectual Freedom, 1940, (2 & 3); American Committee for the Protection of the Foreign Born, 1941-51, (1, 2, & 3); American Peace Crusade, 1952, (2 & 3); signer of various amnesty appeals for convicted Communists between 1952-1955; Detroit Committee for Justice in the Rosenberg Case (*Daily Worker*, Dec. 26, 1952); sponsored a testimonial dinner for the notorious W.E.B. DuBois, Feb. 23, 1951; sponsor, Emergency Civil Liberties Committee, 1953, cited as a front by the Senate Internal Security Sub-Committee; Methodist Federation for Social Action, 1947-53, cited by Senate Internal Security Sub-Committee; speaker, Mid-Century Conference for Peace, 1950, (2); National Committee to Repeal the McCarran Act, 1950, cited by the Senate Internal Security Sub-Committee; National Committee to Grant Amnesty for Smith Act Victims, 1953; National Emergency Conference for Democratic Rights, 1940, (2 & 3); National Federation for Constitutional Liberties, 1943, (1 & 2); Religious Freedom Committee, 1954; signer of statement endorsing the whitewash report of seven Protestant clergymen who journeyed to Yugoslavia as Tito's guest in 1949 and finally signer of a telegram to Pres. Truman urging him to veto the Internal Security Act of 1950 (*Daily Worker*, Sept. 21, 1950, page 4.)

In addition Crane also sponsored a committee to organize the National Committee for a Sane Nuclear Policy When Michigan tried to set up its own anti-Communist Trucks Act, 1952, Henry Hitt Crane immediately sailed the proposed legislation, (*Daily Worker*, May 26, 1952, page 6). In 1955 his name appeared on a list of 360 "notables" who filed an *amici curiae* brief with the U.S. Supreme Court to void the 1950 Internal Security law. The *Communist Worker*, Jan. 4, 1959, page 5 carried an appeal signed by 36 "notables" asking the government to drop prosecution of seven indicated Denver Communists. Washington D.C. *Post*, Jan. 12, 1959 displayed a large advertisement "Appeal to the 86th Congress" urging further appeasement and retreats in the face of Soviet aggression and provocations. The Rev. Henry Hitt Crane, together with some perennial Communist fronters such as John Mackay, Freda Kirchwey, Helen Merrill Lynd, A. J. Muste and Linus Pauling, signed the "Appeal".

(TO BE CONTINUED, JANUARY 1960)

News and Views

Eternal Vigilance is Forever the Price of Freedom

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THEY CRY PEACE - - -

"For when they shall say, Peace and safety; then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape." I Thessalonians 5:3.

"Peace" is the theme of the day. Thousands of organizations have sprung up all over the American landscape within the past few months like an over-abundant crop ofandelions on a Spring lawn, all with the purported plan of promoting "Peace."

Mailboxes of U. S. citizens are being crammed with leaflets, pamphlets, books, resolutions, petitions, ads, flyers, representing everything from Sunday School quarterlies to study courses all in the name of "Peace."

Scarcely can one pick up the daily paper or twist a radio dial without seeing and hearing an outpouring of propaganda on why we should and how we should learn to co-exist peacefully with forces which have already vowed a thousand or more times to destroy us, even if they have to use "Peace" in order to do it.

The advocates of this "line" shriek that the "age of hysteria and McCarthyism is past." We are told that we are entering a new era of brotherly relationships in which it is now quite safe to turn convicted Communists out of jail, abolish investigating committees of the Congress, dump loyalty oaths in the trash basket, repeal our immigration and security laws, "stop blacklisting non-conformists (meaning Communist front joiners) and those with liberal ideas," recognize Red China, seat her in the United Nations, and forget all those nasty old wives tales about alleged suppression of freedoms in the Ukraine, Hungary, Poland, etc.

Seminars, discussion groups, ladies' missionary societies, lectures, youth camps, and businessmen's forums are all echoing "the new climate of better understanding." Professors in the classrooms, labor leaders, government officials and men of the cloth are taking up the cudgel for a "Nationwide Program for Peace."

Starting with the Fifth World Order Study Conference of the National Council of Churches in Cleveland, Ohio, November 1958 and its pronouncements, the President of the Council, himself an ardent pacifist, Dr. Edwin T. Dahlberg announced through the press of the Nation that this was only the beginning of a program which would be sent down to all the local churches in denominations affiliated with the National Council of Churches, and which would be the most elaborate program to promote "Peace" ever undertaken by the 38,000,000 Protestants in the Council membership.

The so-called Christian Newsletter On International Affairs of the Department of International Affairs of the National Council of Churches for October 1959 stated that overseas churches are watching the U.S. churches' nationwide program for 'Peace'.

A great amount of space is given in this Newsletter to the pronouncements of the Commission of the Churches on International Affairs of the World Council of Churches and the International Missionary Council such as the calling for cessation of nuclear tests, international control of outer space, East-West negotiations and disarmament.

Delegations from these councils have called on the President of the United States and upon the State Department. Praise of the President for bringing Khrushchev to the United States was uttered by 100 of these council leaders.

The "Peace" theme, says the National Council of Churches, is being sponsored across the 50 states of the U. S. A. in cooperation with the denominations and the state and local councils of churches. "Leadership Training Seminars are being held in the first period, June-December 1959, and meaningful programs of study and action for peace are being encouraged for every possible local church from January-June 1960."

The Worker, official weekly newspaper of the Communist Party is ecstatic over the "Peace" theme also. It is devoting many columns to the current drive as are all the other Communist publications being distributed within the U. S. A.

In the December 1959 issue of *News and Views* the Church League of America began a detailed exposé of one of the leading groups in the vanguard of this current "Peace" drive. It is called *Promoting Enduring Peace, Inc.* and is located at 449 Ocean Avenue, West Haven, Conn. Of the 52 officers listed on its letterhead, 90% have extensive Communist front records and some are among the most notorious left-wingers in America.

We continue that exposé in this present issue of *News and Views*. In a later issue of *News and Views* the nationally-known former undercover agent for the FBI, Herbert A. Philbrick, will analyze the current peace program of the National Council of Churches which is due to shift into high gear in this year of 1960.

Many centuries ago the Prophet Jeremiah warned the people of Israel against the false prophets and priests of his day who, incidentally, were in the vast majority and had the biggest following:

"They have healed also the hurt of the daughter of my people slightly, saying Peace, peace; when there is no peace.

"Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the Lord.

"They say still unto them that despise me, The

Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.

"I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied."
Jeremiah 6:14,18 and 23:17,21

Is history about to repeat itself as far as the United States is concerned?

Did the people listen to the one true prophet? They did not. They followed the false propagandists of their day who were in the "leadership" positions and who advised the King and Queen.

What followed? Invasion by heathen godless powers which laid waste to the cities, burned them with fire and took the people into slavery and into a foreign land.

Notice the continued list of "Peace Promoters" in Dr. Jerome Davis' "Peace" outfit and then decide, every man for himself, whether or not these are the true or false prophets.

Rabbi Abraham Cronbach, Cincinnati

Rabbi Cronbach of Cincinnati is a thirty year veteran of Communist fronts having been a contributor to the International Labor Defense as far back as 1928. He was a sponsor of the School of Jewish Studies, cited as Communist and subversive by the U.S. Attorney General. Congressional reports also disclose that he was affiliated with the following Communist fronts: American Committee for the Protection of the Foreign Born, 1948, (1 & 2); Civil Rights Congress, (1 & 2); Scientific and Cultural Conference for World Peace, 1949, (2); American Peace Mobilization and American Peace Crusade, (1, 2, & 3); American Continental Congress for World Peace, 1949, (2); Co-Chairman of the Continuations Committee of the Conference for Peaceful Alternatives to the Atlantic Pact (CCC-PAAP) 1950, (2); Sponsor, World Congress for Peace, Paris, 1949, cited by both the House Comm. On Un-American Activities and the Senate Internal Security Sub-Committee.

Rabbi Cronbach also sponsored the Mid-Century Conference for Peace, 1950, cited as a front by both House and Senate Committees; Committee to Defend America by Keeping Out of War, 1940, (2); National Federation for Constitutional Liberties, 1943, (1 & 2); sponsor of National Committee to Repeal the McCarran Act, 1951, (Internal Security Sub-Comm.) International Workers Order, 1951, (1, 2 & 3); Asks Truman to Grant Amnesty to jailed Communists, *Daily Worker* Dec. 10, 1952, page 4; signer of a petition defending the Communist Jefferson School of Social Science, New York in its stand of refusing to register as a Communist front, 1952, (1 & 2) as well as the Subversive Activities Control Board and Senate Internal Security Sub-Committee; signer of *amici curiae* brief filed with U.S. Supreme Court 1955 to abrogate the 1950 Internal Security Act; signer of an open letter to President Eisenhower, 1955, urging him not to press further Smith Act prosecutions against leading Communists, (*Daily Worker*, August 8, 1955, page 8); signer of a scroll honoring Harold C. Urey for his efforts in behalf of the convicted Soviet spies, the Rosenbergs, 1955; and finally, attended an Emergency Civil Liberties Committee meeting in Chicago in behalf of Communists in 1955.

Dr. Kermit Eby, Univ. of Chicago

Has been a sponsor of the Mid-Century Conference for Peace, 1950; signed an advertisement appearing in the May 18, 1948 *Washington Post* opposing enactment of the Mundt counter-subversive bill; Sponsor, Bill of Rights Conference, 1949; Sponsor, National Committee to Repeal the

McCarran Act, *Daily Worker*, page p, Dec. 27 1950; Chairman, Committee for Peaceful Alternatives to the Atlantic Pact, 1951; Speaker at the National Lawyers Guild Convention; *Daily Worker*, page 6, Feb. 20, 1953; Signer of open letter to Pres. Truman asking for executive clemency for the Rosenbergs, *Daily Worker*, Jan. 25, 1952, page 8; one of the 360 *amici curiae* who petitioned Supreme Court to void the Internal Security law of 1950; listed as a sponsor American Committee for the Protection of the Foreign Born, 1957 *Daily Worker* Oct. 29, 1957, page 4; Signer of public letter to the President asking for executive clemency for convicted Communists Gilbert Green and Harry Winston, *Worker* page 5, Oct. 5, 1958; vice chairman of American Forum for Socialist Education, *N. Y. Times*, May 13, 1957, page 13; Signer of open letter to Illinois congressmen demanding abolition of the House Comm. on Un-American Activities, *National Guardian*, Feb. 2, 1958; Signer of a large paid advertisement *Washington Post* Jan. 12, 1959 appealing to 86th Congress for further appeasement of the USSR; and member, Executive Committee, Religious Freedom Committee.

Rev. Phillips Packet Elliott, Brooklyn, N. Y.

The Rev. Elliott, who is editor of the influential *Protestant Tribune*, was a member of the Ministers Union of America in 1935, already mentioned in this report. He was also on the national Committee of the National Religious and Labor Foundation that same year. He belonged to the Fellowship of Reconciliation in 1939 and supported the Communist Anti-War Congress in 1941. He was a sponsor of the Greater New York Emergency Conference on Inalienable Rights in 1940, another Communist front.

The Rev. Elliott was one of the seven Protestant ministers who accepted Tito's money to visit Yugoslavia in 1947 and later filed a glowing report on the alleged "religious freedom" in that Communist country. This whitewash report was obviously conceived and planned by Communists in order to reduce strong American resentment over the shooting down of American fliers in an unarmed plane and the suppression of all religious freedom in Yugoslavia. Rev. Elliott also signed several statements issued by the Committee for Peaceful Alternatives to the Atlantic Pact in 1949.

In 1951 he was an *amici curiae* signer of a brief filed with the U.S. Supreme Court in behalf of John Howard Melish, Communist minister of Brooklyn, N. Y. He was also a sponsor of the Mid-Century Conference for Peace in 1950. Elliott also sponsored the Emergency Civil Rights Committee in 1953. The August 1958 issue of *News & Views* contained a summary showing that the Brooklyn minister has been active in the affairs of the Federal-National Council of Churches, the Church Peace Mission, and Committee for Peaceful Alternatives to the Atlantic Pact. In 1953 he signed an open letter to the President asking for executive clemency for the two condemned Soviet spies, Ethel and Julius Rosenberg.

Thomas Irwin Emerson

Emerson is a professor at the Yale Law School. His own biography in "Who's Who In America" states that he was principal attorney with the National Labor Relations Board from 1934 to 1940. As this was the period when Soviet agent Nathan Witt was general counsel and one Board member was a Communist, the same observations made with respect to Ernest Gross in our July 1959 issue may be made with respect to Emerson. He was on the executive committee of the National Lawyers Guild, a notorious Communist front as recently as 1957.

The House Committee's report on the Southern Conference for Human Welfare, 1947, lists Emerson as having

been a member of the International Juridical Association, (2 & 3).

"Communism in the U. S. Government," a report released by the House Committee on Un-American Activities in 1950, has the following:

"The records of the Committee . . . show that Thomas I. Emerson, in addition to the National Lawyers Guild, has been associated with such groups as the Civil Rights Congress, Jefferson School of Social Science, Southern Conference for Human Welfare, and the National Council of the Arts, Sciences, and Professions, all of which have been cited as Communist fronts."

Emerson was also affiliated with, endorsed, or supported the following Communist fronts and/or pro-Communist enterprises: Sponsor, Committee of One Thousand, 1948, (3); Bill of Rights Conference, New York, 1949; Sponsor, National Committee to Defeat the Mundt Bill, 1949, (2); Sponsor, Scientific and Cultural Conference for World Peace, 1949, (2); Sponsor, Mid-Century Conference for Peace, 1950, (both House and Senate Committees); Signer of statement to U.S. Attorney General in 1951 urging withdrawal of contempt proceedings against 17 leading Communists, (Daily Worker, page 2, Feb. 19, 1951); Signer of appeal for clemency for the Rosenbergs, *Daily Worker*, page 3, Nov. 26, 1952).

When the Attorney General of the U.S. petitioned the Subversive Activities Control Board to rule that the Jefferson School of Social Science be compelled under the law to register as a Communist front in 1954, Emerson's name appeared on an appeal defending the Communist school. Member of Executive Committee, Emergency Civil Liberties Committee, 1953. Emerson also urged the U.S. Parole Board to grant immediate parole to convicted Communist leader Jacob "Pop" Mindel, *Daily Worker*, page 3, August 12, 1955. Also signer of an open letter in 1949 to abolish the House Committee on Un-American Activities, *Daily Worker*, page 7, January 3, 1949. Eugene Lyons's "Red Decade", 1941, states that Emerson was a leader of the extreme pro-Communist faction of the National Lawyers Guild and had remained in the Guild after it had been exposed as Communist-dominated. Lyons adds:

"Both Witt and Emerson resigned, along with other fellow travelers on the N.L.R.B., when Madden was replaced by Harry Millis. Although the F.B.I. was at the time investigating Emerson's activities he was appointed to an important post in the Department of Justice."

Irving H. Flamm, Beverly Hills, Calif.

In 1949 when his name appeared on a program of the Bill of Rights Conference, held in New York, Flamm was listed as president of the Chicago Lawyers Guild. Flamm was a sponsor of the subversive Scientific and Cultural Conference for World Peace in 1949. That same year he also signed an open letter urging abolition of the House Un-American Activities Committee, (*Daily Worker*, page 7, Jan. 3, 1949.) He was an executive board member in 1950 of the National Lawyers Guild, (1 & 2). His name also appears on the sponsor list, World Congress for Peace, 1949.

The December 10, 1952 *Daily Worker*, page 4, listed Irving H. Flamm as one of "280 national leaders who have asked Pres. Truman to grant amnesty to the convicted Com-

munist leaders." In 1954 Flamm was a signer of a petition issued under the auspices of the National Council of the Arts, Sciences and Professions, cited as a front by both the Senate Internal Security and House Un-American Activities committees.

Prof. Joseph Fletcher, Cambridge, Mass.

The name of Joseph F. Fletcher first appears in government reports on page 34 of Vol. 5, Part 1 of the Special House Committee to Investigate Communist Activities in 1930. He was then a student representative from the Berkeley Divinity School to an annual intercollegiate conference of the League for Industrial Democracy. The L.I.D., founded in 1905 by Socialists as the Intercollegiate Socialist Society and changing its name in 1921, was the original breeding nest where Norman Thomas, Harry Laidler, Robert Morss Lovett, Scott Nearing, Harry F. Ward, Stuart Chase, Robert Dunn, Paul Blanshard, John Dewey, John Haynes Holmes, Alexander Meiklejohn, Frederick V. Field, Reinhold Niebuhr, Jerome Davis, A. J. Muste, and so many other Socialist, Communists, and radicals were either first exposed to the virus or where they had an opportunity to contact and inoculate impressionable young people.

A program of the Samuel Adams School for Social Studies, 1947, lists Rev. Joseph Fletcher as a trustee. This Communist school was cited by both the U.S. Attorney General and House Committee on Un-American Activities. Public exposure closed its doors years ago. When the Senate Internal Security Sub-Committee began hearings in Boston in 1953 into communist subversion in the educational process, several large advertisements appeared in Boston papers denouncing the committee and defending the use of the Fifth Amendment by non-Communist witnesses. Prof. Fletcher was a signer together with another well-known Communist fronter, Kirtley Mather.

When the notorious Red Dean of Canterbury came to visit this country in 1948, Fletcher was a member of the welcoming committee, *Daily Worker*, Aug. 22, 1948, page 5. Joseph Fletcher has also been connected or affiliated with the following cited Communist fronts: Committee of One Thousand and signer of a petition to abolish the H.U.A.C. in 1948; Sponsor of both the American Continental Congress for Peace and Scientific and Cultural Conference; Sponsor World Peace Congress, 1950; Editorial Advisor to the *Protestant*, 1950, (both Senate and House Committees); Mid-Century Conference for Peace, 1950, (both committees); speaker at rally which initiated the Moscow-inspired, Stockholm Peace Appeal, 1950, (*Counterattack* June 30, 1950); and sponsor of a testimonial dinner to W. E. B. DuBois, 1951.

Sponsor, Struik Defense Committee, 1951; Signer of open letter to U.S. Attorney General urging release of Civil Rights Congress bail trustees who had been jailed for refusing to turn over records to the government, 1951; Sponsor, American Peace Crusade, 1952; petitioned Pres. Truman to grant amnesty to jailed Communists, 1952; signer of the famous *amici curiae* brief by 350 "notables" filed with U. S. Supreme Court to void 1950 Internal Security Act, 1955; Signer of petition to U. S. Attorney General to withdraw charges against Communist Jefferson School of Social Science in New York, 1955.

On July 6, 1953, former F.B.I. undercover agent Herbert A. Philbrick testified before the House Un-American Activities that:

"The Rev. Joseph Fletcher of the Episcopal Theological Seminary in Cambridge, Mass., is another. Joe Fletcher worked with us on Communist Party projects and an enormous number of tasks."

By "another" Philbrick was referring to several ministers in the Boston area who worked openly and continuously with the Communist Party, while, he, Philbrick was in its under-ground "pro-group."

The Peoples Institute of Applied Religion was cited as Communist and subversive by the Attorney General in June, 1948. A 1942 letterhead carried the name of Joseph F. Fletcher as a sponsor. It might be noted that the names of Clyde Miller, John H. Lathrop, Jack McMichael and Clyde R. Miller, who are National Advisory Board members of Promoting Enduring Peace, also were sponsors of the peoples Institute of Applied Religion in 1942. Prof. Fletcher was also a vice chairman of the American Council on Soviet Relations in 1941. The A.C.S.R. was cited as Communist and subversive by both the U.S. Attorney General and the House Committee.

Rev. Kenneth R. Forbes, Philadelphia, Pa.

The name of Kenneth Ripley Forbes frightens the anti-Communist researcher. The Church League's index cards on this individual run over 140—running down and checking all these leads would take the better part of a long day. A recent compilation of the front records of 1,411 Protestant Episcopal ministers showed Forbes far out in front with five solid pages and well over sixty citations of front affiliations. To save space and not weary the reader we therefore merely set forth a few of the more important Communist fronts cited by either the U.S. Attorney General or the House Committee on Un-American Activities or by both with which the Rev. Forbes has been affiliated or connected in some way during the past ten years:

American Comm. for Protection of Foreign Born
American Youth Peace Crusade
American Continental Congress for Peace
Amnesty appeals for convicted Communists, 1952-53
Amici Curiae brief in behalf of Communist Party, 1955
Civil Rights Congress
Jefferson School of Social Science
National Committee to Repeal the McCarran Act
National Council American Soviet Friendship
National Council of the Arts, Sciences and Professions
World Peace Appeal
Peace Information Center
National Committee for Defense W.E.B. DuBois
Speaker, Rosenberg Clemency Rally

RABBI ROBERT E. GOLDBERG

The October 20, 1950 *Daily Worker* published a list of "notables" who had signed an open letter urging President Truman to veto the McCarran Internal Security bill which had been passed by Congress by an overwhelming majority. Among the signers was another Advisory Board member of Promoting Enduring Peace—Rabbi Robert E. Goldberg of New Haven. The previous year, 1949, the Civil Rights Congress, a very important Communist front, had released an open letter calling for a "United Offensive for Freedom." Such well-known Communists or veteran fellow-travelers as Dr. Edward Barsky, Hugh Bryson, Benjamin Davis, Dr. W. E. B. DuBois, Albert Kahn, Rockwell Kent,

and several dozen others had signed the Civil Rights Congress appeal. Among those we find the name of Rabbi Robert E. Goldberg.

In 1951 the *Daily Worker* for March 15th proudly published another list of "166 notables" who had sponsored the American Peace Crusade, another Communist front set up to demoralize the American people during the Korean war. Rabbi Goldberg was among the "notables." Another Communist booby trap, the Mid Century Conference for Peace, was held May 29 and 30th, 1950, in Chicago. Rabbi Goldberg of New Haven was a sponsor. In 1952 the December issue of *Jewish Life*, cited as a Communist publication, carried a statement denouncing the McCarran-Walter Immigration Act. Rabbi Goldberg was listed as a sponsor.

PROF. S. RALPH HARLOW

S. Ralph Harlow was graduated from Harry Ward's Union Theological Seminary in 1912. He was ordained a Congregationalist minister that same year. In 1923 Harlow joined the faculty of Smith College, where in later years many other Communist fronters found friendly and congenial surroundings. Dr. Harlow's biography in "Who's Who" takes up almost a half column of very small print. He lists the N.A.A.C.P., League for Industrial Democracy and the National Federation for Constitutional Liberties as organizations to which he belonged. Setting forth in detail all the Communist fronts to which he belonged or to which he gave the prestige of his names would require far more space than this issue permits.

In briefest and condensed summary, S. Ralph Harlow also joined, supported or endorsed the following officially cited Communist fronts:

John Reed Club
American Committee for Protection of the Foreign Born
American League Against War and Fascism
American-Russian Institute
American Student Union
Committee to Defend William Schneiderman (a Communist)
Comm. for a Democratic Far Eastern Policy
Golden Book of American Friendship with the Soviet Union (1937)
The Protestant, a pro-Communist publication
Schappes Defense Committee
National Religion and Labor Foundation
American League for Peace and Democracy
National Comm. to Repeal the McCarran Act

In addition, Prof. Harlow has signed a long list of open letters and petitions either inspired by or in the interests of Communists. He ran for Congress in 1934 and again in 1936 on the Socialist ticket.

PROF. JOHN C. KENNEDY

Prof. Kennedy's name first appears as far back as 1930 when he was connected with the Federated Press, an alleged "labor" news agency heavily infiltrated by Communists. He had also been an officer of the Federated Farmer-Labor Party together with such well-known Communists as William Z. Foster, Charles Ruthenberg, Ludwig Lore, Tom Meyerscough and Soviet agent Harold Ware. Kennedy served on the faculty of the notorious Brookwood Labor College, a left-wing Socialist school condemned and rejected by the American Federation of Labor. Prof. Kennedy is another League for Industrial Democracy supporter.

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In the summer of 1935 a school for workers was held on the campus of the University of California at Berkeley. John C. Kennedy was a faculty member of this summer school. The University authorities withdrew its endorsement from the workers school later that summer "because of its Communistic nature." The following year the school changed its name to the Progressive Labor School.

JOHN A. LAPP

The name of John A. Lapp first appears in 1923 as on the Labor Defense Council of International Labor Defense cited as Communist and subversive by the U. S. Attorney General and Congressional investigating committees. Over thirty years ago Lapp was already active in the American Civil Liberties Union in Chicago. In 1933 he was a member of the executive committee of the National Religion and Labor Foundation. Down through the years Prof. Lapp was affiliated with or permitted his name to be used by the National Citizens' Political Action Committee, the Chicago branch of the All-American Anti-Imperialist League, Chicago Conference on Race Relations, Chicago Peace Conference, Conference on Constitutional Liberties, *Equality*, a Communist-line magazine, National Federation for Constitutional Liberties, National Committee to Combat Anti-Semitism, and the American Civil Liberties Union. All except the A.C.L.U. have been officially cited as Communist fronts.

In 1958 John Lapp signed an open letter to all Illinois Congressmen demanding the abolition of the House Committee on Un-American Activities. He also signed a public letter to President Eisenhower asking for full executive clemency for two convicted Communists, Gilbert Green and Harry Winston.

REV. JOHN HOWLAND LATHROP

John H. Lathrop was ordained in the Unitarian ministry in 1905. He was an important figure in the old Federal Council of Churches 30 years ago. Here again a complete listing of all of the Rev. Lathrop's front connections and activities of a pro-Communist character would require far more space than we can spare. The following, therefore, is merely a brief summary of some of his more significant affiliations and activities:

American Comm. for Democracy and Intellectual Freedom
American Youth Congress
Comm. To Defend America By Keeping Out of War
Consumers National Federation
Emergency Peace Mobilization
Greater New York Emergency Conference on Inalienable Rights
Peoples Institute of Applied Religion
Schappes Defense Committee

Rev. Lathrop also served on a committee to welcome the Red Dean of Canterbury in 1948. When the Rev. Stephen Fritchman was ousted from his editorship of the Unitarian "Christian Register" in 1947, Dr. Lathrop acted as floor leader of the pro-Fritchman forces. Fritchman, not a Communist has the longest and most extensive front records of any clergyman in this country. Lathrop also has been an inveterate signer of open letters and petitions in behalf of Communists entangled in the law. These include a petition to the U. S. Supreme Court in behalf of the convicted "Hollywood Ten," Harry Bridges, opposi-

tion to the Smith Act, the first batch of eleven top Communists convicted in the famous New York trials of ten years ago, China Welfare Appeal, Freedom for convicted Communist Roosevelt Ward, and clemency for the condemned Soviet spies, Ethel and Julius Rosenberg.

Lathrop's name also appeared on an amici curiae brief filed with the U. S. Supreme Court in 1955 to void the Smith Act. He also sponsored the malodorous Waldorf Cultural and Scientific Conference in 1949. The House Committee on Un-American Activities report on this Communist-inspired fake "peace conference" cites Lathrop as having belonged to eleven or more Communist fronts.

BENJAMIN E. MAYS

Benjamin Mays of Morehouse College, Georgia, has been honorary chairman of the Civil Rights Congress, sponsor of an American Committee for the Protection of the Foreign Born conference and on the nominating committee of the Southern Conference for Human Welfare—all well known Communist fronts. He also signed the call to the Communist inspired Mid-Century Conference for Peace in Chicago, 1950. Mays also was an initiator of the National Committee to Repeal the McCarran Act and a sponsor of the African Aid Committee. Mays was a sponsor of a testimonial dinner honoring veteran and heavy-weight champion joiner of Communist fronts, W. E. B. DuBois. He has also been a vice president of the Federal Council of Churches.

REV. JACK McMICHAEL

In 1953, the House Committee on Un-American Activities released a 250 page report on Jack McMichael after two days of hearings. McMichael has belonged to practically every Communist front from the American Youth Congress in 1940 to the United American Spanish Aid Committee. Appendix IX lists some 20 front connections. The House Committee Un-American index published in 1955 has over 100 references to McMichael. The California Un-American Activities Committee's index has over 35 references to McMichael. Compiling his complete front and pro-Communist record would require a special six page edition of *News and Views*.

DR. ALEXANDER MEIKLEJOHN

Prof. Meiklejohn, another board member of Promoting Enduring Peace, does not have to take a back seat when champion Communist front joiners compare their scores. As far back as 1920, Meiklejohn was an officer of the A.C.L.U. He has also been a vice president of the Socialist League for Industrial Democracy. Meiklejohn also served with such well-known pro-Communists as Jerome Davis, Robert Morss Lovett, A. J. Muste and Rabbi Stephen S. Wise on the National Council of the Committee on Militarism in Education—a Socialist-pacifist organization which flourished in the 1920's.

Meiklejohn quite naturally was one of 800 college presidents and professors who signed a petition urging the recognition of Soviet Russia in 1933. Two years later he was fired from the presidency of Amherst College because of his radical activities. Down through the years Meiklejohn joined, supported, or sponsored the American Committee for the Protection of the Foreign Born, American Student Union, Emergency Civil Liberties Committee, National Committee to Repeal the McCarran Act, National Lawyers Guild, and the National Committee to Win Amnesty for Smith Act Victims. His name usually appeared

on appeals for clemency for the Rosenbergs, indicted Communists, the "Hollywood Ten," Jefferson School of Social Science, "Justice in the Sobell Case" and others too numerous to mention.

Old soldiers may fade away but commie fronters never retire. At the age of 87 Meiklejohn was one of "35 notables" who urged the Justice Department to drop Smith Act prosecutions against seven Denver Communists. (A signed advertisement in the Washington, D.C., Post January 4, 1959.) Three days later Prof. Meiklejohn was back with another signed ad in the same paper urging Congress to abolish the House Committee on Un-American Activities.

PROF. CLYDE RAYMOND MILLER

Clyde R. Miller, who was professor at Columbia University for twenty years, also can boast of an impressive front record. Appendix IX, published in 1944, has over 25 references to him in the index, including:

- American Comm. for Democracy and Intellectual Freedom
- American Comm. for Protection of the Foreign Born
- American Council on Soviet Relations
- American League for Peace and Democracy
- China Aid Council
- Council for Pan American Democracy
- Descendants of the American Revolution
- Associated Film Audiences
- Gerson Supporters
- National Emergency Conference
- Peoples Institute of Applied Religion
- Protestant Digest

In addition Prof. Miller was a prolific open letter writer defending the Communist Party, urging that the United States declare war on Finland after that small country had been attacked and invaded by the Soviets. In 1947 Professor Miller wrote to the Dean of Journalism at Columbia University, urging that the Pulitzer prize awarded to anti-Communist Frederick Woltman of the N. Y. World-Telegram be revoked. Woltman had reported that the Kansas City Conference of the Methodist Federation for Social Action was controlled by Communists. Miller also joined with the Communists in trying to get a movie "The Iron Curtain" exposing Communist espionage suppressed.

Miller's contract with Columbia University was not renewed in 1948 and he was dropped from that college June 30, 1948, his Communist fronting apparently having been a little too much for even ultra liberal Columbia. He has been on the National Board of Promoting Enduring Peace since 1952.

SCOTT NEARING

Nearing's anti-American and pro-Soviet record dismays the researcher going back as it does to World War I. Nearing has been in and out of the Communist Party several times and is truly a veteran fronter. Here again an entire issue of *News and Views* would hardly suffice to set down his record in sketchiest outline. Nearing was indicted in 1918 under the Espionage Act and fined \$3,000. He was discharged from the University of Pennsylvania and University of Toledo for Communist teachings. Nearing has been an initiator, sponsor, officer, or contributor to the following:

- Peoples Council
- Federated Press
- Fellowship of Reconciliation
- Student Congress Against War
- Labor Unity (publication of the Communist TUUL)
- Progressive Miner
- Friends of the Soviet Union
- John Reed Club
- American Comm. for Protection of Foreign Born
- American Continental Congress for Peace
- Committee for Freedom of the Press
- American Peace Crusade
- Comm. for Free Political Advocacy
- National Council American-Soviet Friendship
- Workers School (1928)
- Cultural and Scientific Conference for World Peace
- National Conference to Win Amnesty for Soviet Act Victims
- American Youth Peace Crusade
- New World Review* (pro-Soviet magazine)
- National Council of the Arts, Sciences and Professions
- Bill of Rights Conference

In addition Nearing has signed practically every letter or petition in behalf of Communists in trouble with the law for the past twenty-five years. During the Korean War, Nearing signed a statement saying that American denials that we had used germ warfare in Korea were "less than convincing." There are over twenty references to Nearing in Appendix IX and over 50 in the House Committee's Cumulative index.

DEAN WALTER G. MUELDER

Walter Muelder was ordained in the Methodist Church in 1933. His "Who's Who" biography frankly sets forth his affiliation with the Fellowship of Reconciliation, National Religion and Labor Foundation and the United League. He also has been vice president of the left-wing Methodist Federation for Social Action. Left out for reasons of space, or perhaps modesty, are a number of other affiliations.

Prof. Muelder was an initiating sponsor of the successive Mid-Century Conference for Peace (1950.) He signed a Civil Rights Congress statement defending the Communist Party in 1947. Muelder was also on the welcoming committee for the Red Dean of Canterbury in 1940. Dr. Muelder also lent his name to the following:

- Comm. for Peaceful Alternatives
- Hollywood Independent Citizens Committee of the Arts, Sciences and Professions
- National Committee to Repeal the McCarran-Rosenberg Clemency Appeal

Writing in Social Questions Bulletin in 1945, Dr. Muelder asked: "To what extent can the church effectively junk the unethical prestige of sovereignty? To what extent can the church replace it with an effective world loyalty? It is doubtful that the church can wean the people from loyalty to the nation until there is brought into existence a world organization worthy of dominant earth respect."

In 1946 Jerome Davis published his crudely pro-Soviet book, "Behind Soviet Power." Dr. Muelder wrote a review plugging Davis's blatant pro-Soviet propaganda.

1951 Dr. Muelder resigned from the Methodist Federation for Social Action after Jack McMichael had been re-elected for another two year term.

The N. Y. Times of October 16, 1958, carried a paid advertisement "America Needs a New Foreign Policy." The policy was one of unashamed appeasement and surrender in the face of Soviet aggression. Dr. Walter G. Muelder was a signer. A month later the *Daily Worker* for Nov. 9th listed Walter G. Muelder as one of a number of "notables" who urged admission of Red China to the United Nations. On January 12, 1959, Dr. Muelder together with such well-known pro-Soviet apologists as A. J. Muste, Helen Merrill Lynd, Freda Kirchwey, D. F. Fleming, Henry Hitt Crane, Clarence E. Pickett and a number of others placed a full page advertisement in the *Washington Post* urging Congress to end the cold war, abandon nuclear weapons, seat Red China in the U.N. and demilitarize tension areas by "utilizing the facilities and capacities of the U.N."

DR. CLAUD D. NELSON

Another board member of Promoting Enduring Peace is Dr. Claud Nelson of New York. Nelson also signed the appeasement appeal to the 86th Congress referred to above. He also signed another petition to Congress on Jan. 7th of this year urging the abolition of the House Committee on Un-American Activities. As far back as 1933 Nelson belonged to the National Religion and Labor Foundation.

REV. GEORGE L. PAINE

The Rev. George L. Paine lent his name to the National Council of American-Soviet Friendship, the National Federation for Constitutional Liberties, he signed a petition in 1943 to abolish the Special House Committee on Un-American Activities, an open letter to Governor Dewey of New York in behalf of convicted Communist Morris U. Shappes, and the Greater Boston Peace Strike Committee. He also sponsored or supported: a banquet in honor of Louise Pettibone Smith under the auspices of the American Committee for the Protection of Foreign Born, Religious Freedom Committee, Struik Defense Committee, Bill of Rights Conference, Committee of One Thousand (to abolish the House Un-American Activities Committee), clemency for convicted Communists Green and Winston, African Aid Committee, testimonial dinner honoring W. E. B. DuBois, and the famous amici curiae brief by "360 notables" urging the Supreme Court to nullify and void the Smith Act.

His name also appears in a list of 280 national leaders who petitioned President Truman to grant amnesty to failed Communists. Paine was a sponsor of the Cultural and Scientific Conference as well as signer of an American Peace Crusade open letter to halt re-arming of West Germany. In 1950 the Rev. Paine petitioned the Supreme Court to reconsider its refusal to hear an appeal by the convicted "Hollywood Ten." In addition, Dr. Paine signed a number of other similar pro-Communist appeals, petitions and open letters too numerous to mention within our space limits.

DR. LUCIUS C. PORTER

On Armistice Day 1950 an Emergency Conference on China and world peace was staged in New York. Dr. Lucius Porter, a retired missionary and former professor at the Peking University in China, was a speaker. Porter told his audience that the "Chinese people had elected the

Communist regime of their own free choosing." The emergency conference urged U. S. recognition of the Chicoms. In 1951 the Communists held another fake "peace" conference in Chicago called The American Peoples Congress and Exposition for Peace. Dr. Porter was a sponsor. He was also an initiating sponsor of the American Peace Crusade in 1951.

On September 6, 1951, a small committee from the pink-tinted Methodist Federation for Social Action met in Evanston, Illinois. The committee voted 19 to 2 to recognize Red China and 13 to 6 to seat the Chicoms in the U.N. The committee's action came after it had listened to a stirring defense of Red China by Dr. Lucius Porter. He reported that he had lived under the Chicoms for eight months and that the "courtesy and thoughtfulness of Mao's liberating armies was very impressive." He also predicted that Christianity would continue to grow under the Communist regime although the role of foreign missionaries "would probably diminish." Dr. Porter is obviously both a bad reporter and poor predictor. The Chinese Communists have waged a ruthless campaign of terror against all forms of Christianity and have openly declared their intention of wiping out all "religious superstition." Foreign missionaries who had been welcome and highly regarded in China for over a hundred years, were either driven out of the country or imprisoned and tortured on the hackneyed charge of being "spies."

The *Daily Worker* for January 28, 1952, carried a news story that Dr. Porter was one of six people trying to secure passports to attend an All-American Conference for Peace in Rio De Janeiro. The State Department must have had some solid evidence against Dr. Porter to deny him a passport.

DR. ARTHUR L. SWIFT

Dr. Swift is identified on the letterhead of Promoting Enduring Peace, Inc., as being connected with Union Theological Seminary. Long under the malign influence of Harry F. Ward, this seminary adjunct of Columbia University has turned out more Communist fronters posing as clergymen than any other seminary in the country. As far back as 1930 Arthur L. Swift was on the Board of Directors of Young Pioneers of America, a Socialist youth group.

Dr. Swift was member of the National Committee to Repeal the McCarran Act, signer of a clemency for the Rosenbergs petition, an initiator of a brief filed with the U. S. Supreme Court to void the 1950 Internal Security Act, signer of an open letter to President Eisenhower asking for a Christmas amnesty for sixteen Communists serving prison sentences under the Smith Act, and as recently as last year, another public letter to the President asking for full executive clemency for two more convicted Communists serving prison sentences for bail-jumping on previous convictions.

REV. GEORGE TEAGUE

In comparison with the real heavyweight champions on Jerome Davis' letterhead, the Rev. George Teague is a mere flyweight front joiner. He has protested the deportation of known Communist aliens under the auspices of the American Committee for the Protection of the Foreign Born. He also has spoken under the auspices of the New Jersey Committee for Peaceful Alternatives to the Atlantic Pact and petitioned President Truman to grant amnesty to imprisoned Communists.

DR. GOODWIN WATSON

Goodwin Watson is another name which dismays the researcher asked to make a compilation of his front record. Like so many others, who later wound up far on the left, Watson studied at the Union Theological Seminary, hotbed of left-liberal clergymen. He also taught there for a year in 1923-24. From there he merely moved across the campus to Teachers College, of Columbia University. Watson was also associated with the Progressive Education Association which scarcely requires any identification.

On Nov. 18, 1941, Chairman Martin Dies of the Special Committee on Un-American Activities wrote a letter to Chairman James Fly of the Federal Communications Commission charging that "Goodwin Watson has been a propagandist for communism and the Soviet Union for many years. His activity in this respect has been open and above board. Mr. Watson is to be commended for not attempting to conceal his Communist sympathies. . ." Watson had just been named to an important administrative post in the Foreign Broadcast Monitoring Service. Mr. Dies listed no less than thirteen Communist fronts or activities with which Dr. Watson had publicly associated himself.

Replying to Rep. Dies, Chairman Fly stated that Watson admitted affiliation with only one and flatly denied having had any connection with the rest. Appendix IX published in 1944 lists some fifteen Communist fronts with which Watson had been affiliated or at least had permitted his name to be used. On April 1, 1943, Watson appeared before the Dies Committee in executive session. He sparred, dodged, and equivocated through 62 printed pages of testimony. The Watson case became a *cause celebre*. By a special act of Congress he and two other government officials were denied their salaries through what the Supreme Court later ruled was a bill of attainder. A complete summary of Watson's front activities during the past ten years would take up most of this issue.

AUBREY W. WILLIAMS

Aubrey Williams, former Director of the National Youth Administration under the Roosevelt Administration, and now the publisher of a left-wing magazine in Alabama, certainly need take no back seat when heavyweight front joiners start boasting about their records. The Georgia Commission on Education in 1937 published a large, newspaper size report documenting the pro-Communist and subversive record of the Highlander Folk School near Monteagle, Tennessee. The report carries some 43 references to various front affiliations or activities by Williams over a period of years.

Through the years Williams has been a chronic and perpetual signer of all sorts of petitions to abolish the House Committee on Un-American Activities, pardon convicted Communists, outlaw the atom bomb, world "peace appeals", drop Smith Act prosecutions, protesting Communist trials, etc., without end. A 1958 letterhead of something called the "Conference on Voting Restrictions in Southern States" giving its address as 950 Mississippi Ave., Washington, D.C., lists Aubrey Williams as President.

DR. LOYD F. WORLEY

The record of Dr. Loyd Worley of Stamford, Conn., was set forth in some detail in the July, 1958, issue of

News and Views. It would be needlessly repetitious to publish it here. Considerable space is also devoted to Worley in the 1955 Report of the Attorney General of New Hampshire, "Subversive Activities in New Hampshire".

DR. EDWARD L. YOUNG

The last name on Jerome Davis' National Advisory Board for Promoting Enduring Peace, Inc., is that of Dr. Edward L. Young. It has long been an established Communist practice always to mix a few complete and total "innocents," devoid of any previous front record, in new sponsor or other lists of a newly spawned front. In working down the list of 44 members of the National Board, the researcher therefore naturally expected to find the usual sprinkling of "innocents" used as window dressing. But here we regret to relate even the anchor man at the bottom of the list has a substantial front record.

Dr. Young signed the phony "World Peace Appeal" in 1950; he signed an open letter urging Congress to abolish the House Un-American Activities Committee, and he sponsored the American Continental Congress for Peace in 1940. In testifying before the Florida Legislative Investigative Committee in 1958, Dr. Joseph B. Matthews placed in the record a compilation of front records by a number of individuals affiliated with the N.A.A.C.P. Dr. Matthews noted that Edward L. Young, physician, had at least 22 such affiliations. To recapitulate them all would over extend already long documentation.

SUMMARY AND CONCLUSIONS

449 Ocean Avenue, West Haven, Conn., the mail address of Promoting Enduring Peace, Inc., is not an office. It is the residence of Jerome Davis facing Connecticut Sound on the outskirts of West Haven. The letterhead of Promoting Enduring Peace while most impressive to the non-informed is an amazingly cynical one to the expert on Communist fronts. In fact, it is an extraordinary even in the long and sordid history of Communist booby traps. The technique for drawing up sponsor lists for new fronts had become more or less routine and hackneyed twenty years or more ago.

There would always be a very liberal sprinkling of impeccable names, facetiously known among the comrades as "Innocents." These nationally known and often well-meaning folk served as fig leaves for what would otherwise be instantly recognized as a naked Communist side show. Then the bulk of the list would be composed of solid and trustworthy fellow travellers and perennial frontiers. Scattered through the list would be a very small handful, usually less than 5% or 6% of the total, of seasoned, disciplined Communists.

The Promoting Enduring Peace list does not conform to this pattern at all. Only five or six of the 52 national officers have minor or no front records at all. Fully 90% of Dr. Davis' peace promoters, as we have documented in these two issues, have unusually long or substantial front records. The researcher in reviewing the list is almost tempted to observe that at least 40 of the 52 represent the *creme de la creme* or aristocracy of the Communist Front World. Or if one prefers a Scot's analogy, Dr. Davis' list represents a gathering of the clan to all top frontiers in the United States.

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WORLD ORDER STUDY CONFERENCE- MOSCOW'S MOUTHPIECE

by HERBERT A. PHILBRICK

The author of this article is well qualified to discuss Communist propaganda techniques. As a youth he was duped into joining a Communist-front youth organization by Communist inspired "peace" propaganda. When he discovered the fraud, he reported it to the F.B.I. The Bureau asked if he would be willing to stick with the comrades in order to observe their subversive activities. Philbrick did so—for nine years.

During that time he served in many capacities, as a secret "member" of the Communist criminal conspiracy. Among his many assignments by the party dictatorship, he served as a member of the Red "Agit-Prop" division of the Communist apparatus, working on agitation and propaganda. He was a member of the Educational Commission of the C.P.U.S.A., one of seven top Reds in charge of Marxist propaganda in District One. He was the Communist Educational Director for an important section of the Red network. He was also in charge of leaflet production, turning out propaganda material at the headquarters of the Communist Party itself. Among many other assignments, he was "literature director" for several Communist cells, assigned the responsibility of obtaining and delivering Soviet propaganda material to secret cells in the New England area.

Hence, Mr. Philbrick was in a vantage position to observe and study Communist propaganda methods at first hand, over a considerable period of time.

At the present time, and continuing through June 1960, the Soviet Union is and will be racking up one of its greatest propaganda victories in years. It is being achieved through the discredited World Order Study Conference of the National Council of Churches, and by the insistence of the National Council to continue to espouse the red propaganda line even though it has been disavowed and rejected by the vast majority of Protestant clergymen and churches.⁽¹⁾

Calling itself the "Nationwide Program of Education and Action for Peace", local Protestant church groups and leaders are being exhorted to promote the World Order Study Conference line by radio, television, sermons, study groups, panels, seminars and other methods of communication.

The basic material being used consists of 15 pieces: two 64-page booklets, one called "Christian Responsibility on a Changing Planet" and a companion "Study Guide"; twelve "background papers" covering six major topics dealt with in the series; and a special issue of the "International Journal of Religious Education" (November 1959 issue) with a front cover title, "Related to the Nationwide Program of Education and Action For Peace." All of this material is printed and published by the Department of International Affairs of the National Council, headed by Chairman Ernest A. Gross; Vice Chairman Ernest S. Griffith; Executive Director Kenneth L. Maxwell; and Associate Director Darrell Randall.⁽²⁾

(1) A poll of Protestant Clergymen taken by Dr. Daniel Polling and others, revealed that over 80% were in "fundamental disagreement" with the publicized position of the World Order Study Conference.

(2) In addition to the "official" material, large quantities of "supplementary" material is also being used on the local level by State Council of Churches. The record would require nearly an entire issue of "NEWS AND VIEWS". It includes material from:

- Public Affairs Pamphlets
- American Friends Service Committee
- Promoting Enduring Peace
- Peace News
- I. F. Stone "Weekly"
- New Times (Soviet magazine)
- Committee for Sane Nuclear Policy
- Women's International League for Peace and Freedom
- Fellowship of Reconciliation

Every "official" document contains a disclaimer, denying responsibility for any allegations made in the series, or that the material is to be considered an "official" representation. This, apparently, is a useful device for making irresponsible statements while avoiding responsibility for making them. As one might suspect, there is good reason for the National Council of Churches to deny responsibility for the booklets they printed, published, paid for and are distributing.

INSIDIOUS COMMUNIST PROPAGANDA

I have been a student of communist propaganda for more than 20 years. Since I was initially victimized and duped into joining a "Christian" youth organization with "peace" propaganda, I have naturally given particular attention, over the years, to this kind of red propaganda message.

On the basis of that background, knowledge and study, the "peace" propaganda now being distributed to the local churches by the National Council of Churches is, in my opinion, the slickest, neatest, trickiest, and the most insidious I have ever seen. On every fundamental issue it agrees with the current line of Soviet foreign policy. But, the way the red propaganda line has been disguised and covered is truly a masterpiece of cybernetic warfare.⁽³⁾

A sloppy propaganda job is easy to expose. But a good job, such as the World Order Study Conference material, is most difficult to tackle. The reasons are several. First, to untangle the massive distortions of fact — and the Study Material is loaded with them — would take at least a thousand-page volume to expose adequately, unravel, and explain.

Second, in every case the World Order Study Conference took great pains to see that the original direction taken was along traditional Christian lines. Hence the perpetrators of the fraud can (and they will!) point to high-sounding phrases, noble statements of purpose, irrefutable

(3) For a full description of the techniques of Cybernetic Warfare, see "How the Communists Control Thoughts and Attitudes" by Herbert A. Philbrick, The National Education Program, Searcy, Arkansas—25¢ copy.

goals and aims of great magnitude. *IN EVERY CASE*, however, the original direction is changed; the emphasis is shifted; the initial premises are nullified . . . and in their place are substituted communist interpretations.

Third, a common tactic of communist fronts is to "dress up" the propaganda material with a lot of names, most of whom cannot possibly be considered communist, pro-communist, red or pink. This serves several purposes beyond the obvious one of draping a mantle of respectability. For example, once their names are linked with the reports, the victims are psychologically conditioned so that *any* attack made on the report is considered to be an attack on *them*. They automatically, 99 times out of a hundred, come to its defense. Or, if their common sense tells them that they have been used, their pride prevents them from confessing publicly this embarrassing discovery and so they remain silent. Nobody likes to admit that he has been fooled, taken in, or duped. The more conservative he is, the more this is likely to be true. Of course the communists, knowing these things full well, *always* load their material with just as many "names" as they can accumulate . . . the more respectable the names, the better. This is a description of the *communist* tactic.

It is therefore interesting to note that the World Order Study Conference uses exactly the same tactic. With every "background paper" there is printed a long list of "commission members".

I have not talked to a single one of these commission members. I don't have to. I know that the views expressed in the final reports are far removed from the personal opinions of most church members. *IF THE TRUTH WERE KNOWN*, it will be found that the individual members of the "commissions" had very little to say about the actual wording and terminology of the reports.

IF THE TRUTH WERE KNOWN, it would be revealed that very few of the commission members have ever read as little as half a dozen authoritative texts concerning the communist criminal conspiracy.

RESPECTABLE COVER

The 15 basic booklets of the NPOE and AFP are introduced, with respectable cover, by letters of "greeting", addressed to the conference chairman Ernest A. Gross, from President Dwight D. Eisenhower and Secretary-General of the U. N., Dag Hammarskjold. (Gross, a New York attorney, whose clients include Dag Hammarskjold, was the hatchet-man for the U. N. in the Povel Bang-Jensen case.) The International Journal features a similar statement by Secretary of State Christian A. Herter.

Oozing respectability, the booklets set about their task. We are momentarily distracted by a lavish advertisement on the immediate inside cover of International Journal, in the best style used by smutty newsstand publications, featuring a \$6.50 book on "Sex and Love in the Bible". We are informed that this "candid approach" features "448 pages . . . 12 chapters . . . about every aspect of love — human and divine, normal and abnormal . . . subjects examined in detail (with illustrations, possibly?) . . . Pre-marital sex relations . . . prostitution and adultery . . . other sexual deviations; Masturbation, Rape, Incest, Bestiality . . .".

And we are assured, in small type at the bottom of the table of contents, that "unless otherwise indicated, Scripture is from the Revised Standard Version".

These minor diversions done with, however, the booklets get down to business. We are assured that the "key to every basic code of human conduct is based upon the Christian doctrine that the individual person is the prime object of God's love and mercy. Human dignity and individual freedom thus become the basic purposes of society". We are warned that "It is strange that American Christians

should be deceived by slogans", but *what* slogans, we are not told. And we are solemnly advised that "The of Communism is based upon force or upon the explosion of restless multitudes".

However, lest we become *too* anti-communist, we are quickly told: "The Spirit enables us to face the difficulties and dangers of our time; *to see the deeper* (italics mine) underlying the divisions between men and nations; and to work in faith and obedience at the God gives us".

This is the first little sign-post pointing to the prevailing theme ahead; a theme which grows and builds the "Peace" material continues; the implication that we face not any danger from communism itself, but only from the *misunderstandings* between the communist and free world; and the further implication that the "disagreements" between communism and Christianity are, after all, simply surface or superficial; and that actually, if we look closely, we will find that underneath it all Christianity and Communism actually have much in common. Hence, the big job is to straighten out these silly misunderstandings and misconceptions, and then we can live together in peace and tranquility in a world of competitive coexistence.

Unbelievable? Read 'em and see!

LET'S HAVE THE FACTS!

"Now, if Christians carry out their task responsibly they must come to it with something more than good will and moral fervor. *They need to know what they are talking about.*" (Italics mine). Thus we are exhorted by the International Journal. Further, we are assured by the Study Guide, "one principle of the Nationwide Program is not to indoctrinate churches and their members with particularized views or dogmas . . . but to urge them to use the most responsible, thought-provoking material available".

We are thus led to expect that the key leaders of the Study Conference were knowledgeable and recognized defenders of American and world freedom, and certainly that they were authorities on the subject of communism. And we find, indeed, that throughout the 15 manuals there are many references to other "thought-provoking" material. But, "responsible"? It seems that there may be some question concerning this allegation.

As I write this article, I have on my desk a list of 10 authoritative texts on the subject of communism, selected by the Knights of Pythias after a canvass of twenty of the acknowledged anti-communist authorities in this country to obtain their collective judgments as to which titles constitute the soundest and most dependable works on International Communism from American sources today.(4)

I have carefully searched the NPOE and AFP booklets and I find that the study material of the National Council does *NOT* mention or quote a single one of these 10 books on communism, found by the Knights of Pythias as the "soundest and most dependable works"! The National Council also manages *NOT* to mention or quote a single author of any of the books on communism!

Yet the National Council leaders have the incredible mendacity to allege their concern that Christian people should base their opinion on sound, dependable facts. Never was a more malicious pose of "objectivity" falsely assumed!

The World Order Study Conference material cannot avoid acknowledging that the problem under discussion somehow concerns the communist criminal conspiracy. But the way in which the manuals skillfully avoid any head-on clash with communism is indeed a masterpiece of adroitness.

(4) You may obtain this list by writing to Headquarters, Order Knights of Pythias, 420 First Ave., N.E., Cedar Rapids, Iowa.

skillful manipulation. I contend that such ability as evidenced by these manuals was not developed overnight, came only through long and diligent practice by veteran apologists for the Soviet system of gangsterism.

Although written long before the Nationwide Peace Program, the Knights of Pythias have, in their compilation of books on communism, a foreword which accurately describes the National Council material. The K of P says:

Experts in the field of countersubversion have been disturbed to note the rise since 1950 of a new category of questionable books. These books may appear to be anti-Communist or mildly critical of the Soviets to the general reader and to the superficially informed. In the main, the books share a common characteristic; their pseudo-objectivity and apparently scholarly neutralism leave the average reader in a state of confusion and doubt as to the true objectiveness of world Communism, or else the net impression is left that the bad aspects of aggressive Communism today have been matched by similar bad things the United States had done in the remote past. In other words, Communist crimes are neatly washed away with specious sophistry, false logic, and under the guise of lofty 'objectivity'."

WHO ARE THEY?

Let us see if the Knights of Pythias description of pseudo-objectivity applies to the current "Peace" material now being distributed by the hundreds of thousands of copies throughout the nation to unsuspecting and trusting churches.

First, since we find *NONE* of the qualified spokesmen and authorities on the subject of communism present, who do we find? Would one expect to find pro-communists or fellow travelers?

On the basis of the evidence of communist infiltration in the field of churches, the answer is *yes*. According to one of the best informed scholars in this field, Dr. J. B. Matthews, the record shows that a small per cent of the Protestant clergymen in America have records of affiliation with communist or communist-front organizations. One might reasonably expect, out of the approximately 250 names listed in the Study material, that about two and certainly not more than three of the individuals *might* have communist front records . . . although one would also assume, since the discussion involved such a serious subject as communism, that care would be taken to eliminate those having any previous history of pro-fascist or other totalitarian sympathies.

Alas! We find that just the opposite is true. If Chairman Ernest Gross had deliberately canvassed the country in an attempt to get pro-communists into the conference, he scarcely could have done better. The percentages make J. B. Matthews' estimate a pale washout by comparison. Indeed, to list all of the communist front records of the attendees would require several volumes of **NEWS AND VIEWS**.

Methodist Gerald Kennedy was associated with the Methodist Federation For Social Action, an organization listed as subversive by the Senate Internal Security subcommittee.

Georgia Harkness, supporter of communist fronts for many years, including the subversive Rosenberg Clemency Appeal, was also a sponsor of the subversive Waldorf Conference of the National Society of Arts, Sciences and Professions.

William E. Hocking has a record of affiliation with at least 26 communist and pro-communist organizations including signing the petition for the pardon of convicted

perjurer Carl Marzani! Hocking was also an Editorial Advisor of the subversive "Protestant Digest".

Carl Lehmann, sponsor of communist fronts such as the Emergency Civil Liberties Committee and signer of the appeal to Secure Justice for Morton Sobell and a clemency appeal for the convicted communists Green and Winston.

Benjamin Mays, a sponsor of the subversive American Committee for the Protection of Foreign Born, has also served as Honorary Chairman of the Civil Rights Congress.

D. F. Fleming, a signer of such petitions as the Fellowship of Reconciliation's Appeal to Recognize Soviet Russia, also wrote to Alger Hiss offering to help raise money to "convict Whittaker Chambers of perjury"! (It took 12 pages of **NEWS AND VIEWS** to outline the left-wing record of this one man).⁽⁵⁾

George F. Thomas joined in the 1959 drive to abolish the House Un-American Activities Committee, as one of the signers of the Jan. 7, 1959 petition which appeared in the Washington Post.

Philip Jessup has been a sponsor of the American-Russian Institute and was chairman of the Institute of Pacific Relations from 1936-40 and from 1944-46. The Institute of Pacific Relations has been cited as "an instrument of Communist Policy, propaganda and military intelligence".

Clarence Pickett, who has a long record of affiliation with pro-communist and communist front organizations over a period of many years.

Ray Gibbons supported the Communist opposition to our aid to England and France during the Hitler-Stalin pact in 1941.

Frank Graham has been linked with a large number of Communist fronts for many years, including the Southern Conference for Human Welfare.

Kenneth S. LaTourette was a writer for the subversive "Far Eastern Survey" which was published by the Institute of Pacific Relations; and he was also a writer for the publication "Pacific Affairs", published by the same subversive organization.

This is by no means a complete survey. We have not checked the records of all the names, but have indicated only some of the most familiar public records of communist or pro-communist affiliations. It is clear, however, by simply scanning the record, that the World Order Study Group was rigged with individuals whose sympathies have been with the Red Fascists. As J. B. Matthews has documented, in comparison to the vast majority of loyal and dedicated clergymen, only a small proportion have been "fellow travelers". If you were to try to do so, you would probably experience real difficulty locating, in your area, a Protestant minister with a significant communist front record.

Yet, in a small number of only 250 names, there appears a very large number of fellow travelers, known to have pro-communist records. Can we be expected to believe that this happened completely by accident? Still the National Council of Churches would have us believe that it is *NOT* their purpose to "indoctrinate churches and their members with particularized views or dogmas!"

In the 15 key pamphlets used in the Nationwide Program material, the name of one expert appears or is referred to no less than 31 times. Surely there must be a reason for such top billing! Here, indeed, the National Council of Churches selected a real expert in the field of communism! Let us introduce (trumpets, please) Dr. John C. Bennett. (Incidentally, the Study Guide material consistently dropped all designations of Reverends, Doctors,

(5) For the left-wing record of D. F. Fleming, send 20¢ for the October, 1957 and November, 1957 issues of "NEWS AND VIEWS".

Bishops, etc., referring to all individuals simply by their Christian names. A new trend in classless society?)

Bennett (we might as well drop first names, too) was ordained in the Congregational Christian Church in 1939. He has been affiliated with the Pacific School of Religion, with Auburn Theological Seminary and has taught Christian Theology and Ethics for Union Seminary. His name is not new with the National Council of Churches.

Bennett's name, also, is not new with communist fronts. He was a signer of a petition sponsored by the National Federation of Constitutional Liberties, a group cited as subversive and communist by the Attorney General Dec. 4, 1947 and Sept. 21, 1948.

This organization was described by Attorney General Francis Biddle, (Congressional Record, Sept. 24, 1942, page 7687) as "part of what Lenin called the solar system of organizations ostensibly having no connection with the communist party, by which communists attempt to create sympathizers and supporters for their program."

The special committee on Un-American Activities, House Report 1311, March 29, 1944, page 50, stated: "There can be no reasonable doubt that the National Federation of Constitutional Liberties, regardless of its high sounding name, is one of the viciously subversive organizations of the communist party".

Among the signers together with John Bennett were: Max Bedacht . . . William Rose Benet . . . Alvah Bessie . . . Dr. Ernest P. Boas . . . Hugh De Lacy . . . Muriel Draper . . . Donald Henderson . . . Langston Hughes . . . Arthur Kallet . . . Abraham J. Isserman . . . Freda Kirchwey . . . Alfred Kreymborg . . . Henry Pratt Fairchild . . . Elizabeth Gurley Flynn . . . Waldo Frank . . . Rev. Stephen Fritchman . . . Hugo Gellert . . . Ben Gold . . . Corliss Lamont . . . Kenneth Leslie . . . Rev. F. W. McConnell . . . Albert Maltz . . . Rev. Richard Morford . . . Rev. G. Bromley Oxnam . . . Lee Pressman . . . Paul Robeson . . . Edwin Seaver . . . Howard Selsam . . . Max Weber . . . Nathan Witt and Max Yergan.

John Bennett, together with many others having extensive records of communist affiliations, signed an "open letter to the American People", carried by the Communist Daily Worker, Sept. 26, 1955, page 4. The letter opposed loyalty oaths, the attorney general's list of subversive organizations, committees investigating communists and other efforts by the U. S. Government to probe the activities of communists in this country.

John Bennett, together with a list of others having extensive records of communist affiliations, signed a petition to President Eisenhower demanding the release of The statement was in the Daily Worker, Dec. 21, 1955 and the Communist Daily People's World, Dec. 22, 1955. Among the signers of this petition were: Rev. A. J. Muste . . . Roland H. Bainton . . . Henry Hitt Crane . . . Georgia Harkness . . . Sid Lens . . . Jerome Nathanson . . . John N. Sayre . . . and John Swomley.

John Bennett served as Vice President of the League for Industrial Democracy. Although the League has not been cited by the Attorney General as a communist front, its left-wing and anti-American record can be judged by the public statements issued by the group from time to time, such as:

"The League for Industrial Democracy is a militant educational movement which challenges those who would think and act for a new social order based on production for use and not for profit."

— "a socialist attack on the problem of Government cannot be restricted to Presidential and

Congressional elections or even to general programs of legislation. We have to widen our battle front to include all institutions of government, corporations, trade unions, professional bodies, as well as legislatures and courts."

— "Capitalism, now so inoffensively called private enterprise, is essentially immoral. It is a source of corruption in business and politics. Private enterprise corrupts government enterprises and the only effective steps toward the elimination of these immoral influences are the rapid extension of collectivism and the advance of the cooperative movement".

John Bennett signed a petition to President Eisenhower demanding that the United States discontinue H-Bomb Tests, which petition appeared in the Communist Daily Worker, July 14, 1957, page 1.

Speaking at the World Assembly of the International Congregational Council in Hartford, Conn., July 4, 1958, Bennett stated that "the Christian Church (should) abandon the rigidity of its opposition to communism and the communist controlled countries". He further stated that we should "stop the continuous expressions of national and religious hostility to communists and communist nations".

Bennett, on at least three occasions, signed expensive full-page advertisements appearing in newspapers across the country, demanding the United States discontinue atomic bomb tests. The advertisements were sponsored by the National Committee for a Sane Nuclear Policy. A large number of the signers and sponsors have long records of previous affiliations with communist and communist front organizations. Among them: Henry Hitt Crane, Norman Thomas . . . Lewis Mumford . . . Clarence Pickens . . . James G. Patton . . . Oscar Hammerstein . . . Harold Fey . . . Paul J. Tillich . . . Linus Pauling.

BENNETT'S BOOK

The public record of pro-communist affiliations by Bennett would not appear to offer a logical reason for his top billing by the National Council of Churches in a study series involving communism . . . unless, of course, it was somebody's intention to teach the advocacy of communism. Naturally, that can't be true. There must have been another reason.

Perhaps we have a clue! We find that Bennett has written a book, with an attractive title: "Christianity and Communism", published by Haddam House in 1949 which "seeks as authors new voices to give fresh guidance for youth". On the editorial board we find, in addition to Bennett, Paul M. Limbert, Edwin E. Aubrey, Virginia Corwin, Grace Loucks Elliott, Lawrence K. Hall, William Hubben, Harold G. Ingalls, Paul L. Lehmann, John Oliver Nelson, J. Edward Sproul, Rose Terlin and Paul Braisted.

It must be said that indeed we do learn something "new" about communism in Bennett's book. I am amazed that I didn't learn any of these things while a member of the communist apparatus for nine years.

For example: "The errors of communism are in part the result of the failure of Christians." (page 9.) Or, "Communism (is) a Promise of a New Order." (Chapter heading, page 12.) Or that "There is always the possibility of living with communists without being the permanent objects of their hostility . . .".

Strange. I seem to remember distinctly the red leaders telling their soviet disciples in my communist cell meetings just the opposite. These are indeed important (remember, we were told that we must base our judgment on facts) about communism.

Communist materialism is not a . . . form . . . that no room for any of the higher spiritual and cultural values." Page 24. On the same page, we are told to find that Christianity is "the most materialistic religion in the world". Obviously, I have been misled by every one of my ministers and Church school teachers.

The whole communist attack upon capitalistic society is ethical through and through". Page 28. I will have to revise my concept of the meaning of the word "ethical", too.

For several pages Bennett speaks of what he calls the "wrecker side" of communism. He then justifies every crime of the communists against the people, asking: "Does not this ruthless policy, that is by hypothesis essential to achieve that goal, have moral justification? Does not the very directness and quickness of the process, if it is direct and quick, make it relatively less painful than the long-drawn-out suffering of the victims of institutions? Now what can Christians say in answer to these questions?"

I know what my answer would be, but Bennett has a different one. "So far as Christian behavior is concerned there has been in the past no clear case in principle against communist methods". However, despite the fact that "Christians" can support not only Communism but communist methods, the same cannot be said for our nation. "Christianity has no stake in the survival of capitalism", he declares.

But most fantastic of all, is Bennett's worship of the "Tin God, Lenin. Among many other things he says, 'Communist movements depend . . . upon the leadership of those who are attracted by its social purpose, who are themselves moved by moral conviction. Marx and Lenin were extreme examples of this' (page 25); 'The contrast between the Christian spirit in politics and the communist spirit in politics can be seen in the contrast between Lincoln and Lenin. Both were men of integrity who serve causes that could claim no moral sanction.'"

To classify Vladimir Ilyich Ulyanov, who used the alias Lenin, as a man of "integrity" is as monstrous a falsehood as any pro-soviet lie I have ever read in any book, much less one that professes to speak in the name of Christianity. "Integrity" was one of the least prevalent qualities in the character of Ulyanov. His tactic of rising to the top as a "wrecker" who would enter a group, gather a small group of fanatic supporters about him, then busily create splits and dissensions. After smashing the organization into factions, Lenin and his minority followers would move in for the kill.

For example, at the 1903 meeting of the Russian Social-Democratic Workers Party, a Lenin faction called Iskraists engineered a dispute over party membership. In the heat of the argument many of the non-Iskraists walked out temporarily leaving Lenin and his faction in command — who promptly seized the advantage by calling themselves the Majority (Bolsheviks).

Later, in 1918, Lenin managed to change the name of the Russian Social Democratic Workers Party to that of the "Russian Communist Party" and arbitrarily added on the word Bolshevik in parenthesis — R.C.P. (b). But the truth is the Communists have never been the majority of anything, at any time. Even in the Soviet Union today, the communist party (b) is composed of only 3 per cent of the Russian people.

Hence, Lenin's application of the word "majority" to his dictatorship was a pure fraud; a fact obvious to all competent historians.

We must conclude, from Bennett's eulogy of Lenin, that he must never have read much about the man. It is true that there are probably few good books concerning communism in the library of Union Theological Seminary. But it is safe to say that they have not yet burned the Encyclopedia Britannica. On Page 914, Vol. 13, there is a straightforward description of Lenin which would not be found objectionable by any communist, but which we would not assume would lead a Christian to define as "integrity". We read:

"(Lenin) firmly believed that *only force* could produce serious social change". . . "Dictatorship he always defined in the sense of power based neither on law nor on elections but on *violence* directly applied"; . . . "In praise and encouragement of *terror* he was second to none"; . . . "A lawyer by education, he was *completely blind to law* as an instrument of social organization".

But if Bennett has never opened the pages of the Encyclopedia, it seems impossible that he developed such a worshipful attitude of Ulyanov without ever reading anything the man himself wrote. What did Lenin believe? Let's take a look at only two or three samples.

*Selected Work of V. I. Lenin, Vol. X, page 172: "The absolute necessity of combining illegal with legal work is determined . . . by the necessity of proving to the bourgeoisie that there is not, nor can there be, a sphere or field of work that cannot be won by the Communists . . . It is necessary, immediately, for all legal Communist Parties to form illegal organizations for the purpose of systematically carrying on illegal work . . . Illegal work is particularly necessary in the army, the navy and police."

Ah! That, for a graduate of Law School, is real integrity . . . truly an example of sterling character! Moral purpose? Yes, indeed — Lenin was loaded with it! Let's read: *Selected Works, Vol. 5, page 147: "Hatred for one's own government and one's own bourgeoisie . . . is a banal phrase if it does not mean revolution against their own governments. It is impossible to rouse hatred against one's own government and one's own bourgeoisie without desiring their defeat."

Gracious, such patriotism! If Bennett's concept of "morality" is in accord with Lenin's, this is what he believes: *Ibid, Vol. 9, page 477: "We say: Morality is that which serves to destroy the old exploiting society and to unite all the toilers around the proletariat, which is creating a new communist society. Communist morality is the morality which serves this struggle."

Referring to this and other statements by Lenin, Radio Moscow had this to say more recently:

"Morals or ethics is the body of norms and rules on the conduct of Soviet peoples. At the root of Communist Morality, said Lenin, lies the struggle for the consolidation and the completion of Communism. Therefore, from the point of view of Communist morality, only those acts are moral which contribute to the building up of a new Communist society." Of these same matters, William Z. Foster, head of the American branch of the red international, stated of the communist: "With him the end justifies the means. Whether his tactics be legal and 'moral' or not, does not concern him, so long as they are effective."

Yet, The National Council of Churches' "expert" on communism, John C. Bennett, states that Lenin was a man of "integrity" who was "moved by moral conviction"!

THE NATIONAL COUNCIL "EXPERT"

In a letter to me, Bennett complains bitterly that "only two other persons have used it (his book, "Christianity and Communism") as evidence that I am soft on Communism; one of these was Carl McIntire . . . the other was John T. Flynn who also quoted passages out of context."

It is little wonder, if true, that few people have attempted to begin comment concerning Bennett's "Christianity and Communism". To unravel the 128 pages of truth, half truth, innuendo, smears, slanted and distorted information, false and fabricated "history" would be a project of mammoth dimensions, requiring a volume at least 10 times the size of the original. We can only say that Bennett's appraisal of both "Christianity and Communism" bear very little resemblance to either.

However, this is the man who is selected by the World Order Study Conference to write not one, but two of the 15 texts used in the National Council "peace" campaign which they hope to foist on the unsuspecting churches!

What an authority on communism! How fortunate for the young men going into the ministry that Bennett should occupy such a high position at Union Theological Seminary! We can rest assured that upon graduation they will have learned all about the communist criminal conspiracy!

TRICKY BUSINESS

It is totally impossible, in a few pages, to expose adequately and uncover the conscious fraud of those who rigged the "Peace" booklets. The poison propaganda has been very skillfully inserted. If challenged, the perpetrators have "covered" themselves admirably. Let's take just one example, to show how it works.

The 15 booklets may be broken up, roughly, into four sections: 1, the International Journal which "sets the stage" (with left-wing writers, of course). 2, the 12 "background papers", which are heavily loaded in favor of communism. 3, the Report of the Fifth World Order Study Conference, used as the "basis" for the discussion groups, seminars, sermons, etc. But the *key manual* is the 4th, "Study Guide" which contains a list of questions concerning each topic and a bibliography of "selected readings".

Remember, first of all, that there is *NO* reference made to any qualified or recognized authorities in the field of communism. Hence, an "iron curtain" is dropped to prevent the victims from establishing an accurate frame of reference. They are referred, constantly, to John Bennett and others.

The tactics of brainwashing, as I learned from the Communists, is to begin within a frame of reference which will be acceptable to the victim. Hence, in Section IV of the Study Materials ("The Changing Dimensions of Human Rights", Chairman Frank P. Graham, 38 affiliations with communist front and pro-communist organizations) we start off in fine style.

"In totalitarian states", we are told, "whether communist or fascist, it is held that the state confers or withdraws (human) rights . . . we oppose this view. Human rights belong to persons because of what in God's grace they are, not because of the political power of the state . . . As Christians we hold that rights and duties are as inseparable as two sides of the same shield . . . We cannot act lawlessly and expect freedom, or refuse to work and expect a high

standard of living as a matter of right . . . In the light of these truths we rededicate ourselves and our churches to the furtherance of human rights for all people".

This section also calls upon the Department of Religious Liberty of the National Council to "conduct an inquiry into reported moves to destroy the human rights of Muslims, Jews and other minority groups in the Soviet Union and its captive and associated nations, and if warranted (italics mine) to make a strong representation to the United Nations".*

There is little here with which the average American would disagree. However, the Peace program now calls for "discussion" of the issues, and for these discussion groups we are referred to the "background papers", to the *Study Guide*, and to "supplementary materials".

The first step of the "Study Guide" is to get the discussion away from that mild mention of Soviet violation of human rights just as quickly as possible. We are told: "A fundamental consideration in a sound discussion is the *whole field* of human rights". (What this is to mean we learn later). In the meantime, however, we are sternly warned: "Interest in human rights can easily be exploited for political propaganda purposes." (!)

"The question of human rights is sometimes used for political purposes to justify criticism of *another country* or group".

"Some people consider it praiseworthy to point out the infringement of human rights by 'enemies' (the quote marks placed there by the N.C. writer implies that he doubts that there really are any enemies) while *similar practices* in one's own history can be astutely ignored."

Finally, we are told, "Christians are reminded of the Biblical injunction to take the obstruction out of our own eye if we are to help in clearing the sight of others."

Now, notice what has happened here, in four smooth steps. Originally, (1) there was mention (very faint, to be sure) that the Soviet Union violates human rights. Next (2) we are told; however, that to say anything about these violations is most unfair and of course is done by "some people" (reactionaries, of course) for "political" reasons.

Then (3) we are led to equate the crimes of Khrushchev and his gangster regime against the enslaved peoples with the "similar practices" . . . obviously, crimes of equal weight — by the United States government and officers against the people of this country!

And then (4) the clincher: all things being considered, we had better talk about OUR faults rather than to say anything about what communism is doing!

(The exposé by Mr. Philbrick of the National Council of Churches' so-called "Peace Program" will be continued in the March 1960 issue of NEWS AND VIEWS. Don't miss this issue! Also, send extra copies of each issue to church people in your local community so that they can be made aware of this subtle propaganda in the name of "Peace".)

*It is truly regrettable that the words "if warranted" were inserted in this section. They leave a huge hole for the National Council hierarchy to fill that such a move is NOT warranted.

EXTRA COPIES OF THIS ISSUE: 10¢ EACH, OR \$9.00 PER 100.

News and Views

Eternal Vigilance is Forever the Price of Freedom

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THE FOREIGN POLICY ASSOCIATION

The Foreign Policy Association, formerly the League of Free Nations Association (1918), was founded in 1921. The 1959 edition of Encyclopedia of American Associations gives 1921 as the founding year of the F.P.A. American Agencies Interested in International Affairs published by the Council on Foreign Relations in 1955 gives F.P.A.'s founding year as 1918. The Encyclopedia states: "Membership comprises board of directors only; approximately 12,000 persons subscribe to FPA publications; FPA services are available to all interested groups and individuals."

Foreign Policy Association's own publication — "U. S. Citizens in World Affairs — A Directory of Non-Governmental Organizations" (1953) asserts that membership is open to everyone sincerely interested in furthering a constructive U. S. Foreign policy." The above two statements with respect to FPA membership are obviously contradictory. FPA's directory claims 20,000 "individual members" in 1953. The Encyclopedia states that FPA has "40 members — 90 staff." The "40 members" presumably referring to the board of directors. FPA enjoys tax exemption status and claims to be financed by "dues, grants, individual contributions, sales of publications and services." Its activities include "meetings, discussion groups, conferences, and leadership training. Speakers bureau, library facilities, publications service, program and organization information exchange. Field service to assist in establishing world affairs programs. Radio and television programs, film distribution." It is incorporated in New York and is "non profit."

In a seventeen year period from 1933 to 1951 the Foreign Policy Association received \$1,938,000 in grants from the Carnegie, Rockefeller or Ford Foundations. (See page 475, Tax Exempt Foundations, 1954, Special Committee to Investigate Tax Exempt Foundations and Comparable Organizations.) In 1952-53 FPA raised \$159,573 from individuals, corporations and foundations. "Funds raised for local budgets of World Affairs Councils and FPAs increased from \$434,000 in 1952 to \$843,000 in 1955" according to William Henry Chamberlin writing in the April 11, 1956 issue of National Review. Ample Financing does not appear to present any serious problem to the Foreign Policy Association.

F.P.A. has four regional offices in New Orleans, San Francisco, St. Louis, and Cleveland and some 68 co-operating World Affairs Councils and local branches ranging from Maine to Honolulu. Six hundred college International Relations clubs became affiliated with the F.P.A. in 1954 using FPA publications. FPA's influence over the thinking of an entire generation of college graduates is therefore incalculable. FPA has enjoyed the closest relations with and cooperation of the State Department for many years. During World War II FPA publications running into the millions were widely distributed and inferentially endorsed by the U. S. Navy, other government agencies, and institutions of higher learning. As long ago as 1948, at the beginning of the cold war, FPA reports to the number of a quarter of a million copies were being distributed throughout the United States.

It enjoys the additional prestige of never having been investigated by any competent Congressional committee or having been cited as the Institute of Pacific Relations was by the Senate Internal Security Sub-Committee in 1952. The Reece Committee on Tax Exempt Foundations did make numerous derogatory references to the F.P.A., its officials and slanted publications but admitted that lack of time did prevent it from making a thorough investigation. A few of the more important and significant charges will be quoted briefly later on in this report.

VERA MICHELES DEAN

The history of the Foreign Policy Association since 1928 has been profoundly influenced by Vera Micheles Dean, Director of Research. Mrs. Dean was born in Petrograd, Russia, in 1903 and came to this country in 1919. This would be a full year or more after the Bolsheviks had seized power in Nov. 1917, and had sealed Russia's borders against all White Russians seeking to escape. "Who's Who In America" states that Mrs. Dean (her husband died in 1936) took her AB at Radcliffe in 1925, an AM at Yale in 1926 and her PhD at Radcliffe in 1928. She became an American citizen and joined the staff of the Foreign Policy Association that same year. She became editor of the F.P.A.'s "Reports" in 1933 and head of research division in 1938.

An article, "Mrs. Dean's Foreign Policy Lobby" by Sheppard Marley in the November 1946 *Plain Talk*, casts considerable light on her writings, speeches, and impact on American foreign policy through the F.P.A. Marley wrote:

"Under the present leadership of Vera Micheles Dean the F.P.A.'s Research department, its most influential section, has been turned into a factory for propaganda to appease the Soviet Union and to apologize for its expansion in all directions."

Marley succinctly and correctly described Mrs. Dean's pattern of apologetics as seldom varying:

"(1) Point out that the Soviet Union is being criticized for some action. (2) Admit that the action is (slightly) 'deplorable'. (3) Show that Russia is after all not much to blame for what it has done, in view of the lack of 'understanding' between it and the West. (4) Show that the 'Western Allies' have committed mistakes too. (5) Philosophize about such chicanery being quite common in international affairs. (6) Point out that all such misconduct must be eliminated by strengthening the Big Three and the United Nations. (Occasionally step No. 2 is omitted.)"

This describes Mrs. Dean's remarkable technique to a "T". Every Soviet atrocity, every Communist act of utterly indefensible aggression, subversion, or terror is neatly played down, philosophized away in double talk and finally equated with completely non-analygous alleged moral lapses on the part of the United States in the past, even if she has to go back a hundred years to find a matching example.

To the internationalist, to the rootless egghead and academician, to the neuter-sexed "scholar" to whom there are never any blacks or whites but only foggy and blurred shades of gray, and to the secret pro-Soviet sympathizer such "scholarly objectivity" is naturally received with hosannas of praise. Mrs. Dean knows her eggheads as well as her dialectics! Selecting even a few samples at random of her scholarly "objectivity" is no easy task due to the enormous amount of material she has ground out during the past 32 years.

In 1947 Julius Epstein, a very able researcher and scholar on European affairs, published his "Case Against Vera Micheles Dean and the Foreign Policy Association". In 26 pages of single-spaced text Epstein was able to muster only a few of Mrs. Dean's typical sophistries, cleverly contrived half-truths, and pseudo-objective equations. Epstein's study covered only a relatively short period of a few years of Mrs. Dean's prolific total output, from 1939 to 1946.

The Stalin-Hitler Pact stunned the world when it was announced August 24, 1939. It triggered World War II a week later. *Foreign Policy Reports*, the most important of all FPA publications, made no mention of this world-shaking event until March 1, 1940, or six months and 12 issues later! Mrs. Dean was editor of *Foreign Policy Reports*. As Epstein comments, "no other periodical in the world dealing with politics matched this triumph of omission achieved by Mrs. Dean's *Foreign Policy Reports*."

By 1941, when she published her Headline book "The Struggle for World Order", Mrs. Dean had become a full-fledged and unabashed Stalin defender. Indeed, she even recommended Stalin's bloody regime of terror and repression (as certified to by no less authority than Nikita Khrushchev himself) as a model for the post war world. On page 39 she advises Europeans that they "will have much to learn from the experience of the Soviet Union, where a considerable measure of cultural autonomy for Russia's 150 races and nationalities existed side by side with an extreme form of political and economic centralization." A secret police state of total terror and repression is merely "an extreme form of political and economic centralization." Employing the same twisted reasoning and terminological sophistry, Mrs. Dean no doubt could have described Nazi extermination centers as "rest camps where racial and religious differences were rectified and solved."

Emboldened by her success with "The Struggle for World Order", Mrs. Dean hurried to press in 1942 with yet another book on Soviet Russia — "Russia at War." This is truly a masterpiece of Alice-in-Wonderland fantasy wherein the Soviets are "explained" in homey American analogies — or what is adroitly represented to be analogies. The rape of Poland, the attack on Finland and seizure of part of its territory and the brutal annexation of Esthonia, Latvia, and Lithuania with the forced deportation to slow death in Siberia of hundreds of thousands of Baltic men, women, and children is glibly glossed over by Mrs. Dean with the single weasel verb "absorbed". Her chapters on the nature of the Communist Party and whether or not there is personal freedom in Russia would make hilarious reading for the sophisticated if it were not for the fact that this book was written to gull the credulous and not to entertain the well-informed.

Here are a few examples of Mrs. Dean's remarkable talent for ingenious distortion and changing white into black and vice versa:

In her pamphlet "Russia — Menace or Promise" Americans are told that Soviet elections "do not mean very much in American terms, since frequently there is only one candidate..." As any reasonably informed person knows, there have been no free elections in Russia since 1917. The use of the adverb "frequently" is dishonest because there is *never* any other slate than the officially selected

Communist one. The use of the obscuring phrase "in American terms" suggests the elections may mean something in other terms, which Mrs. Dean neither defines nor even hints at what they may be. The purpose of the purposely deceptive allusion to "American terms" is to make the reader feel that Soviet elections and American elections are difficult to compare but are both free elections, only different.

In the same pamphlet, designed to whitewash Russia at the height of Stalin's reign of terror and total repression, we find the following: "How much personal freedom is there in Russia?" Mrs. Dean's answer to her own question is fascinating beyond description. "It would be impossible to answer this question in terms of black and white. First of all, we must define for ourselves just what we mean by personal freedom in the United States."

Nor were Mrs. Dean's learned predictions on how Soviet Russia would behave after World War II very much better. In the F.P.A.'s "Reports" for August 15, 1943, Mrs. Dean was quite sure that "there is little evidence as yet to indicate that Russia would want to dominate Europe through the familiar methods of territorial control." Mrs. Dean's crystal bowl convinced her that, "it seems improbable that Russia would seek, after the war, additional territory for the sake of obtaining more people or larger resources..." This was written shortly after Russia had seized Finnish territory in a war of aggression, and seized and wiped out freedom in three Baltic states, Latvia, Esthonia, and Lithuania, and had started World War II by dividing Poland with Nazi Germany.

In a high school girl's essay or even in the editorial column of an unimportant newspaper such idle nonsense would be of small importance. Foreign Policy Association publications and Mrs. Dean's Olympian pronouncements, however, were credulously accepted in the State Department as gospel truth and were widely disseminated throughout the government. It was therefore not so surprising when the State Department released its "Postwar Foreign Preparation" volume in 1949 and admitted that it, too, had assumed with simple childlike faith the assumption that in gratitude for our wartime aid Stalin would be nice, gentle, and 100% co-operative.

The *Plain Talk* article "Mrs. Dean's Foreign Policy Lobby" summed up her baleful influence as follows:

"Under the present leadership of Vera Micheles Dean the F.P.A.'s Research Department, its most influential section, has been turned into a factory for propaganda to appease the Soviet Union and to apologize for its expansion in all directions. The department's output reveals the double standard of political judgment that is the mark of fellow travelism at its most effective level."
(Nov. 1946)

MRS. DEAN'S FRONT RECORD

Signed the Golden Book of American Friendship with the Soviet Union honoring the 20th Anniversary of the Bolshevik Seizure of power in 1917. (Page 771, Appendix IX, House Comm. Un-American Activities, 1944.) Board of Directors, American Russian Institute for Cultural Relations with the Soviet Union (1937), (Part 12, Institute of Pacific Relations, Senate Internal Security Subcommittee, page 4091, 1952.) Participated in the International Assembly of Women held at Kortright, New York, in October, 1946. Leading women Communists from abroad participated including the notorious Tsola Dragoicheva organizer and director of Bulgarian Communist murder squads during the Communist take-over of that country. According to the N. Y. Times Oct. 14, 1946, Mrs. Dean called upon the assembled women "to whittle away their conceptions of national sovereignty" and to pull themselves "out of the ancient grooves of nationalism."

In 1947 the Communist *New Masses* carried an article by Mrs. Dean "the United States and Russia." The Communist *Daily Worker* for May 3, 1948, praised her survey of Bulgaria, Poland and Czechoslovakia. That same year the left-wing *New Republic* carried a Dean article in which she expressed the opinion that publication of Nazi-Soviet documents by the State Department was a "dud and a boomerang." The article, in typical Dean fashion, took numerous sly digs at the United States while at the same time white-washing and explaining away Soviet treachery, mass murder, and criminality.

SOVIET SOFT SELL BY PAMPHLET

It is to be regretted that no Congressional committee or conservative foundation has ever made a thorough analysis over the years of all of the Foreign Policy Association's flood of pamphlets and publications since Mrs. Dean became research director in 1938. The task would require a sizeable force of experts and many months of work but the final result would be most rewarding. It would unquestionably prove beyond cavil that the F.P.A. had exerted the same baleful influence on American foreign policy with respect to Europe and the U.S.S.R. that Owen Lattimore and his minions in the Institute of Pacific Relations exercised on our policy of retreat and sell-out in Asia.

Even a quick, cursory examination of a few samplings of Mrs. Dean's endless flow of writings reveals her to be highly adroit at mixing small but deadly doses of sly pro-Soviet propaganda in solid chunks of more palatable and non-objectionable material. The whole then is neatly sugar-coated in the super-objective argot affected by the double-doubles and eggheads who shy away from taking a positive, pro-American position on any question as the Devil reputedly does from holy water. Those who write for the Foreign Policy Association, or perhaps more correctly, get their writings accepted by Mrs. Dean, are naturally smart enough to adopt her techniques of thought-poisoning.

In 1953 Dr. Felix Wittmer, a truly eminent scholar and real American, took the trouble to analyze three F.P.A. pamphlets published between 1948 and 1950. Joseph Harsch, long with the Christian Science Monitor, Edwin O. Reischauer of Harvard, and Emil Lengyel of N. Y. University wrote "Does Our Foreign Policy Make Sense?", "Toward a New Far Eastern Policy", and "Eastern Europe Today", respectively. Harsch, for many years, was in charge of the Washington Bureau of the Christian Science Monitor and in later years went with N.B.C. as a news commentator. Harsch's true colors were strikingly revealed in 1953 when he claimed that after a trip to Europe he had learned on the highest authority that Senator McCarthy had a secret apparatus in Europe "estimated at about 400 persons working as a secret police force for the Senator."

Challenged to produce any sort of documentary or normally acceptable proof of such a sensational charge, Harsch in a letter dated August 27, 1953, beat about the bush, named no authority on the whole continent of Europe other than himself and then imitated the Commies by unreeling even a bigger whopper by writing:

"The Germans are particularly suspicious because the McCarthy agents destroyed several members of the American establishment in Germany who had been particularly effective in anti-Communist work in that country. The suspicious (sic) is that some of these people are using a relationship with McCarthy as a cover for underground work for Moscow."

This probably takes the prize of all the vicious and utterly fraudulent charges concocted by McCarthy-haters during the late Senator's valiant battle against internal subversion. Remember the name of Joseph Harsch the next time you listen to him Broadcasting for N.B.C. from London!

Are Harsch's writings on American foreign policy any more credible than his reporting on McCarthy's "secret police apparatus" in Europe? Prof. Wittmer writing in the November, 1952, *National Republic* does not think so. Wittmer writes: "Disregarding well documented facts (see Utley, Chamberlain, Creel and others) Joseph Harsch puts forward the spurious claim that 'large quantities of American military equipment were transferred to or sold to the Nationalist government up to the end of General Marshall's mission to China.'" Dr. Wittmer's article goes on to say that for many years "Harsch played the same old worn-out lullaby which soothes the unsuspecting and uninformed into the sleep of national helplessness." Dr. Wittmer is far too charitable. Harsch represents a whole school of highly skillful mental anaesthetists whose pro-Soviet chloroform has put so many Americans into a comatose state of total lethargy and befuddled indifference to our fate as a nation. Reischauer was mentioned at some length in NEWS AND VIEWS for November, 1959.

Emil Lengyel came to America from Hungary in 1921 and became a citizen in 1927. Another prolific writer on foreign affairs, Lengyel is a prime favorite of the Foreign Policy Association. He also has a Communist front record going back at least to 1935. Appendix IX has eighteen references on him in the index. Checking these out they include the American Committee for Protection of the Foreign Born, Joint Anti-Fascist Refugee Committee, American Russian Institute, Political Prisoners Bail Fund, National Federation for Constitutional Liberties and a half dozen or more other Communist fronts and/or enterprises. He sponsored the notorious Waldorf Scientific and Cultural Conference for World Peace and in 1947 was a member of the Advisory Council of *Soviet Russia Today*, cited as a pro-Communist publication by the U. S. House, California, and Massachusetts committees on Un-American Activities.

Dr. Wittmer's article on Lengyel's pamphlet has this to say about the N. Y. University professor and F.P.A. writer:

"The vicious all-out effort of playing down the menace of Communism is most effectively accomplished by the means of omission. In this category old Communist-fronter Lengyel, of course, excels above all others. Thus he merely describes Tsola Dragoicheva as a 'lover of adventure, organizer and spell-binder' (page 17). He fails to tell his unwitting readers that one of Tsola's monstrous 'adventures' was to organize Black Widow Squads. These crews of blood-thirsty Bulgarian female Commies, headed by Tsola, went from community to community, arresting so-called 'enemies of the people (anti-Communists), mock-trying them before so-called 'peoples courts' (Red boss controlled courts) and dispatching them in a matter of hours."

Actually Dr. Wittmer understates the case. Often Tsola's blood-thirsty female goon squads dragged their anti-Communist victims from their homes and tortured and murdered them in sight of their screaming families.

Dr. Lengyel's pseudo-scholarly "objectivity" was also revealed in his handling of the Cardinal Mindszenty case and the well-known brutalities and tortures of the Hungarian Communist AVRO or secret police. In his "Eastern Europe Today" Lengyel called Hungary's Communist leaders "able and energetic men". (Page 18) Lengyel simply reports Mindszenty's trial as being for "treason", which is the phony charge the Communists made, and has nary a word to say about the drug-torture technique used by the "able and energetic leaders" in wringing a fraudulent "confession" from the Cardinal.

Wine improves with age, crooks and scoundrels often reform and go straight but the hardened, confirmed Communist frontier seldom has the grace to search his soul and come clean. One might have assumed that because he spent the first 20 years of his life in Hungary, that Prof. Lengyel would have been deeply stirred by the heroic Hungarian uprising in 1956. Thousands of Communists all over the world were shocked into dropping out of the Communist conspiracy. Thousands of frontiers gave up their Moscow opium pipes and returned to sanity and freedom. Not Emil! He contributed an article "Why Hungary Resists" to F.P.A.'s January, 1957 *Bulletin* which cites history and geography as being responsible for his native land's tragic fate — not, Russia. After all, Lengyel argues, Hungary is to Russia what Mexico is to the United States.

Lengyel explains: "The Russians fear that Hungary may again become a jumping off place for an attack on its territory." Just as the United States would not tolerate Mexico being used as a staging area for a Japanese or fascist invasion of this country, so the U.S.S.R. should not be expected to permit Hungary to be used for a possible invasion of her land. The learned professor does not indicate just who the possible invaders of 1956 might be. In September, 1957 Lengyel was back in the *Bulletin* with another "objective and scholarly" article on the land of his birth. It reads like an economist's cold-blooded report on the spice crop of Zanzibar. The issue, appropriately enough, carried an article by Cyrus Eaton "Let's Meet the Soviets Half-Way." So much for Emil Lengyel, leading F.P.A. authority on international affairs. It is not hard to understand why he is one of the favorite horses in Mrs. Dean's stable of trained pro-Soviet apologists.

FOREIGN POLICY BULLETIN

An examination of 48 issues of the *Bulletin* for 1957 and 1958 leaves the reviewer with a heightened respect for F.P.A.'s brain-washing techniques. Or, if you please, amused contempt for the gullibility of Foreign Policy Association's readership. Except for debates, many of which are rigged with both "debaters" on the same side of the fence or a clever pro-Soviet apologist matched against an obscure incompetent, practically every issue is jam-packed with typical left-liberal hog-wash palmed off as oh so scholarly and "objective." The mere mention of such names as Chester Bowles, James Warburg, Henry Steele Commager, Anna Lord Straus, Ernest Gross, Cyrus Eaton, Walter Lippman, Max Lerner, and Herbert Matthews of the N. Y. *Times* is enough to bring snickers from the sophisticated and whole-hearted laughs from the informed.

One of the alleged "debates" was on Lebanon between Max Lerner and Walter Lippman. Another between Senators Joseph Clark of Pennsylvania and Jacob Javits of New York was entitled "Should U. S. foreign policy be changed?" Both of the so-called "debaters" admitted they were in substantial agreement, only Senator Clark, a Democrat and liberal, wanted John Foster Dulles fired forthwith, which Javits, as a liberal Republican, could not very well demand — at least publicly.

Like all organs of opinion dominated by pseudo-liberals, F.P.A.'s *Bulletin* is heavily loaded with articles and attacks on South Africa's racial segregation policy, "Apartheid", and Latin American "dictators" of a conservative anti-Communist bent. One can literally search through stacks of F.P.A. publications, however, without finding anything on Soviet slave labor camps, Hungarian massacres, the Katyn Forest massacre, Soviet secret police, espionage, or for that matter anything critical of that prison house of nations, and charnel house of all human liberties and values. Nor, needless to add, on Soviet genocide in the Baltics, Communist subversion and infiltration all over the world, or anything on Red China except the most neutralist and

dainty-fingered "objective" treatment of that enemy of the Western world.

The real give-away, the real tell-tale stigmata of the concealed secret Communist and pro-Soviet sympathizer is always betrayed not so much by what is written and said but by what is omitted, left out, or blacked out. The F.P.A.'s *Bulletin*, for example, carries a book section called the "Bookshelf". In the 48 issues examined covering two years not a single Congressional Committee report adverse to, or critical of Red China or Soviet Russia is mentioned!

However, the books and writings of Louis Fischer, Telford Taylor, Isaac Deutscher (a Trotskyite), Emil Lengyel, E. Franklin Frazier, Richard Wright, and Herbert Matthews receive nice plugs. Wright is a former Negro Communist who so hates America he lives in Paris. Frazier and Lengyel have long front records, and "ultra liberal" certainly covers the rest of the list.

Vera Micheles Dean naturally has a profound contribution in nearly every issue. "How To Check Communism" in the November 15, 1958, issue naturally caught the eye of the weary researcher. At long last! Careful reading soon disillusioned the hopeful reader. We learn that "The process of erosion," started at the height of Communist success, is slowly but surely wearing down and removing the whole Soviet menace. The erudite Russian-born female Owen Latimore is quite positive that Tito's defection, Khrushchev's denunciation of Stalin (after that monster was dead), the Hungarian uprising, Poland, Pasternak's novel, "Dr. Zhivago" and Mao Tze Tung's ruthless extermination of all dissent in China really spells the approaching end of world Communism.

What can the West and Americans specifically do to hasten the "process of erosion?" A great deal. "Reform is the antidote!" Not reform of Communism, we hasten to add, but reform on our side. Vera's prescription for checking Communism is that hoary and sickening old fallacy "The only way to stop Communism is to dry up its breeding spots all over the world by eliminating poverty, disease, illiteracy, and low living standards." Even Socialist Norman Thomas, several years ago, was honest enough to come out publicly and admit that the "empty belly" theory and how to combat was a sophistry and totally fallacious. Communism is a mental and moral leprosy affecting mainly lower middle-class intellectuals and, historically, having had little or no appeal to genuine peasants, workers, and so-called "under-privileged" people.

GREAT DECISIONS 1959

A loyal NEWS & VIEWS reader in Detroit recently sent us a packet of Foreign Policy Association material entitled "Great Decisions 1959" and Report of the Conference on Removing Roadblocks to Peace. Chester Bowles, former ambassador to India, was the keynote speaker. Bowles' chief claim to distinction was that instead of representing America in New Delhi and telling the Hindus the story of America he sought in every degrading and debasing manner to ape and butter-up the cow-worshippers and the world's cruelest exponents of racial discrimination — that of creating and maintaining a sub-human caste of "Untouchables." Bowles' keynote tripe is not even worth ridiculing.

F.P.A.'s "Great Decisions 1959", however is a more serious and disturbing matter. This is an attractively packaged brain-washing packet of purported serious studies of various world problems. Space limits permit only the briefest analysis of Fact Sheet No. 3 — "Are We Realistic About Communist Power?" The job has all the characteristic Vera Dean earmarks, or that of an understudy in her peculiar techniques. First there is the spine-chilling bugaboo of Soviet nuclear power followed by the usual chant of startling Soviet economic and industrial gains. All of

which, if "objectively" presented, is calculated to scare the pants off the average reader and to put even a tough-minded person into a more tractable mood. No. 2 of this 16 page document offers the fearful and apprehensive a few rays of hope — there are "stresses and strains within the Soviet bloc." A more illiterate and dishonest piece of exposition would be hard to find.

Section 3 is even worse. Entitled "How Important is Communist doctrine?" the F.P.A. study pamphlet, after quoting both Lenin and Khrushchev, pulls off the following trifity:

"Whether these two pronouncements of Communist doctrine (Lenin's statement that capitalism and Socialism cannot live in peace and that one or the other will triumph and Khrushchev's cruder 'We will bury you!'; do or do not mean the same thing is a puzzle not just for the scholar but also for the Western statesmen who base their policies, in part, on their estimate of Communist intentions. The consensus among American scholars and statesmen alike is, yes — the meaning is the same." (Most remarkable! ed.)

The rest of this section is the usual equivocal "now on the one hand but on the other hand" technique of the skilled confusionist who strives to leave his reader even more bewildered and uncertain as to the nature and objectives of world Communism than he was before.

Section 4, "What Are the Foreign Policy Tools of the Communists?" first quotes Senator Fulbright as if he were any authority on the subject! The ill-informed reader is treated with such twaddle as the claim the American Communist party "dwindled in significance in the last 15 years, partly as a result of doctrinal disputes with Moscow, partly because of organizational and financial shortcomings." This is a deliberate lie or sheer ignorance. There has not been one single "doctrinal dispute" between the C.P. USA and Moscow since the Lovestone-Gitlow schism of 1929 when both were thrown out of the Comintern and their control of the American C.P. — thirty years ago! This slavish subservience of the American Communist Party was amply documented in the voluminous "Findings of Fact" by the Subversive Activities Control Board ruling that C.P. USA must register under the law.

It would require at least an entire eight page edition of NEWS AND VIEWS to expose and refute every single

distortion, flat falsehood, ignorant statement, and silly fallacy in this single Fact Sheet No. 3. Lyndon Johnson, Fulbright, Adlai Stevenson, George F. Kennan, and Harry "I Like Old Joe" Truman are quoted as authorities on Communist intentions, but not Senator Dodd, George Meany, Gen. MacArthur, Gen. Wedemeyer, or any other acknowledged authority. Soviet defectors like Gouzenko, Bogolepov, Barmine, Kravchenko, Rastvorov and others, or bona fide defectors from the American Communist conspiracy like Budenz, Gitlow, Crouch, Kornfeder, or Whitaker Chambers are omitted.

The bibliography likewise carefully omits any mention of a single Congressional Committee report on Communism although several hundred have been published in the past twenty years. Sir Bernard Pares, John Gunther, Milovan Djilas, and a few unimportant tracts are offered instead. Any real expert on Soviet Russia and Communism would have no trouble compiling a list of several hundred authoritative and highly readable reference works. Indeed, such bibliographies have been compiled by the All-American Conference to Combat Communism, the National Strategy seminar last summer at the National War College and several other organizations and agencies. These were all available to the alleged "scholars" of the Foreign Policy Association and Vera Micheles Dean.

SUMMARY CONCLUSION

Because contributions to it are tax exempt, the Foreign Policy Association lays great emphasis on its educational work and "non-partisan" character and policies. It undoubtedly was "non-partisan" during the first fifteen or eighteen years of its life. After Mrs. Dean assumed effective control of research, and in turn publications and their content in 1938, the character of the association started to change imperceptibly, as Julius Epstein so thoroughly demonstrated in his "Case Against Vera Micheles Dean and the Foreign Policy Association". Any examination of even a small part of F.P.A.'s total annual output will soon convince the scholar and researcher that its claims to competence and non-partisanship are based on very thin and tenuous grounds.

Copies of Mr. Epstein's scholarly 26-page report, "The Foreign Policy Association" are available at \$1.00 per copy from the Church League of America, 1407 Hill Avenue, Wheaton, Illinois.

SPECIAL REPORTS SERVICE

If you are one of those who has not been getting the the SPECIAL RESEARCH REPORTS published by the Church League of America in addition to NEWS AND VIEWS, then you are missing a great deal.

The Special Reports Department of the Church League of America has expanded greatly within the last year, ever since we obtained as our Chief of Research Mr. Karl Baarslag, former Research Director for the Committee on Government Operations of the United States Senate and later with the Committee on Un-American Activities.

Mr. Baarslag was also on the Russian Desk of the Office of Naval Intelligence during World War II and is recognized as one of the greatest research experts in the country on the subject of Communism.

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Those who have been receiving our Special Reports and have been using our Research Service, which includes checking of individual names and organizations for subversive backgrounds, etc., have been high in their praise of this service.

To you who have been sending but \$5.00 per year, we strongly urge that you increase your contribution so that you may have this excellent material for your own files and personal reference when needed.

The subversive propagandists are covering our Nation like a hoard of locusts. They are appearing before

church groups, civic clubs, P.T.A.'s, Leagues of Women Voters, and before any group which will give them a hearing. Many of the people who accept these speakers are innocent of what they are doing, not knowing that these speakers have records of subversive activities, and are using the groups before which they appear as a propaganda forum, and also to obtain prestige for publicity purposes. This enables them to get into new unsuspecting groups because they use appearances before previous organizations as references. If you would like to receive our SPECIAL REPORT SERVICE, and also have the opportunity to submit names on individuals and organizations to us for checking, then please let us hear from you today. Here is a partial list of reports available:

Letter	AMERICAN OPINION reference to UNECEF and U.N. re: Christmas
Mimeo Report	BARNETT, DAS KELLEY (5 pgs.), 25¢
List	COMMUNISM & SOCIALISM IN THE CHURCHES (Bibliography) 5¢
Report	COMING YOUR WAY — How Quakers Use Communist Speakers (5 pgs.) 25¢
Reprint	COMMUNISTS ARE AFTER YOUR CHURCH! by Herbert A. Philbrick (Reprint from Christian Herald) 5¢ each
Booklet	COMMUNIST CHINA (Documented Appraisal of 5th World Order Study Conference of N.C.C.C.) \$2.50 each, 12 for \$20
Booklet	COMMUNISM AND THE N.A.A.C.P. (26 pgs.) Vol. I, 25¢
Booklet	COMMUNISM AND THE N.A.A.C.P. (101 pgs.) Vol. II, 25¢
Booklet	COMMUNIST PARTY OF THE U.S.A. (Handbook for Americans) \$1 (60 pgs.)
Reprint	COMMUNISM IN THE CHURCHES, by Dr. J. B. Matthews (speech March 22, 1958) 25¢
Booklet	COMMUNIST PERSECUTION OF CHURCHES IN RED CHINA & NORTHERN KOREA (Government Report, 35 pgs.) 35¢
Reprint	CONGREGATIONAL CHRISTIAN CHURCHES (Firing Line, May 1, 1957) 5¢
Reprint	CRUSADE AGAINST GOVERNMENT INVESTIGATING AGENCIES (29 pgs.) 50¢
Reprint	EDWIN T. DAHLBERG — Public Records On Affiliations, 15¢ ea. \$12-100
Reprint	DULLES, JOHN FOSTER — "Here Is The Blueprint For Destruction of U.S." (Reprint from TIME Magazine, Mar. 16, 1942) 10¢ ea.
Report	EPISCOPAL LEAGUE FOR SOCIAL ACTION, 50¢
Reprint	FEDERAL AID TO EDUCATION (Congressional Record 8/13/58) 5¢
Reprint	FIFTH WORLD ORDER STUDY CONFERENCE OF NATIONAL COUNCIL OF CHURCHES, Reply by Rev. Thomas N. Leibrand to N.C.C., 10¢
Report	HALL, GORDON D. — "The Mysterious Mr. Hall" 25¢
Report	"IS THERE A SUBVERSIVE MOVEMENT IN THE PUBLIC SCHOOLS?", Speech by Hon. Paul Shafer of Michigan in House of Rep. 3/21/52 — \$1
Report	LOWDER, Rev. Virgil E., Affiliations Record (1 page) 10¢
Reprint	MENTAL HEALTH — House Concurrent Resolution 145 — 4/20/59, 1 pg. 10¢
Reprint	MATTHEWS IS BEST AUTHORITY ON REDS, N. Y. Journal American 7/9/53 — 10¢
Reprint	METHODISTS SHOULD BE ALARMED (Manchester Union Leader 12/2/57) 5¢
Booklet	METHODIST MINISTERS, Compilation of Public Records of 2109, 50 pgs. \$1
Booklet	NICOLAI, METROPOLITAN, Agent in Soviet Secret Police, 70 pgs., \$2.50
Pamphlet	NATIONAL COUNCIL OF CHURCHES "COMITY", 7 pgs., 30 for \$1
Report	NATIONAL COUNCIL OF CHURCHES, Compendium of Editorial Opinion, 20 pgs., 50¢
Report	NATIONAL & WORLD COUNCILS, Relation of Local Councils, 20 pgs. /50¢
Pamphlet	OXNAM, BISHOP, Prophet of Marx, 23 pgs., 10¢, \$1-12
Booklet	PRESBYTERIAN CHURCH U.S.A. CLERGYMEN, Compilation of Public Records of 614, 89 pgs. \$2. ea.
Report	RACIAL AGITATION, 8 pgs. (mimeographed) 15¢
Reprint	THE BIG ROADBLOCK TO CONSERVATIVE VICTORY (Human Events 11/30/57) 10¢
List	REVISED STANDARD VERSION OF THE BIBLE, Pamphlets & Books
List	READING LIST FOR AMERICANS, 16 pgs. 10¢, 10 for 60¢, 100 for \$6
Booklet	RECOGNIZE RED CHINA?—Expose of N.C.C. World Order Study Conference, Cleveland, Ohio, Nov. 1958 — 69 pgs. \$1
Reprint	ROAD'S END FOR THE SOCIAL GOSPEL (Human Events 11/17/56) 20¢, \$1-10
Report	PROF. E. MERRILL ROOT'S "A Criticism Of My Critics", 12 pgs. 15¢
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Pamphlet	"THIS IS THE APOSTASY!"—Expose of Nels Ferre — 10¢ ea.
Booklet	"A CHRISTIAN EVALUATION OF THE U.N." — by Dr. A. J. Lindsey, 12 pgs.

News and Views

Eternal Vigilance is Forever the Price of Freedom

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WORLD ORDER STUDY CONFERENCE- MOSCOW'S MOUTHPIECE

by HERBERT A. PHILBRICK

PART TWO

The following issue of News & Views is a continuation of the article by Counter-Spy Herbert A. Philbrick which began in the February 1960 Special Edition of NEWS & VIEWS. Mr. Philbrick began his expose of the so-called "Nation-wide Program of Education and Action for Peace" being promoted by the National Council of Churches in cooperation with various state and local councils of churches, and augmented by other groups discussed in these two editions.

In this issue Mr. Philbrick goes into the so-called "study material", largely written by leftist John C. Bennett, and he exposes the brain-washing techniques used on the unsuspecting students.

The "Nationwide Program of Education and Action For Peace" (NPOE & AFP) was developed by the World Order Study Conference, which was sponsored by the Department of International Affairs, which is part of the National Council of Churches of Christ in the U.S.A. The fifteen basic manuals being used were prepared, we are told, "to stimulate questions, study and discussion on crucial international issues." The manuals are sold by the Department of Publication and Distribution, 120 East 23rd Street, New York 10, New York.

However, everybody denies responsibility for the manuals. Each booklet contains a carefully written disclaimer, contending that "no commission member is to be held responsible for or necessarily is in accord with the views expressed in it. It is not to be considered an official representation of the views of the Department of International Affairs or of the National Council of Churches."

On the other hand, while seeking to avoid responsibility for the "views", the Council seeks to retain tight control over them. They state, "It (the manual) is not to be quoted in publications in whole or in part without permission of the Department of International Affairs." If any one pays attention to this nonsense, it means that the only quotes from the manuals will be quoted with specific authorization. How they can authorize the quotation of views they are not responsible for — or vice versa — is, of course, beyond understanding.

Thus, in the very beginning, we are plunged into a never-never-land of contradictory confusion. The booklets never quite emerge from this atmosphere of schizophrenic unreality.

This is, of course, a sharp departure from the traditional Protestant ethic which holds that although all things belong to God and are given by God — including our freedom of speech — at the same time we have a responsibility to God. This is commonly called Christian Stewardship,

which means that we are personally held accountable for every word, as well as every deed. Most Protestant Churches are still teaching that to fail or shirk such responsibility is at least delinquent, and at worst, sinful.

As a nation, we have been shocked to discover such delinquency in the field of entertainment, in motion pictures and in television. On every hand we are admonished that this is because of a moral and spiritual decline, and because our culture has been infected with materialism and Marxism.

The philosophy of irresponsibility is, in fact, part of the philosophy of Communism, which seeks to center all authority in a centralized dictatorship, with equivalent loss of individual responsibility by every citizen, and the substitution of "responsibility to the group" or the commune.

However, this is not the only segment of the Nationwide Program of Education and Action For Peace which adheres more to the Communist than to the Christian point of view. As pointed out in Part I of this article, published by News and Views last month, the National Council booklets are so permeated with pro-Soviet propaganda that many volumes would be required to expose or uncover even a part of it. Indeed, I submit that the NPOE & AFP booklets may well become a classic for the study of the various kinds and styles of propaganda techniques. Let us examine a few samples.

FEAR AS A PROPAGANDA WEAPON

The use of fear as a weapon in communist aggression has been well documented by many writers besides the author of this article. As we have already pointed out, however, the National Council at no time refers to any of the texts or the authorities in this field . . . such as, for example, Joost Meerloo, who wrote the excellent book, "Rape of The Mind"; Nikolai Khokhlov, whose testi-

mony on "Communist Control of the Arts" has been praised for its outstanding lucidity; or others.

Recently, Stewart Alsop, writing in the January 30, 1960 Saturday Evening Post, described his findings based on a 3000-mile trip behind the iron curtain, digging deep beneath the surface of communism. The article is entitled "I Saw What Makes Communism Work". The answer? It is "fear, which is everywhere, for it is what makes Communism Work." . . . and Mr. Alsop backs up his findings with example after example.

The "Nationwide Program" material is permeated with an atmosphere of fear and terror . . . there are few pages without it. Over and over again we are fed such phrases as: "history so dangerously today . . . the whole range of terrors . . . evil intrudes itself on men in new magnitudes of urgency and terror . . . all the promises tremble now over one peril . . . the capacity for destruction possible in war today exceeds the most ominous forebodings of yesterday . . . mutual destruction . . . great cities would lie in ruins . . . whole populations would be annihilated . . . a radioactive plague would settle on the earth . . . we find ourselves always on the brink of annihilation . . . devastation and destruction . . ." and so on, ad infinitum.

In addition to the atmosphere of fear and terror, the "Nationwide Program" material also contains an atmosphere of hopelessness; the idea that there is nothing at all that we can do about it . . . and that certainly we cannot expect or hope that "old fashioned" ideas of right and wrong will be of any value or effect.

The very best we can hope for, then, is to "end" the cold war . . . but never, of course to WIN the cold war. That the free world should ever defeat, conquer, overcome, or win the struggle against communist aggression . . . such an idea is, to the National Council experts, absolutely unthinkable.

Hence we learn the following: that "The power to win a war has lost its significance . . . the policy of deterrence (poses) the threat . . . of mutual suicide . . . we must face new realities . . . we must accept the fact that in Russia and China, Communism is a reality that will not be overcome by outside pressure. Deterrence? "A real danger". Limited wars? "A danger of utmost gravity". Moral judgment (often mentioned by President Eisenhower)? "We should abandon the black and white moralistic approach". The threat of massive retaliation? "Does not make sense". Containment? "Our adventures in containment could be our own isolation in an embittered Fortress America".

The end conclusion? We had just better resign ourselves to accepting the inevitable. We can't possibly win the struggle against communist tyranny. We are told emphatically, "The overriding consideration in coming to accept the necessity of living with the communist nations is that there is no alternative except one that would be likely to destroy both the communist world and our own".

And that is that. But—of course—"it is not our purpose to indoctrinate churches and their members with particularized views or dogmas"!—so emphatically states the National Councilites!

BUT . . .

Those who criticize this article . . . and I am sure they will be noisy and bitter . . . will be able to quote a great number of statements from the National Program manuals which are decidedly unfavorable to communism;

BUT when you examine these statements carefully, you will find virtually every time this is done, that within the same sentence or within a few sentences, there is a "but", a "yet", a "however", "still", or some other qualifying preposition followed by a white-wash excuse of the communist crime or misdeed.

There is, of course, a reason for this. For a long time the Communists were quite successful in hiding their crimes against the enslaved peoples from the outside world. The iron curtain was very successful. But as time went on (42 years of time, to be exact) the truth began to leak out. The stench of communism became embarrassingly apparent. No longer are the fellow-travelers able to quote the Red Dean of Canterbury, as they once did, that "Stalin is no oriental despot".

It was necessary for Khrushchev to deliver his "downgrading" "secret" speech, manufactured for dispatch to the outside world, as an attempt to separate the crimes of communism from the perpetrators of communist crimes.

Hence, it is no longer possible to conceal completely the evils of communism. Hence the tactic is to "deodorize" them by excuses—*any* excuse, no matter how far fetched . . . so long as you can get gullible people to swallow them.

Hence, in the National Program indoctrination manuals what do we find? Let's take a look at only a few of the many examples.

"If the non-communist world were to shrink beyond a certain point, no nation would be likely to maintain its freedom. **BUT —**"

"It is true that there are important interactions between communist military power and other forms of communist power. **BUT—**"

"There are forms of oppression, of the denial of the basic rights of the person of which we should not be tolerant. **BUT—**"

"We must oppose communism as an evil system which denies God and defiles man, **BUT—**"

"The Communist goal of world domination must be squarely faced and constantly kept in mind. **YET IT DOES NOT FOLLOW—**"

"It is idle to expect that at any time in the foreseeable future the communists will formally renounce their dream of world revolution. **BUT IF—**"

"It is true that they are atheists in principle **BUT—**"

"Aggressive totalitarianism or communist imperialism should be resisted. **BUT—**"

By the time the reader completes the 15 textbooks in the series, he has been given an apology for most of the crimes committed by the communists. Of course, many serious crimes committed against the enslaved peoples are not mentioned at all.

STACKING THE CARDS

A device sometimes used by the less ethical in gambling circles is known as "stacking the deck" or "stacking the cards". The deck is "loaded" in your favor and puts your opponent in a most unfortunate position. Of course, in gambling circles this is considered to be cheating. But, in propaganda warfare waged against the free world by the communist criminal conspiracy, "stacking" the propaganda deck is one of the standard practices.

It is therefore interesting to note that the World Order Conference has "stacked" its material very decidedly in favor of the communists, and to the detriment of the world and particularly the United States.

In addition to the favorable words used in connection with the communists, balanced against the unfavorable words used in discussion of the United States, we also find that very harsh words are used to describe matters, peoples and movements other than communist, but that softer words are used in talking about the very same crime committed by the communists.

For example: In the book on "Changing Dimensions", the persecution of people in Poland and Germany is referred to as the "shocking massacre". There is nothing inaccurate about that statement. But, in the very same sentence, persecution of people in the Soviet Union is referred to as simply "suppression" . . . a much softer, less damning term.

On page 4 of the same manual, reference is made to the persecution of Jews in Germany"; but there is no reference made to the much more insidious persecution of the Jews under communism, despite a terrific amount of available evidence. Can the National Council of Churches expect us to believe that it is entirely accidental that they should condemn the persecution of the Jewish people 20 years ago in Germany, but say *nothing* about the persecution of the Jewish people in the Soviet Union NOW?

Over and over again, we are fed such words as "Communist nations as nations have their own legitimate interests and their own reasonable fears"; "there is real hope that new generations within the communist countries will be less fanatical". Or, if there have been "failings" on the part of the communists, it's *all our fault*!

Hence, we read that "*the intransigence and aggressive tactics of the communist powers are caused, in part, by fear of their own security*". Whose fault is it? Why, "*American nuclear stockpiles . . . arouse apprehension*"! There is no mention, of course, as to WHY we have found it necessary to build a nuclear stockpile.

Or, we read, "*There is in Communism an element of judgment upon the churches and upon the more privileged societies*". And, since communism is all our fault anyway, "*We should avoid the posture of general hostility to them and cease the practice of continual moral lectures to them by our leaders*".

The writers of the National Program manuals cannot get around the fact that we seem to be in a "nuclear stalemate" . . . that the cold war continues. There are, they declare, "five reasons . . . for these failures". And the five reasons? You guessed it. All five "reasons" are blamed on the United States. Not a word to indicate that the Soviet Union is to be held responsible for declaring and waging total war on the free world.

There are many references to "communist dreams", Russian aims, communist goals . . . but not a word about the American dream, American aims, intentions, hopes and aspirations. Whatever happened to the American dream? But, of Communist China? A "crusade" of such magnificent proportions, that it is completely unreasonable for us to expect the reds to abandon their noble purposes. Specifically, the sentence reads, "*It may now be too late for Communist China to give up her crusade to liberate and reclaim Formosa . . .*".

Crusade? Liberate? Reclaim? Those who, during and before World War II, supported Hitler's movement as a "Crusade" to "liberate" and "reclaim" certain

territories and nationalities for Germany were called Fascists. Yet, *D. F. Fleming*, who wrote the above gem, insists upon putting on an air of injured innocence and indignation if anyone reaches a logical conclusion as to which brand of totalitarianism he supports.

As an American citizen, Fleming, of course, has the right to espouse any philosophy he wishes. But it would seem that our Protestant Churches, since they had the right to oppose the views of Gerald L. K. Smith, should have the equal right to oppose, just as strenuously, the views of D. F. Fleming.

RED TRICKS OF THE PROPAGANDA TRADE

I have, in my file of Communist propaganda leaflets, one clever little mailing piece used several years ago which did a fabulous money-raising job for the Reds. It successfully confused a large number of innocent victims. Sincere non-Communists, they nevertheless were tricked into contributing to a Communist front organization.

The trick was accomplished simply by asking questions!

The trap was set by inserting a false statement *within* the question; and, since the good-natured person is intent upon finding the *answer* to the question, his mind tends to ignore the precise content of the question itself. And, since the question is "loaded" in favor of his enemy, his answer is likely to strengthen the side of the enemy, and weaken the side of the victim.

The National Council of Churches, in its NPOE & AFP booklets, pulls this propaganda trick constantly. Seemingly innocent questions are, in fact, loaded favorably for the Soviet Union and unfavorably for the United States and the free world. Sometimes it is done within the question itself; sometimes the question is prefaced by slanted or distorted information, thus "setting up" a tinted background designed to color the victim's reply; and sometimes it is done with a combination of questions.

For example, on Page 24 of the "Study Guide" we find a question which was loaded from within: We are asked,

"What does the rise of nationalism mean in Africa, Asia, and Latin America? In what ways does it compare with the rise of nationalism in our own country's history?"

Unless the victim is careful, he may be tricked by this apparently innocent question . . . because a Communist false twist of fact has been inserted!

The key, of course, is the accusation of "Nationalism" hurled at the United States. This is a continuing accusation made against us by the Reds, not only as part of their propaganda of hatred, but also as a very definite part of the war to weaken our resistance to Soviet oppression.

This Red propaganda line holds that the people of the United States are guilty of Nationalism, Chauvinism, Imperialism and super-Patriotism, thus endangering the peace and tranquility of the world.

Much closer to the truth, of course, is that the people of this country are among the least "nationalistic" of any nation in the world. Still a new country, we are aware that this land has been a "melting pot" for many peoples, nationalities and cultures. Indeed, we lack patriotism to a fault. Many competent observers, too numerous to list here, have cited our deplorable lack of knowledge concerning our own nation and heritage; of the meaning of freedom; of a true appreciation of our constitution and the liberties it protects. Indeed, rather than suffering from "nationalism", we are more likely to suffer from apathy, indiffer-

ence and complacency . . . disastrous characteristics which have, in fact, played right into the hands of the Communists and which have contributed, more than anything else, to the fact that the Reds are winning World War III right now.

It is, therefore, completely in the interests of the Reds to try to prevent any trend towards greater love of country and of American freedom, because such loyalties are an obstacle to Soviet aggression.

On Page 19 of the "Study Guide", we find an example of the ancient "Have you stopped beating your wife" question; in other words, one that comes out to your detriment no matter which way it is answered. Here it is:

"Some people say that Communism must be destroyed. Some people say that Capitalism must be destroyed. How could either be done without destroying much of the world in war?"

This question is asked against the "tinted" backdrop of the "background paper" entitled, "Can the Cold War Be Ended?" This paper holds, in essence, that we have no choice; that the answer is either co-existence or no-existence; and that we had best resign ourselves to the inevitable conclusion that totalitarianism is here to stay.

We can only hope that the intended victims will be smart enough to realize that we are not faced with a choice of equally unacceptable "solutions"; both of which would plunge us into war; but that the only real solution is freedom for the enslaved peoples.

On the same page of the "Study Manual" is an example of a loaded combination of questions. We are asked, "Is all of Communism bad? Is all of Capitalism good?" Of course the first question prompts favorable remarks concerning Soviet totalitarianism, while the second question incites unfavorable comments concerning the United States.

Or, we find that a whole series of questions manage to direct our attention away from any criticism of the Soviet Union, and to concentrate all criticism against the United States.

For example, one would assume that in the "Report of Section IV", which has to do with "The Changing Dimensions of Human Rights", that a fair comparison would be made of human rights under the free Republic of the United States and the Union of Socialist Soviet Republics. Alas! We find nothing of the sort!

Rather, we are sternly admonished that any criticism of "another nation or group" is unjustified; that to do so we would most certainly be harboring dangerous "political propaganda reasons"; and besides, "Christians are reminded of the Biblical injunction to take the obstruction out of our own eye if we are to help in clearing the sight of others."

Hence it is not surprising to find in the 22 questions posed concerning "human rights", not one single mention of Communism. There is nothing about Soviet slave labor camps; nothing about the destruction of free speech, of assembly, of the churches; nothing about the murder of Christian martyrs behind the iron curtain; nothing about the dread MVD, the Soviet Secret Police; nothing about the brazen Soviet kidnapping of refugees in the United States; nothing about Anti-Semitism in the Soviet Union; nothing about the destruction of the rights of labor and workers . . . not even mention

of the iron curtain itself. If the hoped-for victim of the Discussion Groups wakes up in time, he will find that he is not even talking about "peace" any more.

What is he talking about? By clever transition the questions slowly change the entire direction of thinking. We find out, without realizing it, what was meant by the "whole field" of human rights. From the original statement of simple human rights, the questions take us to "Do you believe that the community has a responsibility to see that every child has a right to an education?" What responsibility does the *world community* have . . . ? The right to remunerative work? The right to a minimum standard of living? Have the rights of the American Indian been considered? Should everybody have the right to vote? The right to equal opportunities? Housing? Hospital care? Recreation?

The final question of the 22 posed in the Study Guide reads: "What obligations, if any, do Christians have in being concerned about these questions in the changing dimensions of human rights?" By this time it is quite likely that the victim has completely forgotten that the question has anything to do with Communism. His entire attention has been scientifically directed, by means of very clever propaganda techniques, towards thinking what a perfectly awful place we live in — a discredited, maligned United States which is in such a deplorable state that we had best direct our prayers to God to forgive us our many sins against humanity. But this is not yet the end. We have still to be delivered the *coup de grace*. Directly following the list of questions, and to nail down any loose ends the brainwashing may have left over, the National Council of Churches provides a list of "Readings".

Here we find that the National Council of Churches recommends that we read "The Races of Mankind" by Prof. Gene Weltfish, published by "Public Affairs Pamphlets" in New York. What we are *not* told (remember — Christians must base their decisions on facts?) is that Maxwell S. Stewart, the editor of Public Affairs Pamphlets, has been identified as a member of the Communist Party U.S.A., by a sworn witness before the Internal Security Subcommittee in 1951 and that Prof. Weltfish who was one of the outstanding Red front joiners in the U.S., was head of the infamous Communist front known as Congress of American Women and was fired from Columbia University after invoking the Fifth Amendment before a Senate Committee hearing.

Neither are we told, by the writers of the National Program booklets who insisted that Christians "know the facts", that Maxwell S. Stewart has been affiliated with the defunct publication *Amerasia*, of which 6 members of the editorial and contributing staff were arrested by the Federal Bureau of Investigation on June 6, 1945 on charges of conspiring to violate the Federal Espionage Statutes through theft of government documents ranging from *Restricted* to *Top Secret* in security classification.

We are not warned by the National Program authors that Stewart has been affiliated with *New Masses*, described as a "communist periodical" by the Attorney General of the United States in 1942 . . . or that he has been affiliated with over 40 subversive organizations during the past 22 years.

And so we have travelled the complete circle. From an initial discussion point, which was alleged to have been for the purpose of establishing "peace and friendship" we have been brought completely around, step by step, until we have been delivered safely into the hands of an identified communist.

Can this be because of stupidity? Were the instigators this device clumsy amateurs, who simply didn't know they were doing? It is true that, as we have already named, names of perfectly honest people were tossed into committee lists, thus providing proper and respectable cover. But the anonymous authors of the Nationwide Pamphlets and booklets are much too slick; much cleverer; they display an expert touch which is simply the work of an amateur.

COMMUNIST LIES

In addition to the slanted, distorted, angled, loaded and biased material in the National Council of Churches Nationwide Program for Peace booklets, we are also straight communist propaganda lies. Let's take just

On page 21 of the "Christian Responsibility" booklet we read that the "cold war" (their quotes) "had its roots in the Russian Bolshevik Revolution of 1917".

It is incredible that a lie of such magnitude and importance could be contained in so few words; but this communist lie, which is a deliberate fabrication of "history" is literally the key-stone of the whole facade of communist propaganda.

In the first place, strictly speaking it is technically inaccurate to link the words "Communist" and "Bolshevik" as we have already pointed out, the communists have never been a "majority" of anything. However, we cannot, of course, hold the National Council of Churches accountable for this bit of Red deceit, since the term "Bolshevik" has come to be generally recognized as the label used, fraudulently, by the communists.

In the second place, to link the word "communist" (or "Bolshevik") with the term "revolution" is equally false—a total untruth. Communism is not revolutionary; it never has been revolutionary; it never will be revolutionary, because communism by its very essence is reactionary. In the original sense of the words, "revolutionary" or "liberal" mean something new, something forward, a movement towards freedom, a release from the shackles of state power and control, the liberation of man from state authority. Communism is, and always has been, the complete opposite. It increases the power and authority of the state at the expense of society. It diminishes the freedom of the individual to the vanishing point. It makes every man, including the member of the communist apparatus, a slave to the state.

However, the communist propagandist wants you to think that communism is something different; that he may be compared, let us say, to Tom Paine, or Abraham Lincoln, or to an number of other great "revolutionaries". It is to their advantage to claim that they are moving forward in history, when in fact they are plunging nations and peoples under communism backward at least a thousand years.

But the most important part of the lies is the very term itself, "Russian Bolshevik Revolution". There was, of course, no such thing as a Russian Bolshevik Revolution. The only important thing that the communists make you think about such an event occurred in history. The importance of the lie, to the structure of communist falsehood, becomes apparent when you examine the truth.

What really happened? Culminating a long struggle of the Russian people against the tyranny of the Tsar, a series of uprisings and demonstrations in early 1917 ended in the middle of March of that year, in the abdication of the Tsarist government and the formation of a pro-

visional government of the Russian people under the leadership of Kerensky. This was a true revolution, in the same tradition and for the same goals as the American Revolution; to secure a greater measure of individual freedom from autocratic government.

For the first time in the long history of the Russian people, freedom was established. Amnesty was declared for political prisoners; government restrictions against people because of nationality and religion were outlawed; kangaroo courts were abolished and trial by jury was decreed; equal rights were declared for women; exile to Siberian camps were abolished; freedom of the press and of assembly were declared. Also, the Russian people, through their provisional government leaders, laid plans for a free election to be held in the fall of that same year, 1917.

What part did the "Bolsheviks" play in the Russian Revolution? Mr. W. Cleon Skousen, in his excellent book, "The Naked Communist" (published 1958 by the Ensign Publishing Company, Salt Lake City, Utah) explains:

"The most significant thing about the abdication of the Tsar and the setting up on the people's Provisional Government in Russia, is the simple historical fact that the Bolsheviks, or Communists, had practically nothing to do with it! This revolution had been initiated by the same kind of people as those who started the revolt against the Tsar in 1905. They represented Russia's best people—the liberal aristocrats, the intellectuals, the businessmen, the millions of peasants and the millions of workers. *But the Bolshevik leaders were nowhere in sight.* (Italics mine). Lenin was in exile in Switzerland, Trotsky was in exile in New York and Joseph Stalin was in prison in Siberia."

Not until a month after the Russian Revolution did Lenin manage to get back into Russia. Further, he was able to do so only with the aid and assistance of the German totalitarian regime, which was at that moment waging war against Russia! As enemies, fighting the Russian people, the German militarists most certainly would not have helped Lenin *unless they knew* that Lenin, too, was an enemy of the Russian people.

Immediately, Lenin began to utilize his well-developed tactics as a wrecker, gained by long experience in his ruthless search for power. And so the communists begin working towards the violent overthrow and destruction, not of the totalitarian Tsar, but of the free government of the Russian people. Within six months the evil deed was done.

Free elections had been promised the people, and the self-styled "bolsheviks" either felt they could not afford to "lose face" by preventing the elections, or else they had actually swallowed their own propaganda and had come to assume that they really did have "majority" support. In any event, the elections were held on November 25, 1917. **OVER 75% OF THE RUSSIAN PEOPLE VOTED AGAINST THE COMMUNISTS!** That was the last free election ever permitted the Russian people. When the freely elected government met in January of 1918, the armed gangsters of Lenin ruthlessly moved into the assembly, aimed their bristling rifles at the representatives elected by the people, and ordered them to get out. And that was that.

Of course this was not revolution, it was insurrection, an act of treason against the will of the majority of the Russian workers and peasants. Hence it was that the Russian people were plunged back under a dictatorship far worse, far more cruel, far more ruthless, than anything they had known under the Tsar.

But the National Council of Churches, in their NPOE & AFP material, makes no mention of Mr. Skousen and his

book on communism. Neither do these self-appointed "leaders" of the Protestant Churches mention any other accurate, truthful account of the communist criminal conspiracy. Rather, the National Council and its discredited World Order Study Conference, under the guise of a "peace" campaign, elects to repeat fabricated, false "history" which was deliberately manufactured by the communists as part of their world campaign to deceive and confuse the people of the free world.

This, of course, is not the only pro-communist falsehood in the Study Material. A few further examples:

RED PROPAGANDA: The use of the word "leaders" to identify those at the top of the heap in the Soviet Socialist States.

FACT: The communist dictators cannot "lead" anybody at the point of a bayonet. The word "leader" is false propaganda, because it implies that the people are willingly following the red gangster regime.

RED PROPAGANDA: Adlai Stevenson mentioned "the angry hostility of the Chinese leaders (there's that word again!) to the United States. This is the emotion which dominates 640,000,000 Chinese."

FACT: It is totally false that the Chinese people are in accord with the communist dictatorship in their hatred of free America. This was dramatically proved in "Operation Big Switch," after the Korean War, when only a tiny percentage of the Chinese POWs elected to return to their communist controlled homeland.

RED PROPAGANDA: The "cold war" is a result of our "illusions," our "fear of communism," our "adventures in containment," etc.

FACT: It is nothing less than straight communist propaganda to allege that the "cold war" is entirely and completely the fault of the free world, and in particular the United States. Hence, to the communists, "liquidating the cold war" means that the United States should cease all effective opposition to soviet imperialism.

RED PROPAGANDA: Some field commander, or unbalanced officer, can launch an atomic war.

FACT: The Constitution of the United States specifically provides that Congress, and only Congress, has the authority to declare war. It is not only constitutionally, but physically impossible for any individual in the United States armed services to start a war.

SUMMARY

We have been able to mention only a tiny proportion of the massive volume of communist and pro-Soviet propaganda in the 15 NPOE & AFP booklets.

One may complain that, after all, it is not necessarily subversive that the red dictators are called "leaders," or that Red Chinese aggression is called a "crusade," or that it is falsely claimed that there was, in history, a "Russian Bolshevik Revolution."

It is perfectly true that any one, or possibly two or three of these "slips" might not be serious. But when we find that this same pattern continues, for book after book, chapter after chapter, page after page, sentence after sentence, the sheer massive weight of communist propaganda becomes nothing less than devastating. A single pebble dropped on your head may do little harm; a painful of pebbles can cave in your skull.

Were these "errors"? Common sense tells us otherwise. If these were mistakes, at least some of the mistakes would be in our favor!

It is my opinion that, this time, those responsible for foisting this fraud upon the Protestant Churches have overplayed their hand. When the bright light of truth is thrown on the NPOE material, its bright red hue stands out all too clearly. Protestant Churches, Protestant Pastors, Protestant laymen are not nearly as asleep as they once were. They know a great deal more about communism than they did ten, five, or even one year ago. And they are learning more all the time. Because of this, it is my conviction that the NPOE & AFP will, in the end, prove to be an abject failure. It may even prove to be the end of the National Council of Churches.

YOUR ATTENTION PLEASE:

Here is a Bulletin which is of vital interest to every American. This should be distributed in large quantities to church members, ministers, and especially to businessmen who make contributions to churches.

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News & Views

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The purpose of this Bulletin and all of our other editions is to inform the American people concerning those subversive forces which are methodically penetrating every major phase of our society. Once the American people are informed, they will do something to stop this infiltration. You can help inform them.

CHURCH LEAGUE OF AMERICA
1407 Hill Avenue, Wheaton, Illinois

News and Views

Eternal Vigilance Is Forever the Price of Freedom

Vol. 23, No. 4

Wheaton, Illinois

April, 1960

WOMEN'S INTERNATIONAL LEAGUE FOR PEACE AND FREEDOM

World War I broke out in Europe in August, 1914. October that same year Mme. Rosika Schwimmer of Budapest addressed the Women's Peace Party at Minneapolis and "fired her audience into passing a Tentative Program for Constructive Peace." The program called for a conference of neutrals with the object of ending the war in Europe. Mme. Schwimmer was later identified as a German agent but not before she had hornswoggled Henry Ford into financing the "Peace Ship" mission to Europe. After she left Minneapolis Mme. Schwimmer hurried to Chicago where she worked closely with Louis Lochner and Jane Addams to set up an Emergency Peace Committee.

Lochner, a Socialist of German descent, headed the Berlin bureau of the Communist inspired Federated Press in the early '20's. He later headed the Associated Press bureau in Berlin from 1929 to 1942. Jane Addams was the well known social worker and militant pacifist revered and worshipped by all "true liberals." Lochner sailed on Ford's Peace Ship in 1915 as general secretary. The Lusk Committee of the N. Y. State Legislature in 1920 intimated that Lochner was a German agent and devotes over twenty pages in its voluminous reports to his activities.

The "German agent" charge probably sprang from the fact Eduard David, a Socialist member of the German Reichstag during the war, advised the German government to "promote peace currents in enemy countries." (N. Y. Times June 16, 1917) Pacifism is as old as the United States and genuine pacifists can be distinguished from foreign agents masquerading as pacifists only with considerable research, study, and caution. In evaluating any professed pacifist or pacifist organization it must always be borne in mind that while the activities and "line" of the pacifists may closely coincide with and even aid that of a foreign enemy, the paramount question to be determined is whether the individual or organization in question consciously and intentionally pursues pacifism in order to weaken this country and aid an enemy or whether they are sincere but badly misguided zealots motivated by sincere Christian beliefs and feelings. Communists have cynically exploited pacifists in this country for many years with a high degree of success.

The Women's Peace Party changed its name to Women's International League for Peace and Freedom in May, 1919. In the early Nineteen Twenties the notorious Garland Fund (Communist) made numerous liberal contributions to the American section of the WILPF which by this time had extensive European connections. Whitney's

"Reds in America", 1924, is authority for the charge "that the Woman's International League for peace and Freedom is closely aligned with the Third International in interest and objective is clearly shown in an advertisement which recently appeared in 'World Tomorrow'." WILPF was also closely connected in this country with the American Civil Liberties Union through interlocking directorates and close collaboration. Indeed, in radical circles WILPF was known as "the ladies ACLU."

When the Communists set up their International Labor Defense in 1925 it was not surprising that the Women's International League for Peace and Freedom sent a congratulatory telegram. When the Communists created the Pioneer Youth of America as a counterfoil to the Boy Scouts, the WILPF through Mrs. Lucy Wilson, a Philadelphia high school principal immediately endorsed it. Madeleine Doty, first wife of the notorious Roger Baldwin, was head of the WILPF at Geneva in the 1920's. Walter Steele, testifying before the Fish Committee in 1930, asserted that she was "at one time closely connected with the bolsheviks and is said to have acted as a bolshevik courier." Miss Doty edited "Pax", the official publication of WILPF.

By 1924 the Women's International League for Peace and Freedom had established a long record not only of pacifist extremism but also going further into fields having nothing to do with disarmament or the abolition of war, its main avowed objectives. It agitated for recognition of Soviet Russia at a time when practically no other organization except Communists officially advocated recognition. It was extremely active along with Socialists and Communists in demanding amnesty for all "political prisoners", that is to say, radicals convicted under criminal syndicalist and anti-Communist laws. Its pronouncements, releases, publications and speeches by its officials bristled with radical terminology including the abolition of capitalism as the "cause of all wars." WILPF was also opposed to all restrictions on immigration into this country, an issue which obviously had nothing to do with war, peace or disarmament even by the widest stretch of the English language. WILPF also wanted all aliens naturalized without obligation to bear arms in time of war.

It may, of course, be argued that all this is "ancient history" of thirty and forty years ago. What are the present or recent policies of WILPF and has there been any significant breakaway or change from its founding and early days of ultra radical pacifism and meddling in issues not having even the remotest connection with disarmament or pacifist questions?

What is the record? As recently as January 4, 1959, the Communist *Worker* listed Mildred Scott Olmsted as one of "35 notables" who had signed an open letter asking the government to drop Smith Act prosecutions of seven Denver Communists. Just what connection there can possibly be between fostering peace and all other avowed noble objectives of WILPF and getting seven commies out of trouble with the law seems a bit hard to grasp. A month later Miss Olmsted's name appeared in print again when she was listed as a signer of an advertisement in the N. Y. Times of Feb. 13 by the National Committee for a Sane Nuclear Policy. While not yet officially cited as a Communist front, N.C.S.N.P. is headed by Norman Cousins and Clarence Pickert, names hardly likely to inspire much confidence on the part of patriotic Americans.

Other members of N.C.S.N.P., or signers of its numerous open letters and statements of policy appearing as full page newspaper advertisements, include Henry Hitt Crane, Prof. John C. Bennett, Harold E. Fey, Donald Harrington, Linus Pauling, James G. Patton, Norman Thomas, James Warburg, Henry Steele Commager, Clark Eichelberger, Martin Luther King, Roger Baldwin, Robert R. Nathan, Kirtley Mather, and Eleanor Roosevelt. NEWS & VIEWS readers, and those with even a smattering knowledge of Communist frontiers, one-worlders, and perennial international boondogglers, will have no trouble identifying any of the above.

The International Council of Christian Churches' newsletter, *Internationaletter*, for April, 1959 warned all churchgoers that:

The "use of American churches as discussion centers by the National Committee for a sane Nuclear policy (NCSNP) is duping more and more innocent, well-meaning citizens searching for relief from the cold war and an end to nuclear threats. Day-long conferences are set up in churches throughout the country by the NCSNP to discuss 'alternatives to the Nuclear Arms Race.' *Working through local organizations, NCSNP officials develop the conference, provide the speakers and study group leaders, and direct the thinking and conclusions of individuals participating.* In a good percentage of conferences, the department of international affairs of the National Council of Churches is also represented. *The findings of the conferences are usually the same: The U. S. has assumed a morally indefensible position as a result of nuclear testings; testing and production of nuclear weapons should be discontinued at once by the U. S. government.* (emphasis in original)

The I.C.C.C. newsletter went on to warn that Mrs. Annalee Stewart, Legislative representative of WILPF and Clarence Pickert, of the American Friends Service Committee head the strategic study groups. Pickert's long Communist front record has appeared in part in the June 1959, December 1959, and August 1958 NEWS & VIEWS. Communist Herbert Aptheker lavishly praised both Pickert and the Committee for a Sane Nuclear Policy in the May 1958, *Political Affairs*, the top theoretical magazine and directive-carrying organ of the Communist Party, USA.

On March 17, 1958, Marjorie Thompson, of Haverford, Pa., appeared before the House Ways and Means Committee in Washington holding hearings on whether the Trade Agreements Act of 1935 should be extended for another five years. She stated that she "was speaking in

behalf of the United States Section of the Women's International League for Peace and Freedom." WILPF was dedicated to "abolish the political, social, psychological and economic causes of war." This broad charter gave WILPF the same free-wheeling lobbying and propaganda rights to meddle in every public question even that of tariffs and foreign trade, as the National Council of Churches claim to be vitally concerned with every aspect of human endeavor, no matter how remote it may be from the spiritual and religious. WILPF believed in both unrestricted foreign trade and aid.

FOUR LIGHTS

The official organ of WILPF, *Four Lights*, is published ten times a year. Every January when Congress convenes WILPF's views and policies are published in *Four Lights* and mailed to every Senator and Representative. Last January's issue demanded a "more realistic foreign policy" the tell-tale stigmata of the ultra liberals and radicals pressing for further appeasement of Soviet Russia and Red China. WILPF also wants the draft ended and the Peoples Republic of China brought "within the pale of the community of nations". All military budgets should be drastically reduced. Even if necessary to do so unilaterally, the Women's League advocates stopping all "atmosphere contaminating tests", rather neat weasel words for the Communist inspired demand for total cessation of all nuclear and hydrogen bomb tests.

For the threat of world Communism, WILPF recommends the familiar old quack remedy — "All-out effort to earn the friendship of less developed countries and uncommitted areas by positive assistance in their development." Communism does not worry the Women's International League. "We must accept the fact that Communist governments will control large portions of the earth for some time." WILPF is of the opinion that Communism will continue to thrive and expand "until economic development and rising educational levels generate social forces incompatible with restraints on personal freedoms and lead to greater popular participation in government. Vishinsky once said that he laughed all night over a naive western proposal. Khrushchev and the Soviet Secret police will laugh for a solid month over WILPF's solution of Communism.

"In the meantime", the Women's International League goes on to warn us, "nothing is gained by treating the world forum of the United Nations as a propaganda forum as has often occurred."

Other issues of *Four Lights* for 1959 show a wide spectrum of WILPF interest in everything from migrant labor to the neutralization and disarmament of Germany, the latter, incidentally, having been first advanced by the Soviets and remaining to this day Russia's prime objective in Europe. Carl and Anne Braden's book, *Wall Between*, received a nice plug in *Four Lights*. Both Bradens have been identified in sworn testimony as Communists. Braden was convicted of sedition by the State of Kentucky but won a reversal in higher courts. When Jessie and Harvey O'Connor made a trip abroad and wrote a book, *Four Lights* was right on the ball with a nice boost. O'Connor is a notorious fronter and has been identified as a C.P. member before a Congressional Committee.

A letter from Adele Rickett on China's "amazing leap forward" was given prominent display in *Four Lights*. The story of Adele and Allyn Rickett was told in the July 1958 issue of NEWS & VIEWS. The N.C.C.C.'s World Order Study Conference report last year, "Program for Peace in the Churches", was re-published in full in

Lights. The foreign policy recommendations of James Warburg and George Kennan are naturally endorsed by WILPF.

WILPF branches at local level co-operate closely with American Association for the United Nations, the Friends Committee on National Legislation, the N.C.C.C., Committee for a Sane Nuclear Policy, and the National Association for the Advancement of Colored People. WILPF also turns out tape recordings suitable for playing to local groups being brain-washed by WILPF and allied speakers. One of these tapes dedicated to the "peace offensive" was entitled "A Reporters Report from Washington" by no less renowned figure than I. F. Stone. Stone's long pro-Communist record would require at least one page if not two of this publication to set forth in detail. Copies of Stone's newsletter, "I. F. Stone's Weekly" for June 15, 1959, were included in kits of WILPF material mailed to those asking for information on the League.

Kits of propaganda material mailed by WILPF headquarters to its branches contain leaflets issued by the National Council Against Conscription, Promoting Enduring Peace, Inc., Modern Community Developers, Inc., and the Friends Committee on National Legislation. Modern Community Developers advertises itself as the "first national agency dedicated wholly and solely to furthering privately built integrated housing." Morris Milgram of Philadelphia is President and a director of M.C.D. Milgram has been connected with the League for Industrial Democracy, American Youth Congress, American Student League, Young Peoples Socialist League and the Workers Defense League.

National sponsors of the Women's International League include the following rather well known figures: Roger Baldwin, Springfellow Barr, Henry J. Cadbury, Henry Hitt Crane, Frank Graham, Georgia Harkness, John Haynes Holmes, Samuel Guy Inman, Freda Kirchwey, Clarence Pickett, Bertrand Russell and Norman Thomas. A 1955 letterhead of WILPF listed Mary McLeod Bethune, Pearl Buck, Ralph J. Bunche, Albert Einstein, Lester Granger, Mordecai Johnson, and Harry Overstreet as 40th Anniversary sponsors. All of the above have records of affiliations with or activities in behalf of left-wing organizations.

Organizations often reflect the biases and attitudes of their directing officers. Dorothy Detzer, a protege of Jane Addams, was executive secretary of WILPF from 1925 to 1946. Miss Detzer has been connected with the War Resisters League, U. S. Congress Against War, American League Against War and Fascism, Emergency Peace Campaign, North American Committee to Aid Spanish Democracy, American Youth Congress, Scottsboro Defense Committee, and other fronts.

In February, 1941, Miss Detzer wrote a letter to the American Legion stating the official position of WILPF at that time. Among other things she stated:

"I am afraid I cannot answer your question as to what stand we would take if we were later forced into the present war. I cannot conceive that the Women's International League under any circumstances would support a war. We did not during the last war. In fact it was during that time that the Women's International League was born. We, of course, would accept a fact and it is my opinion that the organization under such tragic circumstances would not actively oppose what had become a fait accompli."

In 1943 Miss Detzer wrote a letter saying that 70% of

all 20 year olds inducted into the Army had developed insanity. In a later letter she changed this to 77%.

WILPF also has the dubious distinction of being one of the first organizations in this country to advocate recognition of Red China as far back as February, 1950, when the National Board adopted a resolution to that effect. That same year Mrs. Alexander Stewart, President of the U. S. section of WILPF appeared before the House Committee on Un-American Activities to place her organization's opposition to the Subversive Activities Control Board on the record. Mrs. Stewart closed her testimony with a statement issued by the National Board of WILPF in the spring of 1949 on loyalty oaths and counter-subversive legislation.

"The widespread support of bills designed to control subversive activities is a sure sign of the increasing fear sweeping over the American people. Recognition of and respect for basic rights are sure to diminish in times of danger and rights are readily sacrificed in the name of the public good.

"In opposing loyalty bills, Committees on Un-American Activities (Federal and state), the Women's International League for Peace and Freedom is neither blind to present dangers nor indifferent to the public good. We base our opposition on the following grounds:

1. Proposed measures, while purporting to protect democracy are themselves subversive, since they undermine the basic principles of democracy — faith in the ability of the individual to think for himself.
2. Measures designed to suppress one view, such as Communism, are sure to lead to the suppression of other ideas which go counter to accepted social patterns.
3. Such measures obscure the clear distinction that should be maintained between thought and action. No person should be tried or condemned because of opinion, or because of association with others holding unpopular opinions. While it is frequently difficult to distinguish between an idea and an incitement to action, since all ideas sincerely held are likely to eventuate in action, failure to make this distinction leads to a situation in which men are afraid of critical thinking.
4. The climate of unthinking conformity induced by such measures endangers future progress. In all fields greater knowledge can be obtained only if there is the possibility of criticising established ideas and of examining all possible alternatives. While no suppressive measures can prevent the freedom of the individual to think for himself, they make such independent thinking more difficult by persecuting those who practice it.
5. The machinery necessary to administer such measures tends toward the creation of a police state in which critical, courageous and far-sighted citizens are sometimes put at the mercy of unscrupulous spies and informers."

The above scarcely requires comment.

In her verbal testimony Mrs. Stewart blamed "the present disintegration of our culture" on the "deep-seated

injustices in our economic and political structures." "The only answer to the threat of totalitarianism is the development of a democratic social order in which the dynamic forces of scientific discovery and economic change can be utilized to enrich the life of all of the human family." It would be difficult to find a better example of 100% pure globaloney gobbledygook than the above.

Mrs. Stewart could also be trusted to trot out once the more than thoroughly discredited and mouldy fallacy that the best way to counter Communism is "by open discussion and by the strengthening of our own democratic procedures, rather than by attempts at direct control." That Communists themselves have always presented the same argument apparently did not faze Mrs. Stewart one bit.

WILPF opposed all counter-subversive legislation on the grounds that it would be an attempt at "direct thought control." It would proscribe people (Communists) who had committed no crime against the government but who "as members of a proscribed organization are subjected to intimidation, persecution, and loss of livelihood." Mrs. Stewart had nothing to say about Communist mass murders, slave labor camps, terror, thought control and the total debasement of all human values which Communism triumphant has continuously demonstrated itself to be during the past forty years. Secret pro-Soviet sympathizers and crypto-Communists posing as "misguided but well-meaning liberals" are always long on criticism of their own countries and social systems but turn totally mute on that vast prison house of nations — the Soviet Empire.

The *Daily Worker* of December 30, 1952, carried an item that the Women's International League for Peace and Freedom had urged all of its members to write letters asking for clemency for the Rosenbergs, convicted Soviet atomic spies. Just how world peace and human freedom would be advanced by extending executive clemency to two convicted Communist spies is hard to fathom. After the jury had found the Rosenbergs guilty of espionage, Judge Kaufman looked down on them and said:

"Plain, deliberate contemplated murder is dwarfed in magnitude by comparison with the crime you have committed. I believe your conduct in putting into the hands of the Russians the A-bomb, years before our best scientists predict-

ed Russia would perfect the bomb has already caused, in my opinion, the Communist aggression in Korea, with the resultant casualties exceeding 50,000 and who knows but that millions more of innocent people may pay the price of your treason. Indeed, by your betrayal you undoubtedly have altered the course of history.

Judge Kaufman searched his conscience for many sleepless nights to find some reason for mercy but in view of the enormity of their treason he found himself unable to forgive them. If the sentencing judge was overwhelmed by the enormity of the crime which the Rosenbergs had committed against the whole American people and their future security, WILPF was not.

SUMMARY AND CONCLUSION

The forty-five year history of the Women's League for Peace and Freedom, its officially stated policies, its affiliations and interlocks, and its officers and official spokesmen leave little room for doubt or argument as to the un-American and unpatriotic nature of this organization. Ostensibly devoted to pacifism and disarmament, WILPF has meddled in tariff debates, migratory labor problems, immigration, desegregated housing, counter-subversive legislation, and a number of other questions having nothing whatever to do with international peace or disarmament. Full of criticism of nearly every aspect and facet of American economic, social and political life for the past forty-five years it has always been strangely silent on Communist atrocities, excesses, and brutal tyranny.

In 1951 the House Committee on Un-American Activities published a very important report, House Document No. 136, "100 Things You Should Know About Communism." The nature of Communism and the operating methods of Communists are explained in simple language by the question and answer method. Question 62 was "How Can a Communist be Identified?" It is easy. "Ask him to name ten things wrong with the United States. Then ask him to name two things wrong with Russia. His answer will show him up even to a child."

Throughout its history, WILPF has been long on and loud of its criticism of America but awfully short if not silent on Communism. Draw your own conclusion.

YOUR ATTENTION, PLEASE!

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NEWS & VIEWS

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News and Views

Eternal Vigilance is Forever the Price of Freedom

Vol. 23, No. 5

Wheaton, Illinois

May, 1960

What is Troubling the Southern Presbyterians?

By REV. THOMPSON L. CASEY, JR.

Pastor, Covenant Church of the Reformation, Jacksonville, Florida

PART I

While serving as Pastor of the Presbyterian Church of High Springs, Florida, my wife and I spent our vacation, 1956, at my home in Orlando, Florida. Wednesday, May 23, we happened to attend Prayer Meeting at the Maitland Presbyterian Church. During the meeting my wife, Jean, sensed there was something wrong. After the service we found out what it was. Miss Nancy Bibb, a member of the Church, informed us that the Commission on the Minister and His Work of the Presbytery (St. Johns) had just the week before summarily dismissed the Pastor, the Rev. Arthur A. Froehlich, and the Elders and Deacons from their respective offices, and was trying to take over the Church! What had happened is this:

Certain individuals bypassed the local governing body of the Maitland Presbyterian Church, the Session, and carried their grievances directly to the agency of Presbytery known as the Commission on the Minister and His Work. Just who these individuals were, no one knows to this day. The *Minutes* of the Commission, April 23, 1956, speak of "the eight Complainants" but their identity is kept a deep dark secret.

As to the nature of these complaints, the Chairman of the Commission, Dr. William H. Kadel, at that time Pastor of the First Presbyterian Church of Orlando, reported to St. John's Presbytery, April 10, 1956, that the Commission had received complaints against the Rev. Arthur A. Froehlich and gave a few examples: "Rev. Froehlich didn't pick up his mail on time; promoted an unrealistic budget; leadership not sufficient for the congregation; growth of the Church not in keeping with the growth of the town; will not let people give any gift they want to the church; dominates Session and Board of Deacons; caused deterioration of the youth, etc." (*Complaint of Maitland Church to the General Assembly*, appendix F, p. 7). Dr. Kadel further admitted "the Commission had made no effort to ascertain the Validity of these Complaints." (*Ibid*).

Armed with authority given by Presbytery at this meeting to "conclude the matter" (this is purportedly the action taken. Minutes are defective), the Commission sent out identical letters to various individuals, among them the officers of the Maitland Church, requesting them to meet with the Commission at certain specified times. Here is one:

"Mr. Hubert R. Overall, Jr.
Maitland, Florida

St. John's Presbytery, at its regular meeting April 10, 1956, constituted the Commission on the Minister

and His Work as a Judicial Commission to investigate problems existant in the Maitland Church and to conclude the matter.

The Commission would like to invite you to come and talk with us at 7:45 P.M., on May 17th, in the Pastor's study in the First Presbyterian Church, Orlando. If for some reason or other a different hour, in the afternoon or evening of May 17th would be more convenient to you, I would appreciate your getting in touch with me.

Many thanks for your cooperation with the Commission as we seek to accomplish the responsibilities placed upon us by the Presbytery. We solicit your prayers that God's will may be done in this matter.

Sincerely yours
William H. Kadel, Chairman
Commission on the Minister
and His Work."

Whereupon, the officers of the Church, Messrs. J. Ellis Banks, Wesley Hyrons, R. R. Overall, Ivan Wolfenbarger, Elders, and Messrs. H. S. Arnold, D. B. Hahn, Sr., L. T. Hardesty, H. B. Eldridge, Deacons, got together and compared notes. At their request the Rev. Arthur A. Froehlich met with them. They wanted to know what it was all about. He indicated that hitherto he had said nothing regarding the alleged Complaints because he had been instructed not to discuss the matter with his Session. The officers learned that Mr. Froehlich had been placed under pressure to resign by the Commission. He reported that on Saturday evening, January 7, at about 7:30 P.M., Dr. William Kadel had called him on the phone and told him to resign from the church on the following morning. Although Dr. Kadel vigorously insisted that he do so, Mr. Froehlich reported he steadfastly refused to submit to such arbitrary dictation (cf. *Complaint to the General Assembly of the Maitland Church*, Appendix F, P. 9). The officers quickly perceived the strategy. Mr. Banks, for instance, was present during the April 10, meeting of Presbytery when Dr. Kadel reported for the Commission and recommended that the Pastoral relation between Arthur Froehlich and the Maitland Church be dissolved. He, of course, heard the alleged complaints as given by Dr. Kadel, and recalled that he had declared the Commission was unanimous in its recommendation. And now the same group of men had been constituted a "Judicial Commission" by Presbytery with full power, allegedly, "to conclude the matter"!

It seemed a foregone conclusion that the Rev. Arthur A. Froehlich would be dismissed as their Pastor. The question then was how best to cooperate with the Commission and at the same time safeguard the unity and purity of the congregation for which they felt primarily responsible.

The fact of the matter is that they were all behind the minister as one man, and they were well aware that the congregation was also. Yet, they knew the members were deeply devoted to this faithful servant of Christ who had in the space of seven years been used of God to build up the church from a straggling handful of members to a dynamic Bible-believing, Spirit-filled fellowship of around one hundred and seventy-five. Minister after minister had failed to accomplish anything significant there. And now the "Church by the Side of the Road"—for so it was called—was on the verge of launching a one hundred-thousand dollar building program!

The officers were faced with the real possibility that if they complied with the Commission's request for various ones to meet with them at different times, and then the Church was relieved of its Pastor, as it seemed sure to be, ground would have been given for deadly suspicion; suspicion of disloyalty to the Pastor and to the best interests of the Congregation; suspicion of the officers of each other as a group and individually. They simply could not afford that. It was therefore decided to go down and talk with the Commission, but as a body so each could hear what the other had to say; "divided we fall, united we stand."

Accordingly Mr. Ellis Banks, Clerk of Session, notified Dr. Kadel the afternoon of May 17, that the "Elders and Deacons would appear before the Commission in a body at 7:45 P.M. . . ." (*Ibid.*). He seemed agreeable to it. All present at 7:45, including the Rev. Arthur A. Froehlich, they were prepared to answer any questions and cooperate to the best of their ability. What transpired thereafter is best told in the Commission's own words:

"The Commission reconvened at 7:45 P.M. Mr. L. T. Hardesty, superintendent of the Maitland Presbyterian Church Sunday School (and a Deacon), who had been requested to appear before the Commission to discuss the Maitland Presbyterian Church situation at 4:15 P.M. was invited in. Mr. Hardesty refused to come before the Commission alone as requested.

The following motion was made, duly recorded and carried by unanimous vote:

That—the Commission pursue the schedule as adopted and that Mr. Hardesty be invited a second time to come in.

The invitation was extended to Mr. Hardesty.

Mr. Hardesty refused to come before the Commission alone a second time.

The following motion was made, duly recorded and carried by unanimous vote,

That—Mr. L. T. Hardesty be extended a third invitation to appear before the Commission.

The invitation was extended to Mr. Hardesty.

Mr. Hardesty refused to come before the Commission alone, a third time.

Mr. H. S. L. Arnold, Chairman of the Board of Deacons, and Mr. D. B. Hahn, Treasurer of the Maitland Presbyterian Church, who had been requested to appear before the Commission to discuss the Maitland Church situation at 7:00 were invited.

Messrs. H. S. L. Arnold and D. B. Hahn refused to come before the Commission by themselves as requested.

The following motion was made, duly recorded, and carried by unanimous vote,

That—Messrs. H. S. L. Arnold and D. B. Hahn be invited a second time to come before the Commission.

The invitation was extended to Messrs. H. S. L. Arnold and D. B. Hahn.

Messrs. Arnold and Hahn refused a second time to come before the Commission by themselves as requested.

The following motion was made, duly recorded and carried by unanimous vote,

That—Messrs. Arnold and Hahn be invited a third time to come before the Commission.

The invitation was extended to Messrs. Arnold and Hahn.

Messrs. Arnold and Hahn refused a third time to come before the Commission by themselves as requested.

The following motion was made, duly seconded and carried by unanimous vote,

That—the Chairman request the Reverend Arthur A. Froehlich to appear before the Commission. The Chairman indicated to Rev. Arthur A. Froehlich the schedule that had been set up by the Commission and asked Mr. Froehlich as the leader and Pastor of the Maitland Presbyterian Church to encourage those persons invited to come as requested.

Rev. Arthur A. Froehlich declared; "I would be willing for them to come in, in the order asked. I would be willing to recommend for them to come in the order asked."

Rev. Arthur A. Froehlich was dismissed.

The Chairman was called out. He returned to report that after earnest pleas and the extending of two more invitations they continued to refuse to come in, in the order asked by the Commission.

The following motion was made, duly seconded and carried by unanimous vote,

That—The ruling Elders of the Maitland Presbyterian Church be invited to come before the Commission.

The Chairman extended the invitation.

The Ruling Elders of the Maitland Presbyterian Church refused to come before the Commission as requested.

The following motion was made, duly seconded and carried by unanimous vote,

That—Ruling Elder Ellis Banks be requested to appear before the Commission. The invitation was extended to Mr. Banks.

Ruling Elder Banks refused to appear before the Commission alone, as requested by the Commission.

The following motion was made, and duly seconded and carried by unanimous vote,

That—The Pastoral relationship between the Rev. Arthur A. Froehlich and the Maitland Presbyterian Church be dissolved, effective immediately, and that the official relationship of Ruling Elders, Ellis Banks, Hubert R. Overall, Mr. Wesley Hyrons, and Ivan Wolfenburger, and Deacons H. S. L. Arnold, H. B. Eldridge, D. B. Hahn and L. T. Hardesty to the Maitland Presbyterian Church be dissolved, effective immediately also, and that the Judicial Commission appointed by St. John's Presbytery assume original jurisdiction over the Maitland Presbyterian Church immediately.

The Commission invited the Rev. Arthur A. Froehlich, the Ruling Elders, and the Deacons of the Maitland Presbyterian Church to appear before the Commission.

They appeared as requested.

The group was led in prayer by Rev. Daniel A. Bower. The Chairman requested the Secretary Pro-tem. to read the action the Commission had taken.

This was done.

The Chairman informed the group that the action had been taken in the light of Paragraph 76 and Paragraph 154 of the Book of Church Order.

The matter was brought to a conclusion with prayer.

Rev. Arthur A. Froehlich, the Ruling Elders and Deacons of the Maitland Presbyterian Church were excused.

The following motion was made, duly seconded and carried by unanimous vote.

That—The chairman request Ruling Elder James Robinson of the First Presbyterian Church, Orlando, to bring a message for the Commission of the Maitland Presbyterian Church on Sunday Morning, May 20, 1956, and that Messrs. Robert B. Gramling and M. B. Smith accompany him and read the action of the Commission to the congregation of the Maitland Presbyterian Church.

The Commission requested the Chairman to call Dr. C. Scott, Stated Clerk of the General Assembly, for advice and counsel.

The Commission instructed the Chairman to request Ruling Elder James C. Robinson to attend morning Worship at the Maitland Presbyterian Church on Sunday, May 20, 1956, as an observer, should he not be permitted to bring the message.

After prayer by Mr. Robert B. Gramling the Commission adjourned around 10:30 P.M.

(Signed)

William M. Belk

Secretary Pro-tem."

In order to forestall the dire consequences which the officers felt would surely follow, the next day a letter was sent to every member of the Church informing them briefly of what had happened, and advising them that the Commission would likely be present at the morning Worship Service, May 20, to take over the Church. The letter concludes touchingly, "We know in part, but God knows all. Our Choir has had in preparation for several weeks an Anthem to be used on Sunday, May 20th, having no idea at the time that God would be speaking words of courage to all through them. The title of the Anthem is 'The Love of God in Jesus Christ,' but the text is Romans 8:31, 35, 37-39. We quote it: 'If God be for us who can be against us...'"

Most Sincerely,

The Session and Board of Deacons"

A letter with "the unanimous support of the Session and the Board of Deacons" was also sent, the same day, to the Commission expressing the distress of the Minister and officers over the action taken; "We have been aggrieved at the action of the Commission on the Minister and His Work, which action, we believe, is out of order, both in the light of God's Word, and in the government of our Church. We humbly deplore and lament this action, and do declare that we must take a firm stand upon this matter, and the means by which the Commission has entered into our Church" and concludes "We believe in the Presbyterian Church, U.S. with our whole heart. We believe it is the greatest body in the Church of Christ in the world today. We will stand on the Word of God, and on the Confession of Faith. We stand on our God given rights, by the vows we have taken before God and men, to keep the church in peace and in all its purity, God helping us.

Prayerfully submitted,

Elders of the Maitland Presbyterian Church"

Notwithstanding these earnest pleas and protestations of loyalty to the Church and its Standards, the Commission continued relentlessly on its self-appointed course.

The following Sunday, May 20, representatives of the Commission appeared as determined. It was a situation ex-

plosive in the extreme. Ruling Elder Ellis Banks conducted the Service and no one from the Presbytery's Commission was allowed in the Pulpit. That evening "Dr. William Kadel . . . appeared with an Elder from his church, also a member of the Commission, with avowed purposes of conducting the evening service, without any invitation from the Session (so far as we know he lacked authority from the Commission also—see *Minutes* above). The Elder in charge of the service . . . requested Dr. Kadel . . . not to proceed into the Pulpit. It was obviously his intention to force his way, but he was dissuaded by the Elder (Ellis Banks). However, after the service when questioned by a lady of the Congregation, he created an unfortunate scene . . . by speaking harshly." (*Complaint of Maitland Church to the General Assembly*, appendix F, p. 12).

The next Sunday, May 27, members of the Commission interrupted the Congregational meeting called to allow the Members of the Church to express their support or non-support of the officers. I attended this meeting personally: "The Congregation, however, in spite of this disturbance, gave unanimous support to its Pastor and officers." (*Ibid*).

Thursday, May 24, the day after I learned of the Commission's action, and after conference with the Rev. Arthur A. Froehlich, I proffered what service I might be able to render him and the Maitland Church.

With only two years' experience in the Ministry behind me, I realized my services would be far from meeting the full demands of the hour; but I resolved, God helping me, that I would place at the disposal of my good friend of many years standing and the Maitland Church—where I had often preached during the trying course of his Ministry—what experience and ability I possessed.

Fortunately I had such a turn of mind that the mechanics of Church Government fascinated me; so I became at the outset a close observer of ecclesiastical procedure and spent many hours pouring over the pages of the Book of Church Order.

There were three courses Arthur and the Maitland Church could follow: (1) Submit to what they regarded as a completely arbitrary and senseless action of the Commission. This they were firmly resolved never to do. (2) Have the Moderator of Presbytery, Rev. Howard Dewey Gress, who was sympathetic to Arthur, call a Special Meeting of Presbytery to consider invalidating the Commission's action. This seemed unlikely to be fruitful. (3) Take Complaint to the Synod of Florida against Presbytery in hopes that Synod would invalidate the Commission's action. This alternative appeared to present the greatest prospect of success. Notice of Complaint was promptly filed with the Moderator of Presbytery, Mr. Gress, and we set about to draw up our complaint for presentation to Synod which met June 19-21 in the Peace Memorial Presbyterian Church of Clearwater, Florida. It was later agreed that Arthur would represent himself and I would represent the officers of the Church.

At last the day arrived! When I entered the Church I saw Arthur sitting off to himself a man forsaken of his fellows. I should have felt like consoling and encouraging him. But this was my first complaint and I was scared! A matter pertaining to the Complaint was already on the floor. I made a motion which was promptly ruled out of order by the Moderator, Rev. Paul Edris. We were off to a good start! A Judicial Commission was appointed by the Moderator to hear and decide our case. Dr. Stephen T. Harvin of the South Jacksonville Presbyterian Church was named Chairman.

Several of the Maitland officers: Wolfenbarger, Banks, and Arnold, arrived early the next morning, and while the

Commission was preparing to hear us I discussed the situation with them. Their testimony helped confirm my convictions that the whole thing was fantastic, and I began to suspect that there was a great deal more to it than met the eye.

Finally we were invited to appear before the Commission. Arthur spoke briefly on his own behalf and of the officers who had stood with him. We claimed in our complaint "That the Commission on the Minister and His Work has acted most irregularly and arbitrarily by not ascertaining the validity of the alleged Complaint by a person or persons unknown; by receiving improper information from persons who are not members of the church, yet has not counseled with any member of the congregation known to us, has acted rashly and without prayerful consideration in taking a most unwise action against the officers and Minister on the evening of May 17, 1956. No reason or evidence for such action was given . . . No questions were at any time asked; not opportunity was given at any time for any of these persons to speak in their own defense. **THESE MEN WERE GRIEVOUSLY HUMILIATED AND SHAMED BY THIS ACTION**, which they were in no way prepared for . . . there having been no charges made against them . . . the question of the competence and/or ability of the Session and Board of Deacons of the Maitland Presbyterian Church was never raised in any way on the floor of Presbytery . . . and without presenting any evidence whatsoever, as to whether such action would be in the interest of the Church. *We would like to state that at no time was the Session of the Maitland Presbyterian Church consulted or considered in any way concerning this alleged Complaint.* Even at Presbytery the Session was barred. . . We regard this entire action taken by the Presbytery of St. John's through the Commission on the Minister and His Work, to be an abuse of ecclesiastical power, and injurious to the Peace, Unity, edification and Purity of the Church. . . . We humbly implore this holy Synod, in the name of our Lord Jesus Christ, to consider and sustain our Complaint, and to redress this grievance to which the Maitland Presbyterian Church has been subjected." (*Ibid.* Appendix F, *Complaint to the Synod of Florida.*)

I pointed out from my own personal relationship with the Church over many years that there was no justification whatever for this action. Although it was true that Commissions had investigated the Church before, as claimed by Dr. Kadel for the basis of his motion at Presbytery, April 10, we pointed out in the Complaint "The first investigation was not unfavorable to the Minister nor to the congregation. The last investigation resulted in the complete vindication of Rev. Froehlich, and highly commended him for his work in Church and Presbytery, and the Church for its outstanding achievements." I heard the report of this last Commission myself, given by Mr. M. R. Smith during the evening service.

Early in his Ministry at Maitland there were individuals who wanted to teach false doctrine and who wanted to disband and become Congregationalist. He opposed these trends and aroused opposition. The whole difficulty developed out of his determination to stand by the Word of God and the Presbyterian Standards that the Maitland Church might be truly Presbyterian!

Opposition at Presbytery level developed when he opposed the Union of the Southern Presbyterian Church with the more Modernistic Presbyterian Church in the U.S.A., and when he consistently voted his convictions regardless of the "way the wheels were turning." On one occasion, Dr. Marshall C. Dendy, who was then Pastor of the First Presbyterian Church of Orlando, and presently Secretary of

the Board of Christian Education of the Pres. Church said to Arthur, "Arthur, why do you always vote on the wrong side?" Arthur replied, "Which is the wrong side?" Dr. Dendy, Arthur reports, ventured, "Well, I suppose every man is entitled to his own opinions." Arthur remarked, "I don't know about his opinions, but I know every man is entitled to his convictions!" Dr. Dendy turned and walked away. Then there was the time when the Orlando Ministerial Association was trying to oust the Youth for Christ Bible Class from the High School. Arthur fought it singlehanded and the Association's effort failed.

The Presbytery's representative stated their side seemed incredible to me that Christian brethren could be so mistaken.

In rebuttal Dr. Harvin put the officers present under oath and they enthusiastically exonerated their Pastor of the absurd Complaints brought against him. Ivan Wolfenbarger touchingly declared, "He is a great man of God and I love him."

We retired to await the Commission's decision, except for a brief re-hearing concerned with the Commission's action relative to the officers. When the Chairman finally brought in his report we were tired and ready for anything. Our Complaint was not sustained. While the vote on the part involving Arthur was unanimous, the part touching the dismissal of the officers was not, five out of the eleven members voted to sustain. One of them, Judge Julian A. Ford of Tallahassee, "requested that his name be recorded herein as voting 'no'." (*Minutes*, Synod of Florida, p. 41) With heavy heart Arthur served notice of further complaint to the General Assembly. Little did I dream of what would take place here we placed our 125 page volume entitled "Complaint of the Maitland Church to the General Assembly" in the hands of the Stated Clerk of the highest court of the Church!

A special session of the Presbytery of St. John's to consider the Maitland situation was called to meet in the First Presbyterian Church of Orlando, July 17, 1956. The Minutes will show that I was seated as a Visiting Brother. A letter to Presbytery from the Elders of the Maitland Church was read to Presbytery by the Stated Clerk. The letter advised "of the intention of the dissolution of that Church's relationship to the Presbytery of St. John's" (*Minutes*, p. 13). However, in this letter the Church assured Presbytery of its continued support of the Benevolence Program of the denomination. The obvious intent of the congregation was to withhold obedience in the particular matter at issue (Complaint had been filed with the General Assembly while still regarding itself part of the denomination).

The acting Chairman of the Commission on the Minister and His Work (Dr. Kadel was at this time touring the Holy Land) moved that the Elders be cited "To answer to the charge of contumacy." (*Ibid.*) The Rev. Arthur A. Froehlich admitted that on July 15, 1956, at the Sunday Morning Worship Service, he had preached the Sermon at the Maitland Presbyterian Church. Whereupon he too was cited "to answer to the charge of Contumacy."

Presbytery then instructed him that he was not to preach in the Church or "to go into any of the buildings at any time." This practically amounted to stealing! Arthur's personal library was in the study!

The motion was made to cite the Deacons, too, but when it was pointed out Presbytery might as well cite the whole congregation for contumacy the matter was dropped. The "trial" was set for July 28 in the Park Lake Presbyterian Church of Orlando.

When I met with the officers after this session of Presbytery, they wanted to know what Contumacy was! When

could not see their way to follow my counsel to submit to the Synod after Synod decided against them, they although reluctantly, listen to my advice and stood by me." Banks remonstrated, "How can all this do any good for the salvation of souls?"

How can one ever forget a thing like this? That Saturday morning of July 28th! Presbytery had just gotten underway when we arrived at the Park Lake Church. I was there as representative of Mr. Wesley Hyrons who was out of town. He had given me a statement to read on his behalf. I all filed in—Rev. Arthur A. Froehlich, Ruling Elder, Banks, Wolfenbarger, Overall, and myself, citations in hand, and took a pew up toward the Chancel. We expected to be recognized and given an opportunity to read statements we had prepared in answer to the charge of contumacy. But lo! We were completely ignored! We sat dumbfounded as the court proceeded to draw up fresh charges, different charges, against us! At last Arthur Froehlich reached the limit of his forbearance. In a moment of high drama he rose to his feet, and waving the citation in the air, exclaimed "Mr. Moderator! We're here to answer to the charge of Contumacy!" Silence for a moment. Then a murmur and flurry. It was moved "that presbytery be found in technical error" in citing the Rev. Arthur A. Froehlich and the Elders to answer "to the charge of Contumacy" (Minutes, P. 17). The motion carried!

The new indictments against the Elders charged them with the violation of their ordination vows to be subject to their brethren in the Lord and to study the peace and purity of the Church in that they continued to function as a Session after their official relationship with the Maitland Church had been dissolved by Presbytery and this action had been upheld by Synod.

The Rev. Arthur A. Froehlich was also charged with violating his ordination vows the same as the Elders. We were given the indictment against him in full:

Indictment Against The Rev. Arthur A. Froehlich
IN THE NAME OF THE PRESBYTERIAN CHURCH
IN THE UNITED STATES:

WHEREAS, St. Johns Presbytery, acting through a duly constituted and appointed Judicial Commission, dissolved the pastoral relationship existing between the Reverend Arthur A. Froehlich and the Maitland Presbyterian Church on the 17th day of May, 1956; and

WHEREAS, The Synod of Florida, Presbyterian Church U.S., meeting at Peace Memorial Presbyterian Church, Clearwater, Florida, on the 20th day of June, 1956, acting upon a complaint filed by the Reverend Arthur A. Froehlich against St. John's Presbytery, upheld the above referred to action of St. Johns Presbytery; and

WHEREAS, The Reverend Arthur A. Froehlich has been duly informed of the above action and has been specifically instructed not to preach, conduct services or take part in services in the Maitland Presbyterian Church, with the exception of the Sunday morning worship service on the 24th day of June, 1956, and the Sunday morning worship service on the 1st day of July, 1956;

NOW THEREFORE, we charge that the Reverend Arthur A. Froehlich has violated his ordination vows as defined in Paragraph 140, sub-paragraphs (3) and (4) of the Book of Church Order, of the Presbyterian Church U.S. against the peace, unity and purity of the church and the honor and majesty of the Lord Jesus Christ as the King and Head thereof, in that he took the following actions and did the following things:

1. That he took part in the Sunday morning worship service in the Maitland Presbyterian Church on the 20th day of May, 1956.

2. That he took part in the Sunday morning worship service in the Maitland Presbyterian Church on the 27th day of May, 1956.

3. That on July 15, 1956, at the Sunday morning worship service he did preach the sermon in the Maitland Presbyterian Church and so admitted the same on the floor of St. Johns Presbytery meeting at the First Presbyterian Church of Orlando, Florida, on July 17, 1956."

While it is true that the Commission on the Minister and His Work had given him positive authorization to preach on the above mentioned dates, he was never "specifically instructed not to preach, conduct services, or take part in worship services" prior to the time when cited "to answer to the charge of contumacy." We stated we were ready to proceed with the trial and were finally allowed to read the statements we had written "in answer to the charge of contumacy."

Then the Prosecutor, the Rev. Paul Edris, deferred the question to each of the accused how they would plead to the new charges of violation of ordination vows. We all pleaded "Not guilty" (The minutes have us down as answering "in the affirmative" and "Presbytery voted to adjourn to meet at the Park Lake Presbyterian Church on September 10, 1956, at 10:30 A.M., to consider acting on the guilty plea of the charges . . . however, in the Statement of the Prosecutor, P. 13, we read "at the direction of Presbytery, the Prosecutor requested each defendant to plead directly; each *refusing to plead guilty*, though readily admitted having done the things . . . with which he was charged"). If the occurrence of May 17 could be called an "outrageous performance," as it has been by impartial judges, so these indictments could be regarded as pieces of "exquisite devilry"! We tried desperately to get across to Presbytery that we were pleading "not guilty" to the charge; i.e., of breaking our ordination vows. While admitting that we did the things adduced as *specifications* of the charge, we claimed that our actions did not involve violation of vows. We felt there reasons—reasons based on Scripture, the Word of God written, why we could not submit to Presbytery. We were also convinced that the Standards of the Presbyterian Church were wholly against Presbytery and supported our position. The Apostle Peter said to the Sanhedrin: "We must obey God and not men." The Confession of Faith forbids a servile submission to men, even one's "brethren in the Lord." Chapter 22, sec. 2 reads "God alone is Lord of the conscience and hath left it free from the doctrines and commandments of men which are in anything contrary to His Word, or beside it in matters of faith or worship. So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience; and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also." We admitted that Presbytery had the right to act according to the Standards. We denied that it had the right to assume its own infallibility, contrary to the Standards which say: "All Synods or councils . . . may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as a help in both" (*Confession of Faith*, Ch. 33, Sec. 4). The trial, therefore, should have proceeded and each of the defendants given the right by appeal to Scripture and the Standards to show why the actions taken did not involve any violation of ordination vows, even though they might have been in some instances in contravention of the Presbytery. Presbytery might have erred; not they! Individual members of Presbytery also attempted to clarify this crucial point, but in vain. Presbtery adjourned to meet September 10, 1956.

Again Arthur and the Maitland Elders were present, this time, they hoped, to see it through. I did not attend this meeting. Revival Services were in process at the High Springs Church. But neither did the Prosecutor, the Rev. Paul Edris, attend! He sent a document to the Presbytery entitled "Statement of the Prosecutor in the case of the Presbyterian Church in the United States vs The Former Pastor and the Former Elders of the Maitland Presbyterian Church." After a "Summary of the Case" he defines the duty of the Presbytery. "The duty of the Presbytery is, at this point to determine:

- a. Whether the doing of the things and taking of the actions with which each defendant is charged, and which he admits, constitutes the violation of any ordination vow or vows, and
- b. If any ordination vow or vows have been violated, what censure, if any, shall be applied by the Presbytery?

Now what does the Prosecutor recommend? That the Presbytery proceed with the trial so that the defendants may appeal to the Word of God and the Constitution of the Church? So that Christ Jesus may be honored as the King and Head of the Church, the only Lawgiver in Zion, and not any body of men? No! He recommends:

"1. That Presbytery rule that the doing of the things and the taking of the actions with which each defendant is charged constitute the violation of the ordination vow in which every Presbyterian officer promises to be in subjection to his brethren in the Lord, and that each of the defendants is guilty of that violation." The same for "the ordination vow in which every Presbyterian officer promises to study the Peace and unity of the Church, and that each of the defendants is guilty of that violation."

That Presbytery rule that the doing of the things . . . constitute the violation of the ordination vow . . . that each of the defendants is guilty of that violation!

A Minister taking part in Worship services and Preaching a sermon in a Christian Church! Elders functioning as a Session and calling congregational meetings in the Church which elected them to office; No defense at all! No trial at all! Thus it is decreed! The totalitarian hierarchy hath spoken! These recommendations were adopted. The Rev. Arthur A. Froehlich and the Elders of the Maitland Presbyterian Church were promptly deposed, by voice vote, from their respective offices! Then we noticed in the Minutes a most revolting phenomena. Presbytery voted \$65.00 expense money to an honored member of the Church who had counselled the Presbytery in these infamous proceedings!

What would these men have said if given the opportunity for defense? No doubt Arthur would have told Presbytery how the Elders came to him and said, "If you don't come out there and preach, the Church will suffer. People will leave. They will think you are running out on us." What would any conscientious Minister do? The Pastoral relationship isn't something to trifle with. The Pastor takes a vow before his congregation that he will be their faithful shepherd. Arthur had declared before God and man that "by the grace of God" he would "endeavor faithfully to discharge all the duties of a Pastor to this congregation. . . ." He also vowed at ordination, over 20 years before, that he would be "zealous and faithful in maintaining the truths of the Gospel and the purity and peace of the Church, whatever persecution or opposition may arise" unto him "on that account." Was he to run now and try to save his own skin in violation of these vows? No, Arthur

would have told the Presbytery, I am sure, that he could not play the hireling when he saw the wolf coming. He had to lay down his life for the sheep! Isn't a true Pastor's responsibility always first and foremost to his flock, Presbytery or no Presbytery? The Elders, no doubt, would have indicated, in like manner, that they had no alternative but to stand by and witness the complete disintegration of the Congregation. If Presbytery's actions had been taken without regard for the peace and unity and purity of that flock, their's certainly could not be, whether Presbytery approved or not.

The blame for the whole situation could be laid squarely at the door of Presbytery. A member of the court said, "It's too late to be honest." But for the Elders it was never too late. The Maitland Church had to be preserved. Their vows held them to it. To them it could only be done in alleged violation of Presbytery. They could all say with Luther, "My conscience is captive to the Word of God." Could not Presbytery have appreciated the position it had placed these men in? Could it not, in Christian forbearance at best, have waited for their complaint to be decided by the Assembly before it considered any possible action against them!

Arthur had tried every Constitutional means whereby this intolerable situation could be set right. He wrote this letter (dated June 11, 1956) to Dr. Kadel:

"Dear Bill:

May I call your attention to the Book of Church Order, Paragraph 291, which gives the power to the court to suspend its action while a Complaint is in process. I therefore, respectfully plead with the Commission to do this until such time as this matter is settled. This would certainly show a spirit of Christian charity on the part of the Commission. Thanking you for your personal consideration in this matter.

Sincerely

Arthur A. Froehlich"

(Complaint to the Gen. Ass'bly. appendix, P.25)

This note follows in the Complaint: "This was never presented to the Commission—and was denied." I suppose of all that Arthur went through in connection with this whole business, that which occurred relative to this courteous letter to the Commission must have hurt the most. It was during the meeting of synod after Dr. Harvin had brought in the Judicial Commission's report. Synod was debating whether or not it could "suspend" the Commission's action, or Presbytery's action, until the case could be finally decided before the Assembly. Arthur presented this letter. With the copy in his hand held up before Synod, a member of St. John's Presbytery, rose and said, "Well, we don't know about this letter. There is some question about it."

On his own initiative he went before the Presbytery's Commission after Synod and respectfully pleaded with the brethren to leave the Maitland Church alone; that eventually, when the feeling of the people had subsided, things could be worked out. They refused to listen. It was only after every conceivable avenue was tried—letters to the Commission, conference with the Commission, discussion before Presbytery, Complaint to Synod—and it was obvious that Presbytery would continue on the same relentless course which they regarded as "Presumptuous Intrusion" upon the sanctity of the Maitland Church—that the Elder's letter of "withdrawal" was addressed to Presbytery (July 17, 1956).

(To be Continued, June 1960)

News and Views

Eternal Vigilance is Forever the Price of Freedom

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Wheaton, Illinois

June, 1960

What is Troubling the Southern Presbyterians?

By REV. THOMPSON L. CASEY, JR.

Pastor, Covenant Church of the Reformation, Jacksonville, Florida

PART II (Continued from May 1960)

Now we have two cases before the higher courts of the Presbyterian Church. Arthur immediately served notice of appeal to the Synod of Florida, on his own behalf and the Elder's. But Presbytery wasn't through yet! Scarcely one month after their action of September 10, deposing Arthur and the Elders "In the name of and by the authority of the Lord Jesus Christ," they entered suit in the civil court (Ninth Circuit Court of Orlando) to get control of the property of the Maitland Church. What a terrible Satanic tornado was thus unleashed to beat about the ears of this faithful congregation of God's people: a Complaint to the General Assembly, appeals to the Synod of Florida, and now, number three — a case in the civil courts! Words would utterly fail to describe the heartbreak, the tears, the anguish of soul experienced by this dedicated servant of God, the Rev. Arthur A. Froehlich, during the months that followed—and of the Elders and Deacons and the members of this church! I was constantly in contact with them, and I know! Someone in Presbytery indicated he had to take pills, this thing had so upset his nervous system. But Arthur didn't take any pills. He persisted in his pastoral labors: visiting the sick and dying, in writing the complaints and appeals, in Preaching the Word of God, in counselling with the attorneys defending the Church in court, in supervising the Church program, and a host of things too numerous to mention, above all just trying to hold that church together—with prayer and fasting on his knees before His God; He won the victory! "And they overcame him (Satan) by the blood of the lamb, and by the word of their testimony; and they loved not their lives unto the death," (Rev. 12:11).

In marked contrast stand certain members of Presbytery. Arthur reported to me that a member of the Commission on the Minister and His Work, shortly after the action of May 17, in a conversation with him reported that the Commission had acted hastily and in anger (which helps to explain why the officers would not go in and talk privately with them. They seemed to be getting madder and madder). Arthur asked if he would give him a statement to this effect. The reply? "No, I wouldn't stick out my neck for anybody!" I personally wrote to this individual, just before our case was presented to the Assembly, pleading with him to give me his statement. It would be his last chance to help us. He refused, but did not deny he had told Arthur the Commission acted rashly!

Arthur and I drove to Birmingham together with the back seat of his car packed with copies of the 125 page Complaint. Our hopes were high. We had secured the best

counsel and advice available. Our churches had spent much time in prayer. We felt sure the Assembly would at least give us a fair hearing.

In Birmingham we duly presented our Complaint to the Stated Clerk, Dr. E. C. Scott. Arthur also gave him a petition from the Maitland Church pleading for the advice and counsel of the Assembly.

Although there had been some question raised as to whether the Complaint should be entertained by the Assembly, the Judicial Committee found the Complaint "in order," and recommended "that a Judicial Commission be appointed to hear the Complaint and make disposition of it." This was done.

Saturday morning, April 27, we presented ourselves with boxes full of Complaints to the Commission of 27 men appointed by the Moderator, Dr. William M. Elliott, Jr. Dr. Harry A. Fifield, of Atlanta, was Chairman. At length we were invited in. Dr. Stephen T. Harvin, the representative of the Synod, requested that he be allowed to leave at about 2:00 P.M., in order to return for services Sunday morning which were regularly televised. Harvin was in a hurry! This placed us under some pressure, but we acceded to his request. However, to our great distress, he re-introduced the question whether the Complaint should be allowed, "inasmuch as an appeal had been filed by the Complainant with the Synod of Florida" (*Minutes*, GA. 1957, P. 82). The records will show that much of the hearing from that point on was taken up with this issue, not the central point as to whether the Presbytery's action of May 17, 1956, was valid or not. We tried to pass out copies of the Complaint to the members of the Commission. The Chairman restrained us, inasmuch as Dr. Harvin had interjected a further difficulty; whether or not the document we had presented to the Stated Clerk entitled "Complaint of the Maitland Presbyterian Church to the General Assembly. . ." could legally be considered by the Commission. Dr. Harvin alleged that the "Notice of Complaint," and that alone, was before the Assembly. This explains why we read in the *Minutes*:

"The Commission reconvened, and the Complainants closed the argument. The motion was made and seconded that the Complaint as contained in a bound volume prepared by the Complainant, and such other data contained therein as is relevant to the case before the Commission be admitted to the records and be read." Then we read that the Complainants were dismissed; that the Commission went into Executive Session; the motion stated above was put and carried; the Chairman ruled that the Com-

plaint did not have to be read in the presence of the parties. The copies on hand were "placed in the hands of the Commission," and "the chairman proceeded to read portions thereof." The meeting was then recessed.

The Minutes are amazingly accurate, and substantiate the fact that during the hearing, when we should have had the complaint in the hands of the members of the Commission, and should be speaking to it, referring to specific passages and quoting the relevant data contained therein, we were not allowed by the Chairman to pass it out or even so much as refer to it. While we were trying to make our case, the actual Complaint we had prepared was not received by the Commission, or in any way considered, until after we had concluded and been dismissed. Then, and only then, was the Complaint received as properly before the Commission, and then, and only then, was it read and discussed. We never appeared again to argue our case. Nearly all the precious time we were allowed before this body was consumed in answering Dr. Harvin's erroneous allegations.

I recall that Arthur was questioned about his conduct. On one occasion he broke down and wept before the group. When he was called Monday afternoon to answer a few questions, behold, Dr. William Kadel, and Dr. Harvin were meeting with the Commission! I did not at that time go before them, but Arthur reported that Dr. Kadel had presented a large stack of documents other than those comprising either the record or the Complaint. We were surprised also to see Dr. Russell Johnson, Stated Clerk of the Synod of Florida. He had brought to the Commission essential documents, minutes, etc., part of "the record of the case," which for some reason he had failed to forward to the Assembly. The commission had voted Saturday evening (after we had been excused) "to instruct the Stated Clerk of the Synod of Florida to forward at once". Then the Commission lists these records, which were relevant *Minutes of the Presbytery of St. John's and the Commission on the Minister and His Work*.

The Book of Church Order Par. 289 provides "If a lower court shall neglect to send up the record of the case or any part of it, to the injury of the appellant (or Complainant), it shall receive a proper rebuke from the higher court, and the judgment from which the appeal (or Complaint) has been taken shall be suspended until the record is produced upon which the issue can be fairly tried." Instead of following this, we note that the Commission after we had been heard, sent for the missing records which were not received until Monday mornning (*Minutes*, P. 83) New material (as noted above) was introduced by Dr. Kadel. Without giving us any further opportunity to argue our case, now that the record upon which the case could be fairly tried was on hand and new materials presented, the Commission decided that evening without us what the specifications of error of our Complaint were and proceeded to the final vote.

Mrs. Froehlich called that morning. She indicated to Arthur that the judge had said as the Assembly ruled he would rule! While Messrs. Kadel and Harvin were being "interrogated" that afternoon, we sat heart in hand outside on the Chapel steps. Little did those Commissioners mulling about perceive the hurt we felt, and apparently little did they care! Arthur said, "Tom, you had better pray for me!" At last members of the Commission filed out, and adjourned for supper. We were told the Commission would give us its decision that night. There was only one thing left to do, and that was pray. We skipped supper and headed for our room. There in veritable agony we poured out our souls to the Lord. It seemed that the very blackness of Hell had closed in that night. Never had the presence and power of Satan seemed so terrifying real! Conflicting in

earnest prayer we groped for the light. Arthur's prayer was for the Church, never himself. The Church! Then slowly, as though forced into my consciousness by irresistible power, the words of our Lord came suitably to remembrance: "Upon this rock I will build my church and the gates of hell shall not prevail against it!" Once my lips formed these words in prayer, and our faith laid hold on the promise, the light burst through the darkness and the very room seemed flooded with heavenly glory! Two staid Presbyterian preachers were instantaneously transformed into shouting Methodists!

"This is the victory that overcometh the world, even our faith." Thus fortified by the Grace of God we departed to receive the verdict of the Assembly.

The Commission reconvened and we were called in. Dr. Harvin was present also. The Chairman reminded both parties that with the decision of the Assembly, the Highest Court of the Church, the matter would be finally closed. He then picked up the Minutes and began to read: "This Judicial Commission, by a unanimous vote, fails to sustain any of the specifications of the Complaint. By a unanimous vote, this Commission sets forth the following note explanatory to its failure to sustain the first specification: We find that the Presbytery of St. Johns acted in this case completely within its proper authority; and that therefore the Synod of Florida took proper action in refusing to sustain the Complaint against the Presbytery." The first Specification of Error as stated by the Commission was: "The failure of the Synod of Florida, June 19-21, 1956, to sustain the Complaint of the Rev. Arthur A. Froehlich and the Elders and the Board of Deacons of the Maitland Presbyterian Church made to it, against the action of St. Johns Presbytery through the Commission on the Minister and His Work" (*Ibid*, P. 83).

Arthur then inquired what had been done about the Petition of the Church to the Assembly. The Chairman appeared surprised at the question. He shuffled through papers on the desk before him. At length he drew out a document with several pages of signatures attached. "Is this it?" he asked? Arthur replied that it was. "Well," the Chairman stated, "We have no authority to do anything with this," and handed it back!

On the contrary, the Book of Church Order states that the General Assembly "represents in one body all the churches thereof and constitutes the band of union, peace, and correspondence among all its congregations and courts" and is empowered "to give its advice and instruction, in conformity with the Constitution, in all cases submitted to it;" (Par't 85, 90). The Chairman expressed the Commission's appreciation of the fine spirit shown by both parties, and declared that he trusted everyone would come away with greater admiration of "our form of Church Government." "The Commission was dismissed with prayer." (*Ibid*).

Various members shook hands with us, and uttered similar sentiments. Arthur reports that one told him "we were all in sympathy with you but we couldn't sustain the Complaint." And yet, sustained by the goodness and grace of our Lord Jesus Christ, and with steadfast faith in His Sovereign Justice, we departed transformed by His Holy Spirit and strengthened by His might for the battle which lay ahead.

Before we left, however, we made an abortive attempt to have a protest recorded in the Minutes of the Assembly. We both were very grateful to the Rev. Kennedy Smart, a Commissioner from Atlanta, who was willing in our behalf to present our protest as his own. When this failed there was nothing further to do but to pack up and be on our way. We rode for miles in silence, turning over the events

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of the past few days in our minds, wondering why God in His Providence had allowed this to happen, wondering where we had failed, and wondering why the Assembly's Commission had erred so grievously.

Suddenly Arthur exclaimed like an oracle of old: "Well, Tom, the Church is apostate!"

Apostate! Apostate! Stunned, I could not reply. In the few hours following the Commission's verdict Arthur's mind had systematically re-analyzed the situation in the Southern Presbyterian Church as he had known it for over 20 years. Thus he announced his own Verdict. He has never seen fit, subsequently, to change it in any way. Strangely enough, however, on behalf of the Elders and himself he prepared an Appeal to the Synod of Florida!

In the meantime the Church was locked out of its property and began holding Sunday School in a nearby packing house and worship services in a community hall. Even though we lost our case at the Assembly and the property was taken away, it was abundantly evident, through the faithfulness and steadfastness of the congregation, that Christ Jesus, who is the King and Head of the Church and the only Lawgiver in Zion, was making good His Word and was abundantly answering our prayers!

Although I offered to represent him, Arthur insisted that he must go the Synod alone. In the meanwhile I had become involved in matters in my own Presbytery (Suwannee) and was preparing a complaint against it to the same meeting of Synod.

The Rev. L. H. Eikel, Pastor of the Mikesville, Melrose, and New Hope Presbyterian Churches drove down to this meeting with me. Not only was he a very dear friend but also a valued counsellor. Approaching retirement age, he had served many years in the ministry of the Presbyterian Church U.S., and was at that time a member of the Commission on the Minister and His Work of Suwannee Presbytery. He was much opposed to what St. John's Presbytery had done. We took a room in a nearby hotel and walked over to the First Presbyterian Church of Lakeland, Florida where Synod was meeting. Dr. Harvin reported on our complaint to the Assembly. He complained that it had cost the Synod too much money! My own complaint was found in order and a Commission was appointed to hear it. Arthur arrived later. Synod declared his appeal in order, and the Moderator duly appointed another Commission for his case.

We waited together again in a room adjoining those in which our respective Commissions were meeting, only this time each on a different case. It seemed like ages before we were finally called. Arthur went first. Sitting there alone I could not help but reflect on the indomitable stamina of this man of God.

During lunch we discussed the situation. Arthur felt encouraged. He said, "Well, at last I think I'll have my day in court!"

We both spent many hours before the Commissions. Moderator Judge Julian Alford had appointed, and they were eminently fair, not deviating a hair's breadth from the procedure outlined in the Book of Church Order. What a relief, after the nightmare we had experienced in Birmingham!

Both Commissions deliberated far into the night of Wednesday, May 15. Although Synod was not scheduled to adjourn until the next day at noon, all of Synod's business was concluded early Wednesday evening i.e., all except receiving the reports of the Judicial Commissions. Naturally everybody wanted to adjourn then and go home. Someone half-jokingly proposed that the Complainant and appellant reimburse the members of Synod who were ob-

liged to stay over until the next day because of their cases!

The Chairman brought in their reports the following morning. By a vote of 8 to 6 Synod's Commission sustained my Complaint and instructed "the Presbytery of Suwannee, in keeping with the Book of Church Order, Par. 294: and in light of our previous action to have a new hearing on the whole matter." (*Minutes*, P. 41)

Pandaemonium broke loose! There were speeches, motions, expostulation! Presbytery respondent in my case, Dr. J. W. Creighton of Williston immediately upon announcement of the Commission's decision served notice of Complaint to the General Assembly! Synod recessed at 9:45 to give the Presbytery of Suwannee time to consider its action. Presbytery reported it would comply with Synod's directive. Dr. Creighton withdrew his complaint. We will go into this matter more later when we consider the case of Dr. A. J. Kissling, who attacked the Five Points of Calvinism before the Presbytery of Suwannee.

The Commission which heard Arthur's appeal then reported. The Chairman read the minutes. "Every specification or error was denied. A motion was made and approved that the action of St. Johns Presbytery in this matter be confirmed. Lewis G. Thompson dissented. Bruce Wideman abstained from voting." (*Minutes*, P. 40). We note the following record of the Commission's action on Specifications 1 and 5 of the appeal. "Specification No. 1 'certain irregularities in the proceeding of the Presbytery' was denied. Lewis G. Thompson voted for sustaining with the season that the respondent (Dr. Kadel) admitted there were certain irregularities. The Court calls attention to the fact that there were irregularities in the Proceedings; however, the court feels that they are not sufficient to warrant the sustaining of this specification" and "Specification No. 5. 'Injustice in the judgment and censure Denied. With Lewis G. Thompson voting for sustaining with the reason that the penalty was too severe for the indictment, namely, that of preaching in the Maitland Church.'"

Arthur requested the privilege of the floor to make a few comments. Dr. Harvin moved that he be given three minutes! In perfect control of his emotions Arthur spoke calmly but distinctly to this effect: "Mr. Moderator, brethren, there has been much said here today about costs. Let me remind you that there are costs involved in this case much greater. The costs to a congregation, of officers, untold harm done a body of God's people. I call your attention to the Words of our Lord: 'For what does it profit a man if he gain the whole world and lose his own soul? or what shall a man given in exchange for his soul?' Thank you, brethren." He walked out, never to return.

Dr. Kadel arose and moved that Synod remember Froehlich in its closing prayer. This was done. Synod adjourned.

I don't think I would have taken another complaint in this case, except for the false witness of someone in the Synod who gave erroneous information to the press.

An article entitled "Presbyterian Unit Upholds Cleric Ouster" (UP, *The Florida Times Union*, May 17, 1957,) entirely falsified the picture. It claimed "a commission . . . upheld the ouster of a Maitland Minister who refused to leave his pastorate on the request of his congregation;" Also that "Froehlich had been charged with 'irregularities' in allegedly departing from the teaching of the Presbyterian Church."

The Presbytery had given equally misleading information to the Orlando Papers. Dr. Kadel, as their representative, introduced a great deal of this prejudiced material into the hearing before Synod.

A good example appeared in the *Orlando Morning Sentinel*, April 2, in an article entitled "Hearing Set in Maitland Church Rift." The article said: "The Rev. Arthur Froehlich was dismissed as pastor in early January by St. John's Presbytery." In January, Presbytery "Ratified and confirmed" its previous actions because its records were defective. The dismissal mentioned took place May 17, 1956!

Again, we read in the *Winter Park Herald*: "Church Dispute up for Hearing", April 18, 1957. "St Johns Presbytery has asked the court to settle the question of which of the two factions in the divided congregation are entitled to the property. — One group has remained loyal to the Presbytery and another is backing Mr. Froehlich."

One gets the impression from this that the Church membership was more or less equally divided; half with Presbytery, half with Arthur Froehlich. Nothing could be further from the truth. There was no division in the Church.

Members-at-large were entirely unaware of any "difficulty", as imagined by the Presbytery. Indeed, Wednesday night, May 16, a special service was held to inaugurate the \$100,000 building campaign, celebrating the 75th anniversary of the Church's organization. The Church building was filled; honored members of Presbytery and city officials attended (the following night the Commission acted). Sunday May 23, the Congregation (about 160) gave a unanimous vote of confidence to the Pastor and officers. There were no dissents. I was there! Presbytery lists 14 people on its side in the January 8 Minutes. Many of them had become inactive.

I recall how I tried to get a "letter to the Editor" printed in the *Orlando Sentinel* setting forth the true facts in the case. It was never printed. Again, after the article on the Synod's action (May 17, 1957) I tried to get a correction printed by United Press. To no avail.

This thing of hearing false witness is serious business. My notice of Complaint to the Assembly (1958) was promptly filed with Synod. The actions of the Presbytery of St. John's in deposing Arthur and the Elders seemed so utterly irregular and unjust that I felt sure the Assembly would sustain my position this time. The main thrust of this complaint was that Synod erred in not considering the case of the Elders, and in failing to sustain these sections of the appeal dealing with the "irregularities" and "injustice" of Presbytery.

The Assembly met April 24-29, 1958, at the First Presbyterian Church, Charlotte, North Carolina. I drove up alone and took about the cheapest room I could find. I had only about \$25.00 to last the whole stay at the Assembly and the trip back! My complaint was duly found in order and the Moderator, Mr. Phillip Howerton, of Charlotte, appointed a Judicial Commission to hear it.

A Rev. Thomas B. Hoover, of Upper Iowa University, also presented a complaint involving the dissolution of his pastoral relationship with the Congaree Presbyterian Church by the Commission on the Minister and His Work of that Presbytery. Mr. Hoover requested the Minutes of the Commission, but, contrary to the express provision of the Book of Church Order, he was denied them in writing on the grounds "there are things in those minutes which could not be made public."

The Assembly twice corrected the Synod for its failure to record the facts of the case. Mr. Hoover's Complaint to this Assembly stated Synod's failure to comply with the Assembly's directives was due "in part, to the existence of

constitutional evidence that the Synod erred in not sustaining the original Complaint." (*Minutes* P. 57) He also claimed that the Synod of South Carolina "supplied information of a prejudicial nature to the secular press in which false statements were made as facts of ecclesiastical procedure." The case sounds familiar: Commission on the Minister and His Work, defective Minutes, misleading information in the press!

Strange, but a most welcome change, was the relationship between myself, complainant, and the Rev. George Pickard, respondent of Synod. He turned out to be a most considerate opponent in the hearings and general companion during the long hours of waiting. The Commission at last came to its decision. We were invited in Monday evening, April 28, to hear what it was. The group failed to sustain any part of my Complaint.

The next day, I was stopped on the street by the Rev. Walter Bennet of Texas. Most considerately he expressed his sympathy in my losing, but indicated he had filed a dissent against the action.

"Well, this was better than nothing," I thought. "Better than the last Assembly, anyway." I left without hearing the report read before the Assembly.

It was not until a week or so later, when I received the Minutes from Dr. Scott, Stated Clerk of the Assembly, that I knew what Mr. Bennet had said in his dissent. It sums it all up. "I feel that I must dissent from the action not to sustain Specification of error number two in the Complaint against the Synod of Florida concerning its action denying the Appeal of Rev. Arthur A. Froehlich. This section deals with specification number one of Mr. Froehlich's appeal: 'certain irregularities in the proceedings of the Presbytery'. The Synod admitted there were irregularities but added, 'However, the Court feels that these are not sufficient to warrant the sustaining of this Specification.'"

"It appears that the Presbytery, in addition to errors in making indictments, took action which may be classified in the Civil Courts as a *Summary judgment*, but for which there is no provision in the Book of Church Order. I (Walter A. Bennett) make this dissent because there is a reasonable doubt in my mind that if the Presbytery had followed exactly the procedure outlined, it might have been possible for the defendant to have made a more adequate defense of himself, especially since this deals with the serious action of the deposition of a Minister. Walter A. Bennett."

Also the Assembly reminded the Synod of Florida "of the necessity for keeping a full and complete record of its proceedings as outlined in the Book of Church Order."

Mr. Hoover was not so fortunate. The Assembly dismissed his case with the brief whitewash; "We have full confidence in the intent of the Synod of South Carolina in complying with the directive of the 1957 General Assembly in that they have made all necessary pertinent facts in the case a part of the record. Further, we have the conviction that the Synod of South Carolina has not sought to damage the reputation of anyone." (*Minutes*, P. 57).

Of course Mr. Hoover did not question the "intent" of Synod, or what they did or did not seek to do. It is no wonder he felt constrained to communicate his claim of denial of his constitutional right to the Assembly of 1959. The Assembly simply said there were "no grounds to substantiate his grievances." *Finis*.

Thank God, the Rev. Arthur A. Froehlich is now Pastor of the Maitland (Florida) Orthodox Presbyterian Church which is worshipping in its beautiful new sanctuary — "The Church by the Side of the Road!"

News and Views

Eternal Vigilance Is Forever the Price of Freedom

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SMEAR TACTICS OF THE NATIONAL COUNCIL OF CHURCHES

The tactics employed by a hard-pressed commander in a bad military situation usually are a good clue to the amount of worry or panic dominating the GHQ. Nothing has ever hit the National Council of Churches, or for that matter, its predecessor, the discredited Federal Council of Churches, with the same devastating impact as the recent Air Force Manual controversy. Mobilizing all their vast resources and reserves, the badly shaken N.C.C.C. hierarchy is still planning desperate counterattacks in the hope of regaining some of its badly battered standing and prestige in the Protestant community. Some of these counterattacks do no credit to an organization claiming to speak as the conscience of "39 million Protestants."

A brief summary-review of the whole imbroglio is perhaps in order as some of our readers may not be correctly or wholly informed of all developments.

Under date of February 11, 1960, James Wine, signing himself "Associate General Secretary" of the Council, addressed a letter to the Hon. Thomas Gates, Secretary of Defense, Washington, D.C. Wine inclosed a copy of an Air Force Reserve Center Training Manual N.R. 45-0050 Incr. V Vol. 7 with a formal complaint that the manual was in "patent contravention of the First Amendment of the Constitution of the U.S." As the manual was restricted to Air Reserve non-commissioned officers Wine should have been challenged as to how the N.C.C.C. obtained a copy of it.

Wine then went on "To imply some relationship between the Revised Standard Version of the Holy Bible and Communism is insidious and absurd." The manual had made no such assertion. It merely said that the N.C.C.C. had officially sponsored the R.S.V. and that "of 95 persons who served on this project, 30 have been affiliated with pro-Communist fronts, projects, and publications." Note carefully the old, old trick of craftily avoiding the direct charge and then vehemently denying one that was never made and which would be preposterous and absurd to make. The charge that 30 out of the 95 people who collaborated on the R.S.V. had front records was and remains documented beyond cavil.

The N.C.C.C. demanded that the manual be withdrawn immediately and also asked for a conference with the Defense Secretary so "that we may have the complete explanation which we believe we are entitled to have." Secretary Gates turned the whole matter over to Dudley Sharp, Secretary of the Air Force. Sharp later testified before the House Committee on Un-American Activities and admitted he had "immediately started an investigation" but found that the manual had been withdrawn on the morning of the same day that Wine wrote his letter.

Liberal commentators and news outlets saw to it that the N.C.C.C. ultimatum to the Defense Secretary reached every literate and radio-listening American from Maine to San Diego. Secretary Gates panicked and threw in the towel before he had time to find out what all the shouting was about. The resultant controversy aroused, entertained, outraged, or baffled millions of Americans depending on their own particular knowledge, or lack of knowledge, of the true facts behind all the shouting. Most Americans naturally were totally dependent for their information, and hence their own views, on the press and radio accounts. In these media, needless to say, the N.C.C.C. enjoys an overwhelming advantage.

PENTAGON PANIC

Defense Secretary Gates in publicly apologizing to an N.C.C.C. official (naturally with photographers present) created an entirely false impression that the manual was questionable and that the N.C.C.C. had been vindicated in its protest. The President of the N.C.C.C., Edwin T. Dahlberg, whose long front record the Church League of America documented in 1957 and again in NEWS AND VIEWS of August, 1958, called the Defense Secretary's abject public capitulation "a smashing victory for the National Council of Churches and the forces of freedom." Highly placed officials in the Pentagon confidentially reported "near panic" in top echelons over the N.C.C.C. protest. One reason was that Congress was in town and the Air Force had already been in hot water over manuals for enlisted men on how to wash dogs and wait on tables at officers' parties and homes.

Dr. Clyde J. Kennedy, President of the American Council of Christian Churches, and Dr. Carl McIntire, president of the International Council of Christian Churches, demanded and secured an interview with Secretary Gates on Feb. 24th. They spent forty minutes with Mr. Gates explaining the simple facts of life, and just what the N.C.C.C. was, to the Defense Secretary. In the meantime, Fulton Lewis Jr., and a number of other authorities on Communism in Religion worked long hours telling an incredulous nation what a few hundred security and intelligence officers and a few thousand well-informed people had known for years.

THE COUNCIL FIGHTS BACK

Meanwhile, the General Board of the N.C.C.C., meeting in Oklahoma City, pressed the counterattack. Dr. Eugene Carson Blake, who needs no introduction to readers of NEWS AND VIEWS, issued a statement that if necessary he would personally see President Eisenhower when the latter returned from South America to lay the N.C.C.C.'s case before the Chief Executive. W. A. Visser't Hooft, gen-

eral secretary of the World Council of Churches, who happened to be in this country, issued a statement in Cincinnati saying that any charges that Communists had infiltrated American Protestant Churches were "complete nonsense," "stupid accusations," and "idiotic remarks." His headquarters are in Geneva, Switzerland.

With the abject apology scalp of Defense Secretary Gates dangling from his belt, James Wine came to Oklahoma City feeling pretty good. The Washington, D.C., *Evening Star* of Feb. 24th quoted him as hinting that American servicemen might be getting "Totalitarian training" from dark and sinister forces in the services. "In a subsequent interview Mr. Wine said the Air Force training manual could have been inspired by a subversive influence." Note carefully the standard and well-worn-out technique of never answering specific charges and cited facts except in denunciatory generalizations and in vituperative language. This from top leaders of an organization claiming to speak for 39 million Protestants and hence, in effect, guardians of the highest Christian conscience in this country.

For those desiring to examine the Air Force Manual first hand we suggest either sending a dollar to USA, P.O. Box 134, Lenox Hill Station, New York 21, N.Y. for the Special Feb. 23, 1960 issue or thirty cents in stamps to the *Christian Beacon*, Haddon and Frazer Avenues, Collingswood, N. J., for the March 3rd, 1960 issue. Both publications reprinted those pages of the Air Force Manual dealing with Communism in Religion.

CONGRESSIONAL COMMITTEE HEARINGS

On Feb. 25 the House Committee on Un-American Activities stepped into the picture. Another Congressional subcommittee under a publicity-seeking chairman had threatened to summon the writer of the manual, Homer Hyde of San Antonio, Texas, for what was feared would be a scapegoat grilling of an innocent man in order to throw some one to the wolves of the N.C.C.C. who were now yelling for blood. The House report "Issues Presented by the Air Reserve Center Training Manual," Feb. 25, 1960, is most important to an understanding of this whole controversy and may be secured by writing to the Committee in Washington, D.C.

The whole affair now took a bizarre turn when Secretary Sharp told the House Committee that the manual had not been withdrawn because any of the statements in it were found to be untrue. The Air Force had not investigated the truth or falsity of the statements in the manual but had withdrawn it because it deemed some of the material as "inappropriate." Sharp also told the Committee that contrary to a N.C.C.C. statement neither he nor any other responsible Air Force officer had told the N.C.C.C. that references to Communist infiltration in the churches would be deleted from the new edition of the manual when it was published. He further said that he had not apologized to the National Council nor had he repudiated any of the contents of the manual.

Secretary Sharp was criticized by Committee members for the manner in which the manual had been withdrawn and the inept public relations surrounding the whole controversy which seemed to play right into the hands of N.C.C.C. officialdom.

After the hearing six N.C.C.C. big-wigs sent Chairman Walter of the House Committee an insulting telegram asking him to retract and apologize for his "untrue statements" against the churches." Note once more the cunning trans-

ference from charges against specific individuals to "against the churches."

The fiery little Congressman from Pennsylvania fired a telegram back at the six N.C.C.C. leaders inviting them to appear before his committee under oath and present their whole case to the American public in the form of testimony before a duly constituted Congressional committee. Needless to add, the six bold spokesmen for the now badly worried N.C.C.C. had no stomach for this sort of honest approach. They refused to appear under oath and turned instead to their publicity outlets for more attacks on the Committee, its Chairman, the manual, and all those who defended its accuracy.

THE N.Y. TIMES DOCTORS THE NEWS

On March 9th the *N.Y. Times*, always a staunch defender of the old Federal Council of Churches, came to the rescue of the N.C.C.C. with a rather clever bit of doctored "news." Headlined "Spellman Scores Air Force Manual" the *Times*, which "prints only the news fit to print," printed a complete distortion of what Cardinal Spellman had actually said.

The article quoted the Cardinal as having "deplored last night recent attacks in an Air Force Manual on the loyalty of some U.S. churches and clergymen." The rest of the two column article then went on to recount the uproar created by the Air Force Manual. The Cardinal never made such statements.

Spokesmen for the N.C.C.C. were then quoted as having termed the allegations against it as "slandorous, biased and venomous." The Rev. Dahlberg was once more quoted as asserting that "the program of slander being circulated against the churches" was made to order for the Communists. Note once more the old, old, N.C.C.C. trick of always changing any charges against it and its officers as attacks "against the churches." The trick of accusing honest and bona fide anti-communists of engaging in activities "playing into the hands of the Communists" is a tried and trusted device of the phony liberals when exposed in some pro-Communist activity of their own.

Congressman Donald Jackson of California quickly exposed the *N.Y. Times* fakery by sending the following telegram to Cardinal Spellman:

"YOUR EMINENCE: Evidently the statement made by you on yesterday respecting the current controversy over certain statements made in an Air Force training manual were deliberately distorted to indicate a blanket endorsement by you of the entire body of Protestant churchmen relative to their loyalty. The implication written into your perfectly proper message has done grievous harm to the fight being waged by many of us here in the Congress to disclose efforts of the Communist Party to infiltrate American churches and the efforts of a few Protestant ministers to further the cause of Godless conspiracy. As a former combat officer in the U.S. Marine Corps, I share your high regard for the dedicated men of all faiths who have served and are serving in the Armed Forces of the United States. Their loyalty has never been brought into question in any manner, nor do I know of a single instance involving the loyalty of a chaplain. The fight against the common foe has been set back by the improper use of your statement. If it is at all possible to

clarify this matter, I sincerely hope it can be done. Believe me to be, most respectfully."

The Cardinal replied:

"Congressman Donald L. Jackson,
House of Representatives,
Washington, D.C.:

I have received your telegram which I have read with interest. The statement I made was clear and unequivocal. I cannot understand how some of the press distorted my statement. I respect the fact that Congressman Walter, you and other members of your committee have rendered outstanding service in exposing Communist activities.
Francis Cardinal Spellman"

Jackson thereupon inserted the Cardinal's original statement in the *Congressional Record*, page 4902, March 11, 1960, and commented:

"It will be noted that nowhere in the Cardinal's statement does the phrase 'Air Force Manual' appear. Yet that bulwark of journalism, the *New York Times*, frequently pointed out to students of journalism as the greatest example of honest, fair, and objective reporting, took unbridled license in editorializing the headline, and to give the impression to its readers that a great church leader had said something he never said or never intended to say. The headline in question is morally dishonest, factually inaccurate, and intellectually on a par with the journalistic ethics of a throwaway tabloid."

The *N.Y. Times'* fakery probably reached and impressed millions of readers and radio listeners. Congressman Jackson's exposure in fine print, buried in the *Congressional Record*, probably was not seen by more than ten or fifteen thousand readers at the most. Small wonder that getting the truth out in situations of this sort is such a herculean task!

Desperate situations force desperate men to adopt desperate methods. Checkmated in Washington, with the President understandably avoiding any involvement in a red hot religious controversy and with church and lay leaders up in arms all over the country over the revelations of N.C.C.C. skullduggery, Council leadership adopted the old tactic of low politicians—"if you can't answer or deny your opponent's charges call him a scoundrel and a wife-beater." What started out as a brazen intimidation of a poorly informed Defense Secretary over a service publication with a very limited distribution, degenerated, thanks to the N.C.C.C.'s "highest standards of Christian ethics," into a bowery brawl of name-calling and slimy insinuations of alleged associations with "Hate-mongers."

THE N.Y. TIMES TO THE RESCUE

Again the *N.Y. Times* obligingly served as advance mudrunner for the National Council when it published a special feature article by John Wicklein in the March 28th issue, two weeks after Congressman Jackson had exposed its news doctoring and distortion of fact. Wicklein's article, captioned "Protestant Extremists are seeking to Muzzle Clergymen on Social Issues," took up columns of valuable news space.

After briefly quoting Council spokesman Roy G. Ross, that the N.C.C.C.'s constituent bodies "are and always have been unalterably opposed to communism" Wicklein gets down to the real business of smearing the N.C.C.C.'s

outstanding critics. Out of hundreds, if not thousands, of critics of the N.C.C.C.'s past activities only five or six are carefully selected for the "full treatment".

The psychology behind this is quite sound. It marks the selected victims as "goats" separated from the rest of the "sheep". The sheep who are not smeared or attacked thank their lucky stars for their good luck and probably drop out of the fight after they have seen what happens to the "goats." Concentrating maximum fire on a few targets is also the oldest law of military science. The Wicklein barrage confined itself to Fulton Lewis, Jr., J. Howard Pew, Major Edgar C. Bundy, Myers G. Lowman and Rev. Carl McIntire. Verne Kaub of Madison, Wis. and the Rev. Billy James Hargis were casually mentioned. The Wicklein effort was strictly an N.C.C.C. hatchet job. But at least an honest hatchet job, making no pretense whatever of being either objective or even remotely fair in its presentation!

One of the big five selected for the smear treatment had accepted \$4,500 as an investigator for a state government commission. Others had published pamphlets or lectured for fees, evidently by *N. Y. Times* standards a most heinous and morally reprehensible practice. This from a newspaper which last year admitted to the McClellan rackets investigating committee of the U.S. Senate that it had paid \$35,000 as "tribute" or a bribe to a racketeering union in order to get parts of its paper delivered through a strike-boycott blockade (See page 18250 et seq. Investigation of Improper Activities in the Labor or Management Field, Senate Committee on Improper Activities, Part 51, May 5-8, 1948)

Wicklein naturally made no attempt to examine or disprove any of the long list of pro-Soviet, pro-Communist, ultra-pacifist, and appeasement policies and activities which have been and are still being made against the National Council by the Church League of America, Fulton Lewis, Jr., the Circuit Riders, *Christian Beacon*, and other responsible Christian clergymen, publications, and organizations.

"If you can't answer your opponent's charges—call him a low scoundrel and wife-beater" just about cover the entire *N. Y. Times* smear job. Nor is our carefully researched and documented COLLECTIVISM IN THE CHURCHES mentioned even once by Wicklein. He also carefully refrains from mentioning this publication lest Americans learn that there are sources of information on the National Council of Churches other than the Council's own self-serving publicity releases.

Far more significant, however, than these curious omissions is the fact that the "scholarly research" of Mr. Wicklein failed utterly to turn up a single quotation of a number made by F.B.I. Director J. Edgar Hoover deploring Communist infiltration into the churches: Unchallenged testimony by former F.B.I. undercover agent and government witness Herbert Philbrick that there were so-called "ministers of the gospel" in his own secret "pro" cell in Boston is not mentioned by Mr. Wicklein. Articles on Communist use of religious figures by the Rev. Dr. Poling are studiously blacked out by the *N. Y. Times* "expert." The damaging testimony of Joseph Kornfeder, Benjamin Gitlow, Manning Johnson, John and Martha Edmiston and other former high-ranking Communists and FBI agents on just how, when, and through whom the Communists operated in penetrating church groups in this country is likewise carefully omitted from the Wicklein hatchet job.

The Romans had a saying for this—"suppression veri—suggestio falsi". To suppress the truth is to suggest the false.

"THE TRUTH" . . . BY THE N.C.C.C.

The *N. Y. Times* smear job was followed in a day or so by the N.C.C.C.'s issuance of a 160 page mimeographed defense statement. This was later reprinted as a small 31 page pamphlet entitled ". . . the Truth, . . . about the N.C.C.C. . . . about the Revised Standard Version . . . about noisy detractors." The introduction opens:

"The greatest enemy of atheistic and materialistic communism in the world today is Christianity. The Protestant churches, indeed all religious institutions, are the strongest bulwark against communism."

In exposing Communists, secret pro-Communists, fellow travelers, and phony liberals the anti-Communist researcher and writer suffers from one terrible disability from which he can never hope to find relief or change. This is the total and humorless lack of originality in tactics practiced by these people. Just like the fleeing criminal who seeks to protect himself behind a living shield of an innocent child or person, so these completely amoral people invariably try to use some innocent third party as a shield. They never come through with anything new or original.

Those patriotic Americans, who years ago became concerned over the boondoggling, covert subversion, and costly faddism in their schools and timidly raised some question or objection, were stunned to find themselves attacked as "enemies of education". When they made some small progress years ago in Pasadena, California, and succeeded in getting a grossly incompetent school superintendent fired they were naturally shocked and outraged to learn that they were really nothing more than stooges for some allegedly sinister *anti-Semitic* individual in New York whose very name they had never heard of before!

The same vicious and hackneyed smear is presently being used by the N.C.C.C. in the pamphlet under discussion. Like the scorpion which carries its deadly sting in its tail, it takes 28 pages of this pamphlet to get in its libelous sting on the next to the last page—"Bundy has been associated in various activities with two men identified by the Anti-Defamation League as professional anti-Semites, Allen Zoll of New York and Harry A. Jung of Chicago."

The fact of the matter is that Bundy has never been associated with these two men, nor has he been connected with Anti-semitism in any manner, shape or form! This charge is an utter fabrication and smear!

OPERATION CUTTLEFISH

Dr. Carl McIntire, Dr. J. B. Matthews, and Myers Lowman of the Circuit Rider, are the other three main victims of the N.C.C.C.'s little pamphlet which might well be called "Operation Cuttlefish." None of these three eminent authorities on Communist infiltration of certain religious circles needs any defense in these columns. All of our readers, we are sure, are well informed on the great contributions these men have made to true protection of the Faith against the infiltrators and subverters of Protestantism. Indeed, the N.C.C.C.'s and *N. Y. Times* smear attacks on them are in a way the highest recognition possible for meritorious and yeoman service in the field of intelligent and effective counter-subversion.

That the best reply which the N.C.C.C. could think of in its present deservedly unhappy situation was to adopt the inky tactics of the cuttlefish is depressing but not surprising.

The entire back page of the N.C.C.C. "truth" pamphlet is given over to an interesting but not very convincing effort at "innocence by association and numbers." No attempt whatever is even made to reply to the minimum and minor charges set forth in the Air Force Manual which started the whole furore. No attempt was made by the N.C.C.C. even to try to knock down some of the minor and more vulnerable charges made against it through the years. Instead, there is a bare recapitulation of the alleged "Membership of Constituent Communions" affiliated with the Council. The various denominations are listed, the number of their churches, and claimed total membership.

The N.C.C.C. pamphlet totals up 144,231 churches and 39,256,922 church members. So without saying it, the impression is created that 39 million American making up the constituent communions of the N.C.C.C. *proves* that the council cannot possibly be wrong. Or, guilty as charged. The unfortunate fact remains that setting forth totals of membership, *having no influence or control whatever over the policies of the N.C.C.C. or even knowledge of most of its activities*, proves nothing. Statistics cannot refute or conjure out of existence the cold, hard facts of the long unsavory record. This record of anti-anti-Communism, Soviet and Communist coddling, meddling in purely secular matters, and carrying on brazenly every aspect of the modernist and quasi-Socialist "social action" programs has been more than amply documented in this journal and numerous other unimpeachable sources.

CHARGES THE N.C.C.C. AVOIDS ANSWERING

In his opening statement at the House Committee on Un-American Activities hearings on the Air Force manual, Chairman Walter said:

"Incidental to investigations conducted by the the Committee on Un-American Activities, at least a dozen persons who have been identified as members of the Communist Party have also professed to be ministers of the gospel. In addition, several undercover operatives of the FBI who have served in the Communist Party have testified under oath respecting the directives under which they and other members of the Communist Party operated with respect to penetration of church groups." (page 1288 op cit)

Why has not the N.C.C.C. answered or denied this charge by a responsible and highly respected Congressman, one of the top leaders of his party?

Chairman Walter then went on:

"Although this question is not subject to precise qualitative or quantitative analysis, it is a fact, however, supported by the record, that the Communists have duped large numbers of the clergy, as well as lay leaders of the churches, into supporting Communist fronts and causes which masquerade behind deceitful facades of humanitarianism. This is not to say that these persons are necessarily consciously supporting Communist enterprises, but the net result is, for all practical purposes, the same." (page 1288, op cit.)

Why does not the National Council answer and expose Walter's charges as false and without basis if they can so, instead of screaming "slander and "nonsense."

PARTY MEMBERS OR FRONTERS?

In their press releases and public statements National Council spokesmen have repeatedly claimed that no one would point to a single official or staff member who was a Communist. By this they presumably meant a self-admitted, card-carrying Communist duly certified under oath by at least two Communist Party officials as being in fact a C.P. member. If so restricted and so defined they are probably right. But they did not claim, at least as far as this editor knows, that no National Council officer or staff official had any Communist front record!

During the questioning of Secretary Sharp the following highly interesting information was developed by Staff Director Arens of the Committee:

Mr. Arens. May I first say, Mr. Chairman, in view of the Secretary's repudiation of the information conveyed respecting the National Council of Churches of Christ in America, the chairman issued a statement to the effect that the leadership of the National Council of Churches of Christ had hundreds or at least over a hundred affiliations with Communist fronts and causes. Since then we have made careful, but yet incomplete checks, and it is a complete understatement. *Thus far of leadership of the National Council of Churches of Christ in America, we have found over 100 persons in leadership capacity with either Communist front records or records of service to Communist causes. The aggregate affiliations of the leadership instead of being in the hundreds as the chairman first indicated is now, according to our latest count, into the thousands, and we have yet to complete our check, which would certainly suggest, on the basis of the authoritative sources of this committee, that the statement that there is infiltration of fellow travelers in the churches and educational institutions is a complete understatement.* (page 1303 op cit) (Emphasis supplied—E. B.)

Mr. Arens then put into the record that Walter Russell Bowie had over 33 Communist front affiliations, Leroy Waterman at least 20 "verified connections thus far" and Fleming James a total of 25—"verified thus far." Here again is a golden opportunity for the National Council to attempt to prove to all American church-goers that the Committee's facts and figures are "false and without substance in fact." Instead of answering and exposing the House Committee, the best that the Council apparently can think of to do is to denounce a few individuals as "apostles of discord" and "hate-mongers." "If you can't answer your opponent's charges just call some one else a scoundrel and a wife-beater." Or, better still, don't attack those who made the charges under oath, but smear all who would let the public know such testimony exists!

THE NATIONAL COUNCIL'S RECOMMENDED READING

The Air Force manual uproar also brought to light a very interesting pamphlet published by the Department of Racial and Cultural Relations of the N.C.C.C. in 1957. Congressman Donald Jackson, who deserves a formal vote of thanks from every Christian church community and meeting, and a personal letter of thanks from every American

regardless of religious affiliation, on April 20th took the floor in the House of Representatives and read into the Congressional Record (page 7842-46) a long expose of the N.C.C.C. pamphlet "Negro American." Every NEWS AND VIEWS reader who does not get the CONGRESSIONAL RECORD should read this part of the RECORD at his library or send for a copy from the Government Printing Office in Washington, D.C.

Space limitations permit only a brief summary of Congressman Jackson's devastating exposé of the type of books recommended in the National Council's "reading list" of some 260 titles. The Foreword stresses that these titles were selected "after elimination of many more" because they "are safe to recommend for children." They are also safe, the N.C.C.C. assures us, because they "avoid stereotypes and because they qualify as literature.

Alfred S. Kramer, Associate Executive Secretary of the N.C.C.C., who signed the Foreword, states that "we of the National Council asked the women to consider books which might benefit church people." The following well-known Communists, veteran communist frontiers, or fellow travelers *did benefit* from having their books plugged in an N.C.C.C. pamphlet which presumably had a nationwide, large distribution:

Victor Perlo
W. E. B. DuBois
Gene Weltfish
Benjamin Botkin
E. Franklin Frazier
Ruth Benedict
Eleanor Lattimore
Bucklin Moon

Herbert Aptheker
Shirley Graham
Langston Hughes
Alan Lomax
Gunnar Myrdal
Margaret Halsey
Benjamin Mays

Perlo has been identified in sworn testimony as being not only a Communist but a member of a Soviet spy ring. Called to testify before a Senate sub-committee and to deny the espionage charge, Perlo took the 5th Amendment. Aptheker is one of the chief theoreticians of the Communist Party and presently is director of the party's most important school in this country. He is also the editor of POLITICAL AFFAIRS, the C.P.'s major directive-issuing magazine.

W. E. DuBois has one of the longest front records ever achieved by an American. Denied a passport for many years, DuBois and his wife Shirley Graham, hurried to Russia as soon as a Supreme Court decision opened the floodgates to all Communist applicants. Violating passport regulations he then went to Red China where he defamed the United States, defended Communist Russia and Red China, and urged the peoples of Africa to rise in revolt. His wife has also been identified as a Communist Party member and she was a marshal in the Communist May Day parade of 1950.

Congressman Jackson concluded his long speech by asserting that several of the National Council's recommended books contained passages so lewd and shocking that he could not conceive "that any man who wears the cloth of any church in this country (can) read these lines without repugnance." Mr. Jackson, although needed by leftish Congresswoman Green of Oregon to name the books, refused to do so because placing their titles in the Record "would bring down on me the strongest condemnation of all right-minded persons, nor would it avail me anything to protest that I was simply extracting passages from books approved for children by the National Council of Churches."

The California Congressman concluded:

"Communists, blasphemers, and pornographers may assist the National Council of Churches to erect a new order, but I think it would be a house which neither the board of the National Council nor many millions of American citizens would want to inhabit."

Strange business for so-called churchmen to engage in!

The compilers of the National Council's guide for smearing all individuals and groups who support the statements in the Air Force Manual give on its last page so-called "suggestions for use of materials in this compilation", which serves as a plan of strategy for attacking all the N.C.C.C.'s opponents on the national, state and city levels.

Here are their quasi-military orders to their defenders:

"While the Department of Defense has announced the withdrawal of the false, offensive and slanderous statements in the Air Force Training Manual 45-0050, those hate-fringe groups and individuals responsible for the statements will doubtless, as Dr. Ross indicated in his Foreword, continue their attempts to spread them elsewhere. Much of the material in this book will be useful in combating the further spread of this poison.

"Other materials where needed and available may be had upon request to the Office of Information, N.C.C.C. in the U.S.A., 475 Riverside Drive, New York 27, N. Y.

"Suggested ways in which this material may be used include:

1. Pamphlets and other publications of the denominations for circulation among local ministers and workers for the Church
2. Sermons in the local churches
3. Local church discussion groups
4. Talks on radio and television
5. Speeches before service clubs and other groups
6. State and local church Council bulletins and other publications
7. Publication and discussion groups of state and local councils of church women
8. Editorial writings in religious or secular publications."

Here is an outstanding example of how the top echelon of command, run by a handful of totalitarian-minded individuals on Riverside Drive in New York City, is sending its commands down to all levels of National Council affiliated groups.

For years local Councils of Churches and units of United Church Women have been maintaining that they are autonomous groups and not *organically* related to the National Council of Churches. They say this especially when they are putting on their annual budget-raising cam-

paigns in the local community. *But*, these are the units through which the National Council of Churches puts out its propaganda to the church people in the grass roots.

The Church League of America has gathered, as a result of the Air Force Manual controversy, outstanding examples of how these local National Council of Churches cooperating groups and sympathetic secular journals carry out the orders of the N.C.C.C. hierarchy to the letter.

An outstanding example is seen in the manner in which the Texas Council of Churches (Austin, Texas), the Houston Council of Churches, the Mississippi Methodist Advocate (official journal of the Methodist Church in Mississippi), Louis Cassels of United Press International, and George Cornell of the Associated Press, have picked up the anti-Semitic falsehood and have repeated it almost verbatim from the National Council's smear compilation.

The Texas Council of Churches admits in a letter of May 2, 1960, signed by its Executive Secretary, Harold Kilpatrick, that the Council distributed this smear material to churches in Texas. Mr. Kilpatrick then states, "We shall be glad to make a correction in our next mailing to the churches because we mailed out some of the material about which you complained. I have looked back over materials prepared in this office to see if we had connected your name directly with anti-Semitism but apparently did not do so. We certainly shall take you at your word that you 'abhor anti-Semitism and have fought it all of my life.' Having that statement directly from you, I would be bearing false witness if I ever circulated again anything to the contrary."

Rev. Sam E. Ashmore went even further than the National Council probably intended him to go when he stated in an editorial in the *Advocate* that one of the men whom the National Council of Churches attacked in its smear compilation made his living as a "professional anti-Semitic." Mr. Ashmore was forced to apologize and print a retraction of this statement in the April 20, 1960 *Advocate* after being advised that his slanderous and libelous article had been turned over to a major law firm in Mississippi for suit.

If the average Christian patriot were to spend his or her time bringing suits against the National Council of Churches and its obedient serfs, then he might well spend the rest of his life in the courts of the land prosecuting and collecting awards!

Only as the multitudes of sincere and honest church-going people on the local level have the truth concerning the National Council of Churches' smear strategy and tactics brought to them will a revolt of the laity, who pay the bills, take place in the United States, as it did in 17th Century England when the Pilgrims, Puritans and Methodists successfully revolted and broke away from the parent body to form brand-new protesting groups.

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News and Views

Eternal Vigilance Is Forever the Price of Freedom

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FELLOWSHIP of RECONCILIATION

When World War I broke out in Europe in August, 1914, American Socialists, radicals, and pacifists naturally feared America's involvement in the holocaust. The majority of Americans likewise saw no good reason for the United States to become embroiled in what was purely another of Europe's endless wars. As a result a number of new pacifist organizations and movements began springing up in 1915 and 1916. The most active anti-war group was the Emergency Peace Federation set up in February, 1917.

The German U-boat sinking of the *Lusitania* in May, 1915, carrying to their deaths a number of Americans began the hardening of feeling against Germany. Skillful British propaganda about finding "crucified" Canadian soldiers nailed to French barns and little Belgian babies with their hands cut off materially helped arouse anti-German hatred in this country. However, it was not until January of 1917 that Germany's declaration of unrestricted U-boat warfare against all shipping trading with the Allies that America really became aroused. Three months later the United States declared war on Imperial Germany. All pacifist activity then became treason under hastily enacted war-time legislation.

An International Fellowship of Reconciliation was set up, at Trinity College, Cambridge, England towards the end of 1914. A British Quaker, Henry Hodgkin, had succeeded in organizing 128 pacifists and Quakers into a militant pacifist organization despite Britain's desperate military situation on the continent. Great Britain had entered the war partly because of her alliance with and commitments to France and partly because of her treaty obligations to protect the neutrality of Belgium.

The American Branch of F.O.R. was organized in 1915. Norman Thomas, Harry F. Ward, Oswald Garrison Villard, Jane Addams, Emily Green Balch, and Walter Rauchenbusch were founders or active in setting up F.O.R. Scott Nearing and Anna Rochester, later to become well-known Communists, also joined the Fellowship shortly after it was founded in this country. The organizing meeting was held in Garden City, New York, on November 11, 1915, with some 68 well known pacifists, Quakers, Socialists and radicals present. Gilbert A. Beaver became chairman. Two years later Norman Thomas was named co-secretary with Edward Evans. Thomas was succeeded in 1919 by Bishop Paul Jones, a radical pacifist who had been forced to resign from the Episcopal diocese of Utah during World War I because of his pacifist activity.

During World War I Quakers, Mennonites, Amish, Brethren and other religious sects whose principles prohibited them from taking human life under any condition or provocation were permitted to do agricultural and other

civilian work helping the war effort. No provision under the law was made for so-called "conscientious objectors" who could not claim religious immunity. Many of them preferred to go to prison rather than don khakis. The Fellowship of Reconciliation saw this situation as an opportunity for "service" and spent a great deal of its time and money interceding for and coddling C.O.s.

Shortly after the end of World War I, F.O.R. became active in labor disputes and strikes. "Forty Years For Peace—a history of the F.O.R." states:

"As early as 1919 A. J. Muste, Chairman of the Boston F.O.R. and subsequently to become industrial secretary and then executive secretary of the national organization, intervened in the Lawrence, Mass., textile strike with two other F.O.R. ministers, Cedric Long and Harold Rotzel. The three pacifists came when the strikers' prospects looked very dark but they gave such effective leadership in non-violent action as to win the strike, considered to be one of the key points in the development and growth of organized labor in the United States."

F.O.R. is quite proud of the fact that during the past four decades it "has left few areas of American life unaffected by its influence". While its main interest continued to be anti-militarism, peace, and international reconciliation it has also delved deeply in other areas. "Forty Years" also boasts:

"Out of its activities and the concerns of its members and committees have grown such diverse organizations as the National Conference of Christians and Jews, the American Civil Liberties Union, the Religion and Labor Foundation, the Workers Defense League, the Committee on Militarism in Education, the Congress on Racial Equality, the National Council Against Conscription, the Society for Social Responsibility in Science, the Church Peace Mission, and more recently the American Committee on Africa."

This claim is substantiated by Walter Steele, a witness before the Dies Committee in 1938. Steele placed into the record several hundred pages of documentation on Communist, Fascist, Nazi, radical, and pacifist organizations and their leaders in this country. His opening statement read:

"Most of the radical pacifist movements in the United States owe their existence to the Fellowship of Reconciliation, according to the published history of that movement."

NOT A COMMUNIST FRONT

This seems the proper place to emphasize that the F.O.R. has never been cited by any competent Federal or state investigating agency as Communist or subversive. The Fellowship never appeared on any U.S. Attorney General's list. However, anti-Communist experts could easily draw up a list of a hundred or more Communist fronts or subversive organizations cited by other government agencies which never appeared on the Attorney General's list. The reader therefore will have to make his own evaluation or appraisal of the F.O.R. after examining and weighing the evidence briefly summarized in this report.

In 1955 the California Senate Investigating Committee on Education conducted an investigation into the whole question of pacifist propaganda in California schools. It rendered its report March 29, 1956. John Swomley, National Secretary of F.O.R., was apparently worried that the California Legislative Committee might consider or find F.O.R. as communistic or a front. He therefore wrote to the Chairman of the Committee, Senator Nelson Dilworth as follows:

"This letter is to point out that our fellowship has had a long and consistent record of not collaborating with Communist or Communist front groups. We are a non-partisan religious pacifist organization."

Swomley's letter concluded:

"We would appreciate it if you would make a thorough study of our organization. If you want to criticize us because of our pacifism that would of course be your right. On the other hand we hope you will want to correct the report on such matters as our stand with respect to Communism."

Mr. Swomley also sent the California Committee various F.O.R. publications which set forth its general statement of policy, etc.

The Fellowship's general statement of policy reads:

"Men and women of many nations and races who recognize the unity of the world-wide human family and wish to explore the possibilities of love for discovering truth, dispelling antagonisms and reconciling people, despite all differences, in a friendly society."

Members of F.O.R. in the past have agreed that they would:

"refuse to participate in any war, or to sanction any military preparation. They strive to build a social order which will suffer no individual or group to be exploited for the profit or pleasure of another."

"The present economic system is incompatible with the principles embodied in the teachings of Christ. That the class war is a fact; that whether we will or not, each of us is involved; that as a fellowship we must know where we stand in this matter and must work toward radical reorganization of society; that our present society is powerfully organized in the interest of a privileged class, which therefore may be described as the aggressor in the class war. We, as members of the fellowship, must support, as far as possible, these individuals, groups, and organizations

which strive to advance the interests of the exploited Classes." (see page 669, Vol. 1, Investigation of Un-American Propaganda Activities in the U.S. Special Committee on Un-American Activities, August 12, 23, 1938.)

PACIFISM vs. COMMUNISM

There has always been a widespread misconception in this country that all Communists are pacifists and that most pacifists are probably Communists or loyal stooges of the Communist conspiracy. Both assumptions are wrong. Communists despise all forms of pacifism, particularly religious pacifists. In Russia and other Communist countries the severest repressions, including long sentences to Siberian horror camps, are visited upon pacifists and others declining or opposing military service. In time of war the punishment is usually death.

Because radical pacifists in Europe for many years had closely followed the Communist Party line many lower echelon Communists apparently were themselves confused or improperly instructed on pacifists. The Sixth World Congress of the Comintern meeting in Moscow in August, 1928, therefore felt it important to draw up and disseminate throughout the Communist world a rigid set of directives for all Communists. All pacifists reading this report might prayerfully study and remember the following taken from the "Struggle Against Imperialist War and the Tasks of the Communists" a pamphlet published by the Workers Library Publishers, New York, N. Y., July, 1934. It may also be found on Page 251, Part 1, The Communist Conspiracy, Section C., House Report No. 2242, House Committee on Un-American Activities, 1956.

"1. The Fight Against Imperialist War Before Its Outbreak.

11. The fight the Communists wage against imperialist war differs essentially from the 'fight against war' waged by pacifists of various shades. The Communists do not regard the struggle against such a war as being separate from the class struggle. On the contrary, they regard it as part of the general proletarian struggle for the overthrow of the bourgeoisie. They know that imperialist wars are inevitable as long as the bourgeoisie remain in power. This postulate is sometimes interpreted to mean that it is useless to carry on a specific struggle against imperialist war. Indeed, the Social Democrats deliberately charge the Communists with encouraging imperialist wars in order to accelerate the advent of Revolution. While the first-mentioned attitude is a mistaken one, the second is a silly calumny.

Although convinced that war is inevitable under the rule of the bourgeoisie, the Communists, in the interests of the masses of the workers and of all the toilers who bear the brunt of the sacrifice entailed by war, wage a persistent fight against imperialist war and strive to prevent imperialist war by proletarian revolution. They strive to rally the masses around their standard in this struggle, and if unable to prevent the outbreak of war, they strive to transform it into civil war for the overthrow of the bourgeoisie.

12. The first duty of Communists in the fight against imperialist war is to tear down the screen by which the bourgeoisie conceal their preparations for war and the real state of affairs from the masses of

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the workers. This duty implies above all a deter-
mined political and ideological fight against paci-
fism. In this fight the Communists must take careful
note of the various shades of pacifism. The most
important of these shades are:

(a) Official pacifism, behind which the capi-
talist governments mask their maneuvers against
each other and against the Soviet Union (League of
Nations, Locarno, Disarmament Conferences, "out-
lawry of war," etc.)

(b) The pacifism of the Second International
(Hilferding, Paul Boncour, MacDonald), which is
but a branch of official government pacifism, ex-
cept that it is embellished with Socialistic and even
"Marxian" phrases.

(c) "Radical" or "revolutionary" pacifism, ad-
vocated by certain 'Left' Socialists who admit the
dangers of war, but strive to combat this danger
frequently by meaningless phrases against war.
These pacifists frequently lay excessive stress upon
the destructiveness of modern weapons of war in
order, either to prove that protracted wars are im-
possible, or else, to demonstrate that it is impossible
to transform imperialism into civil war.

(d) Semi-religious pacifism, which has its basis
in the church movement.

In the struggle against pacifism, however, the
Communists must draw a distinction between the
anti-war sentiments of large masses of the toilers—
who are ready to fight against war, but do not as yet
understand that the revolutionary way is the only
proper way of combating war, and therefore, be-
come a prey to pacifist swindlers—and the swindlers
themselves, the pacifists of various shades. The
masses must be patiently enlightened as to their
error and urged to join the revolutionary united
front in the struggle against war. But the pacifist
swindlers must be relentlessly exposed and com-
bated.

(e) A special role is played by so-called 'co-
operative pacifism'. This type of pacifism is to be
observed chiefly in the International Cooperative
Alliance and International Women's Cooperative
Guild in London. To these must be added 'Left'
bourgeois organizations like the Women's Interna-
tional League for Peace and Freedom."

The Sixth World Congress then goes on to warn all
Communists that "the closer and more imminent the
danger of war becomes the more dangerous becomes so-
called 'radical' pacifism". Note the sneering quotes in-
closing the word "radical." In other words, real Com-
munists must not allow themselves to be taken in by "such
pacifist swindlers." The resolution continues:

"Communists cannot content themselves mere-
ly with exposing these people as phrasemongers,
who would do nothing to carry their radical pro-
posals into effect (general strike, military strike)
but they must also point out to the masses that, as
framed by these pacifists, these slogans are wrong
and childish."

It is well known among former Communists that while
the Party outwardly and officially has always made a
great deal about pacifists and done everything to flatter
them and make them feel they "are doing wonderful work

for world peace and understanding", privately and among
themselves they regard pacifists with amused and cynical
contempt.

Izvestia, the official organ of the Soviet government
let the cat out of the bag August 1, 1929, when it said:

"While the defense of one's fatherland is not
to be tolerated in imperialistic countries, in the
country of the proletarian dictatorship its defense
is one's first duty."

"Imperialistic countries", by Communist definition, are
all non-Communist countries.

THE F.O.R. POSITION ON COMMUNISM

That the leadership of the F.O.R. fully understands the
true nature of Communism and its ultimate objective of
world domination is shown by a declaration of its National
Executive Committee in 1950. In an F.O.R. publication,
"The Peace Movement and United Fronts" we find the
following:

"4. It appears to us that a question of in-
tegrity is involved. We criticise the 'peace' propa-
ganda of the American government which talks
peace and prepares for war, or what it calls mili-
tary defense. We should criticise no less clearly
the 'peace' propaganda of the Russian govern-
ment. ***We refuse to condone or support Ameri-
can war preparation. We must equally refuse to
condone or support Russian war preparation.
... We do not wish to assist in building
the Communist party or making it easier for it to
spread a philosophy contradictory at crucial points
to pacificism. ... Even where our immediate
objectives may, therefore, be the same — as in
E. G., in being opposed to war with Russia or
urging abolition of atomic weapons — it is better
to work on what might be or seem to be parallel
lines than to engage in joint activities.

On the other hand we are convinced that in
the final analysis the only people and groups
who will be able to exercise some real influence
in this country against hysteria and against war
with Russia and for the defense of civil liberties
for Communists and thus for the preservation of
democracy in the United States, will be those that
are themselves clearly not Communists and not
partisans of Russia."

Throughout its forty-five year history the record of the
Fellowship of Reconciliation has been one of close parallel-
ism or "seeming" parallelism to the official "line" of the
Communist Party as laid down by Moscow. The Com-
munists in this country since their first organizing meeting
in 1919 have opposed all military training and defense
measures except during World War II when the Soviet
motherland was in mortal danger. In the early days the
Communists devoted a great deal of their time and energy
to organized demonstrations and propaganda against all
forms of military preparedness in this country. As the
Fellowship of Reconciliation and other pacific organiza-
tions become more influential and better organized, the
Communists were able to drop this work and turn to what
they considered more important activity.

This extraordinary ability of the Communists to initiate
and set up entire solar systems of fronts devoted to advanc-
ing some certain aspect of Communist Party interest and

then turning it over to non-Communists to broaden and develop to maximum power is one of the least studied and least understood tactics of the Communist conspiracy. Students of Communist organizational techniques have noted that apparently a few phone calls to key activists, who themselves are non-Communist liberals, pacifists, and international do-gooders, is apparently all some hidden Communist has to do to get a snowball rolling which soon involves thousands of eager beavers and well-meaning folk in some specific enterprise or cause closely paralleling the C.P. line but which cannot be proven to be Communist inspired or Communist supported. Hence, it is all the more effective!

In the early '20's and '30's the Fellowship of Reconciliation promoted a number of so-called reconciliation group visits to slums, radical hangouts, and racial groups. The purpose of these trips was "to reconcile group to group as well as person to person." Nordic blondes, many of them Southerners, were given personally conducted tours of New York's Harlem. Writing in the *Christian Century*, September 21, 1932, Clarence V. Howell, a co-director for F.O.R. reconciliation trips, said:

"We conduct the same kind of trips to thirty other Groups. Reconciliation trips are now being conducted in New York, Chicago, Milwaukee, Syracuse, and Boston."

Most of these reconciliation tours were composed of impressionable college students. It might be noted in passing that Elizabeth Bentley, leading Soviet spy-courier for many years on her own admission, revealed in her book that her first contact with a Communist was a tour to Earl Browder's office as part of her college work under the guidance of a professor.

The *Chicago Herald-Examiner* for October 9, 1933, described an F.O.R. tour of Northwestern University students under the guidance of the Rev. Frank Orman Beck to the Socialist Party headquarters and Hull House. The high spot of F.O.R.'s reconciliation tour was a visit to the West Side Workers Forum where the tourists were greeted by 300 Communist sympathizers lustily bellowing the "Internationale". While students at Northwestern University were the main targets for these F.O.R. 'tours', churches and Sunday schools also were circularized. An "inspection trip through the largest venereal disease clinic in the world" and lectures on the "The Art of Love" and "Sex and Health" were offered as attractions on other F.O.R. "reconciliation" tours. Another F.O.R. tour in New York visited Father Divine for a supper and evening with "many of his angels." In 1932 F.O.R. circulated a petition for the recognition of Soviet Russia. The American Federation of Labor, American Legion, Veterans of Foreign Wars, the Catholic Church and a number of great mass organizations representing the overwhelming majority of the American people, had registered strongest opposition to ending a fifteen year ban by four administrations, Democratic and Republican, against having any truck with or recognizing as moral equals the Red gangster regime in the Kremlin. The movement for recognition throughout those fifteen years had been confined to a handful of Communists, radicals, and fuzzy-brained liberals. Many Socialists and intelligent liberals, who understand the murderous and repressive nature of the Soviet state and who had seen the Socialist, pacifist, co-operative, and Anarchist movements of Russia wiped out and their leaders murdered or sent to Siberia, likewise opposed recognition.

Several hundred college presidents, professors, and left-wing clergymen signed the F.O.R. petition. Among them,

it is interesting to note, were the names of G. Bromley Oxnam, Henry Sloan Coffin of Union Theological Seminary, Jerome Davis, Gordon Allport, T. V. Smith of the Univ. of Chicago, Harry A. Overstreet, D. F. Fleming of Vanderbilt Univ., Reinhold Niebuhr, and Harry Emerson Fosdick, names which are only too familiar to readers of *News and Views* and students of Communist fronts and frontiers in this country. Wrong twenty-eight years ago, most of them, if they are still alive, are still very much wrong today. In brief, thirty years of Communist history have still taught them nothing.

THE UNITED FRONT

The World Congress Against War was held in Amsterdam in August, 1932, under the chairmanship of the well known French Communist and writer Henri Barbusse. Dr. J. B. Matthews, who attended, is the authority for the charge that this congress "was overwhelmingly Stalinist in its complexion." Its manifesto was written in Moscow according to the same authority. Out of this World Congress came the American Committee for Struggle Against War in 1933. The First U.S. Congress Against War was held in New York September 29 through Oct. 1, 1933. Dr. J. B. Matthews of the Fellowship of Reconciliation was chosen as National Chairman. Again Dr. Matthews is the authority for the statement that Earl Browder of the Communist Party had assured him that he, Matthews, was the logical choice for the top office of this most ambitious Communist front and that the Communists so arranged matters that the national secretary of the Fellowship of Reconciliation got the office.

Forty-nine organizations were listed on the letterhead of the National Organizing Committee for the First United States Congress Against War. Dr. Matthews later charged that "thirty-two of these were communist united front organizations, in addition to the Communist Party and Young Communist League. Only the remaining fifteen were in any way independent of the Communist Party." Of the fifteen independents closely linked with the Communist Party in setting up what soon became the greatest and most successful Communist front and trap for innocents in the long and dirty history of the C.P., U.S.A., we find: Fellowship of Reconciliation, War Resisters League, and the Womens International League for Peace and Freedom. (See April, 1960, *News and Views* for full report on latter organization.)

Paul Jones resigned as executive secretary of F.O.R. in 1929. He was replaced by Dr. Joseph Brown Matthews, a former Methodist missionary in Java, and a radical pacifist. Dr. Matthews was to remain as executive secretary until 1934 when he was asked to resign over the issue of the class struggle. It is interesting to note that the Rev. Jones had as his assistant for at least two years, Grace Hutchins, later to become deeply involved in Soviet underground work in this country according to Whittaker Chambers. (See *Witness*), Elizabeth Bentley and various government reports on Soviet espionage.

THE FELLOWSHIP VOTES SOCIALIST

During the 1932 presidential campaign F.O.R. polled its members as to their presidential preferences. The announced results revealed a most illuminating breakdown of the political coloration of F.O.R. Norman Thomas, the Socialist, was favored by 75% of Fellowship members.

Thomas	1284 votes or 75.1%
Hoover	348 votes or 20.4%
Roosevelt	49 votes or 2.9%
Foster (Communist)	28 votes or 1.6%

World Tomorrow, published by the War Resisters League, which was closely affiliated to the F.O.R., commented that pacifists quite obviously "were not deluded by the claims of liberalism now being made in behalf of Roosevelt." It added that Communism had even less appeal for the F.O.R.

With the ill-starred recognition of the U.S.S.R. Communists in this country enjoyed a boom as well as rapidly increased influence and public acceptance at least in liberal circles. The Wall Street crash of 1929 and the depression which followed raised the spectre of social revolution and the possibility of "armed seizure of power by the revolutionary working class." Pacifists debated whether they were morally bound to take up arms and use violence to abolish the hated capitalist system or whether the precepts of Christianity which they professed to follow inhibited them from taking up arms for any cause, even that of repelling an invasion of this country.

The F.O.R. Council, staff, and membership was divided and the controversy split the F.O.R. for several years. Finally a referendum ballot was circulated to the entire membership. Ninety percent of those voting were opposed to violence on any front and 81% felt that the F.O.R. should remain primarily religious and Christian. Nevertheless, the Socialist complexion of F.O.R. was betrayed by the fact that 79% felt that the organization should interest itself in all problems besetting the underprivileged. A number of resignations followed including that of Dr. J. B. Matthews who was asked to resign. Some sixty members followed the executive secretary into outer darkness.

Two years after leaving F.O.R. Dr. Matthews broke completely with pacifism and Communist fronting, to become one of America's outstanding authorities on the murky ramifications of the Communist conspiracy. He became an implacable and tireless foe of all forms of radicalism, liberalism, and internationalism. In his highly readable "Odyssey of a Fellow Traveler" Dr. Matthews observed: "The pacifist movement was and is predominantly anti-capitalist and Socialist." After many years of closest collaboration with top Communists, Socialists, and pacifists he certainly was in an excellent position to render this judgment.

THE DEMISE OF WORLD TOMORROW

In January of 1918, F.O.R. began publishing a small monthly magazine called *World Tomorrow*. It later became a weekly and at one time achieved a circulation of forty thousand. Because of its highly selective readership it wielded an intellectual influence, like the *Nation*, far beyond its total circulation. The New York State Joint Legislative Committee Investigating Seditious Activities in its 1920 report found:

"An insidious anti-religious campaign is being carried on by these men and their colleagues in such reviews as 'World Tomorrow' and 'Unity'."

(These men" referred to John Haynes Holmes, Irwin St. John Tucker, and others.)

Early editors or contributors to *World Tomorrow* were Kirby Page, John Nevin Sayre, Norman Thomas, Devere Allen, Reinhold Niebuhr, John C. Bennett, Sherwood Eddy, Guy Samuel Inman, Patrick Malin Murphy, Bishop Francis J. McConnell, A. J. Muste, Dorothy Detzer, and Maxwell S. Stewart—all names which hardly require further identification for *News and Views* readers.

World Tomorrow expired from pernicious anemia in 1934 and was succeeded the following year by a pocket sized monthly entitled *Fellowship*. Harold Fey, then F.O.R. executive secretary, became its first editor. Fey today is executive editor of the *Christian Century*. (See March, 1959, *News and Views*, "Left Wing Bias in the Religious" Press.)

From November, 1937, to December, 1938, the overhead of *Fellowship* was shared with the Womens International League for Peace and Freedom "because of their closely related purposes and history." Fellowship members took five thousand copies and the W.I.L.P.F. disposed of 14,000. *Fellowship* now in its 25th year is still going strong with a claimed circulation of ten thousand.

Volume 1, Number 1 published in March, 1935, carried an article by Kirby Page entitled "The United Front." Page's opening paragraph read::

"Effective cooperation is not possible between resolute pacifists who are seeking social change through non-warlike means and communists who are committed to the strategy of arming the workers and at a propitious moment seizing power by military weapons."

Kirby Page then correctly describes Communist strategy as creating class consciousness and class hatred, building up a revolutionary general staff and making all plans for an armed seizure of power when the time is ripe. This makes a general coalition between pacifists and communists impractical "but the opinion is widely held that a limited united front is desirable."

Page further concedes that communists "have nothing but contempt for religious pacifists. Communists exploit the united front," Page wrote, "in order to bore from within and make converts at the expense of the organizations with which they cooperate or into which they infiltrate. Local F.O.R. groups therefore were not to cooperate with Communists without the express approval of the Executive Committee of F.O.R."

Five years later in 1940 F.O.R. felt constrained to reaffirm its suspicion of and objection to united front activities with Communists:

"We hold that it has been and is desirable . . . to work for common objectives with sincere anti-war forces which are willing to work on mutually agreed-upon bases with pacifists and which permit an adequate expression of the pacifist viewpoint in joint enterprises. F.O.R. has, however, always deemed it impossible to work with the Communist Party or with political and propagandist organizations which openly welcome Communists into membership and who are in whole or in part under Communist leadership."

Then comes this surprisingly candid admission:

"The statement continued by affirming F.O.R.'s belief in civil liberties for Communists and its refusal to engage in red-baiting." (Emphasis added.)

In other words, the Fellowship of Reconciliation prefers to avoid collaboration with Communists not on religious, moral, or ethical grounds but merely because they don't like Communist tactics in united front efforts. There is no revulsion or FOR feeling as professed Christians over atheistic Communist persecution of their fellow-Christians in Russia and the destruction of all religious freedom in the U.S.S.R. and Red China. There is no moral indig-

nation whatever on the part of F.O.R. over Soviet slave labor camps, massacres, genocide of entire national units, secret police tortures, Communist brain-washing, and all that goes to make up the horror and blight which is international Communism. That would be "red-baiting."

F.O.R. protested the relocation of California Japanese after Pearl Harbor and it "kept up a steady agitation for release and resettlement while F.O.R.'s Refugee Committee, as well as individual F.O.R. groups, were active in resettlement of those who could be brought East from the camps." F.O.R. kept very quiet while the Soviets brutally uprooted, tortured, murdered, and forcibly deported under appalling conditions several hundred thousand Baltic peoples to almost certain death in the icy Hell of Siberia. A cursory examination of some fourteen issues of Fellowship over a period of several years fails to disclose a single word of even mildest criticism against Soviet or Red Chinese atrocities. That, presumably, would be "red-baiting."

The utter cynical hypocrisy of the phony "liberal" is always glaringly betrayed by his great show of moral indignation over some minor or imaginary injustice in the free world while he maintains at the same time a most remarkably restrained silence in the face of a long and unending list of Communist atrocities and outrages.

In 1938 the American Student Union set up the United Student Peace Committee mainly to instigate "peace strikes" on college campuses. A.S.U. also agitated against all national defense measures. The American Student Union was formed in 1935 by a merger of the National Student Union (Communist) with the Student League for Industrial Democracy (Socialist). Some of the A.S.U.'s anti-war "strikes" on college campuses involved as many as 150,000 students, it was claimed.

It was generally conceded in racial circles that the Communists were in firm control of the A.S.U. by 1937. Seventeen national youth groups became affiliated with the United Student Peace Committee in 1938. Among them were the Fellowship of Reconciliation, Joint Committee on United Christian Youth Movement, League Movement, League of Nations Association, War Resisters League, National Council of Methodist Youth, Foreign Policy Association and the International Intercollegiate Christian Council (composed of Y.M.C.A. and Y.W.C.A. youth councils.)

FELLOWSHIP OPPOSES LEND-LEASE

On February 17, 1941, the F.O.R. issued a five page mimeographed release calling for defeat of the Lend-Lease bill then before Congress as a "measure of war and dictatorship." F.O.R.'s Executive Committee warned that "Even if American imperialism were temporarily successful at this game, it would be an empty victory." Most of the world would be a desert with no customers left to buy any goods from Uncle Sam. True defense of American democracy could be achieved only by "devoting America's full strength to the problems of social reorganization at home."

We should send an armada of food to war-torn Europe and share "in building after the war some sort of federal world government and an economic organization of the world in which all peoples would have equal access to the earth's resources."

F.O.R. felt that it might be a good thing if Great Britain and Hitler's Germany wore each other out because "we should thus dispose of two of our imperialist rivals at one stroke." The release went on that "Stalin is pursuing such a policy in Europe", with implied approval. "Military

victory by the dictator nations would be a great calamity. But military victory by the present regimes in the 'democratic' countries would be hardly less so." Note the use of ironic quotes inclosing 'democratic' countries. These were Britain, France, the Netherlands, Belgium, Denmark, and Norway.

From its own publication, "Forty Years for Peace", the role of the Fellowship of Reconciliation in World War II does not appear to have been particularly inspiring or even patriotic. We quote from page five:

"During both World Wars, and under the continuing draft law since World War II, F.O.R. members of military age, unless deferred or exempt for other reasons, have been conscientious objectors. The Fellowship has worked extensively with these men in counseling, securing legal assistance where necessary, finding support for dependents, and maintaining an alert vigil against violations of CO rights by draft boards, the armed forces, civilian courts, or prison authorities. By the outbreak of World War II, educational work of the F.O.R. and other pacifists had borne considerable fruit."

From the same official history of the F.O.R., page 6-7:

"But there were weaknesses in both the Selective Service law itself and its administration, and before the war ended 6,000 COs had been sentenced to prison terms. Once again the law had made provisions only for religiously motivated objectors, and unless a draft board interpreted the law broadly, the non-religious objector faced the alternatives of giving up his stand or going to prison . . . For these and other reasons, hundreds of conscientious objectors walked out of C.P.S. (Civilian Public Service camps) or refused to report to them, and these also wound up in one of the institutions of the Federal Bureau of Prisons, where they joined the group who had carried their resistance to the point of refusal to register for the draft in the first place.

"During this period both staff and membership of the F.O.R. were busy with CO affairs. For several years the organization was part of the National Service Board for Religious Objectors. It withdrew from full participation in this group in 1944, however, because of misgivings about the military administration of the camps. It worked steadily to secure from Selective Service more significant work than the camp activities, an endeavor in which it was partially successful with the opening of opportunities for work in mental hospitals and similar positions toward the end of the war. During this period, too, the work of the F.O.R. staff was handicapped by the sentencing, within a period of a few months, of five F.O.R. secretaries to prison: Roger Axford (Midwest), Caleb Foote (Far West), Alfred Hassler (Publications), Bayard Rustin (Race Relations) and Glenn Smiley (Southwest)."

(For an extensive summary on Bayard Rustin including a California conviction for "lewd vagrancy" see page 2 May, 1959 *News and Views*.)

When Universal Military Training was first proposed, F.O.R. naturally opposed it. In 1947 when the U.S.S.R. began its assault on Greece through Communist guerrilla

warfare, President Truman secured a \$400 million appropriation from Congress to arm and defend Greece and Turkey. The F.O.R. had its own plan on how to stop the Communists. A. J. Muste, whose long and truly impressive Communist front record has been documented a number of times in *News and Views*, wrote a special F.O.R. pamphlet entitled "How To Stop Russia and Communism," which received wide distribution.

Muste advised against any show of firmness in the face of Communist aggression. This would only make the Communists angry and more aggressive. In this view, of course, Muste is supported by George Kennan, one of our alleged "great authorities on Russia." We failed to stop Bolshevism in 1917, Muste warns, so what makes us think we could stop them in 1947? All questions of military action should be turned over to the United Nations. The United States should limit itself to relief work in Turkey and Greece. The only sure way to discourage further Soviet aggression, Muste warned America, was "to take vigorous action for universal disarmament."

When not busy writing pamphlets on how to stop Communism, the Rev. Muste is busy conducting "Peace Walks", attending Communist conventions as an "impartial observer" (said conventions being rigorously closed to the press and all other outsiders), initiating and pushing petitions for clemency for convicted Soviet spies, petitioning the President for executive clemency for convicted Communists so they can celebrate Christmas outside of prison, leading demonstrators picketing ICBM bases, and signing petitions to abolish the House Committee on Un-American Activities.

During the summer of 1959 a small group of F.O.R. members, together with some other pacifists, began a "vigil" outside of Fort Detrick near Frederick, Maryland, as a protest against alleged bacteriological research at that defense facility. The "vigil", which was entirely passive and orderly, was originally scheduled to run for a week or so but it soon became so popular with other pacifists and F.O.R. members that they flocked from far and near to man the silent line of pickets. The "vigil" lasted through the winter and well into the Spring. F.O.R. has also picketed Cape Canaveral and other missile bases during the past year.

On the other hand F.O.R. members have refused to speak at the Uphaus World Fellowship Center in New Hampshire because they felt that the "clarity of its pacifism was clouded by its support of meetings and movements of ambiguous loyalties." F.O.R. nevertheless defended Uphaus and has protested his imprisonment in New Hampshire for contempt of the state legislature. (For a report on World Fellowship and Willard Uphaus see *News and Views* for July, 1958)

The Rev. Maurice McCracken of Cincinnati, Ohio, who had to be carried in and out of court bodily when charged with refusing to pay income taxes because such taxes were in part devoted to national defense, is an F.O.R. member and his case was naturally vigorously defended by the Fellowship.

The magazine *Fellowship* has featured Sukarno attacks on the United States. The left-wing *Progressive* of Madison, Wisconsin, is often quoted with obvious approval. The views of Albert Einstein, Ralph Sockman, and George Kennan have been given liberal space in *Fellowship*. The following have either been accorded space for their views in *Fellowship* or have been on the National Council of F.O.R. within recent years:

Edwin T. Dahlberg	Nels S. Ferré
Harry Emerson Fosdick	Henry Hitt Crane
Henry J. Cadbury	E. Stanley Jones
Martin Luther King	John Haynes Holmes
Clarence Pickett	Kenneth Latourette
John Oliver Nelson	Harold A. Bosley
Roland H. Bainton	Halford E. Luccock
Alfred Hassler	Paul Scherer
Arthur L. Swift, Jr.	Howard Thurman
Charles Walker	Sarah N. Cleghorn
Allan Knight Chalmers	Florence Converse

All of the above have Communist front records or records of supporting some Communist enterprise of varying degrees, from signing a few petitions or open letters to long and substantial histories of aiding and giving comfort to the Communists. Many of them have also been active in the affairs of the National Council of Churches. No outstanding or recognized anti-Communist, as far as we have been able to ascertain, has ever lent his name or support to the Fellowship of Reconciliation.

SUMMARY CONCLUSION

The Church League of America makes no evaluation of the above cited record of F.O.R. It speaks for itself. While not a Communist front, the forty-five year history of the F.O.R., with perhaps one brief exception during World War II, has been one which closely paralleled and supported the general "line" of the Communists. The sole exception was during World War II when F.O.R. officials and members went to prison rather than defend their country. The Communists eagerly joined the armed forces and worked night and day to open a second front in France in order to save Russia from being totally overrun and destroyed by Hitler's smashing invasion.

F.O.R.'s consistent record of opposing all military training and defense budgets has been, with the sole exception cited, of enormous value to the Communists who also want a weak and undefended America. F.O.R.'s long and unbroken record of always defending Communists in trouble with the law, even though they themselves in later years cagily avoided any united fronts with Communists, has been of enormous material aid and comfort to the Communist conspiracy.

Certainly the record of the Fellowship of Reconciliation and its openly avowed policies are such that no patriotic American concerned over the threat of Communism to the free world and the defense of this country against further Communist infiltration and demoralization would want to contribute to it in any way whatsoever.

MATTER OF CONSCIENCE

(Reprinted from the *ROCKFORD MORNING STAR*)
Rockford, Illinois

THURSDAY, OCTOBER 22, 1959

When trustees and deacons of Temple Baptist church learned of the controversial political record of Dr. Edwin T. Dahlberg of St. Louis, who was to be speaker at a meeting of the Protestant Welfare Service scheduled for Temple Baptist church, they asked that their congregation be relieved of its role as host.

The meeting was thereupon transferred to Court Street Methodist church, where Dr. Dahlberg, president of the National Council of Churches of Christ in America and himself a Baptist pastor in St. Louis, spoke Friday evening.

There was nothing inhospitable or un-Christian in the action of the Temple Baptist churchmen. They clung tenaciously to their conception of the part that wholehearted patriotism must play in a nation's spiritual life. They were not awed by temporal fame, nor swayed by sophisticated argument, nor guided by denominational fellowship. They did not approve a number of items in the record of Dr. Dahlberg, and felt they could not give the sanction of their dedicated roof to him, no matter what their sincere sympathy with the Protestant Welfare Service.

We need in this country today more of the courageous tenacity for right manifested by the Temple Baptist churchmen.

Dr. Dahlberg is an eloquent and persuasive pacifist. A distinction can and must be made between the spiritual pacifist who stands as an individual for his belief, and the pacifist who uses his leadership and prestige in social-action groups to interfere in political decisions. Thus, Dr. Dahlberg used his prestige to oppose the Pacific atomic tests of 1958, as he had opposed the Atlantic pact in 1949, at the risk, this newspaper believes, of the nation's bid for safety.

The items in Dr. Dahlberg's record that had bearing on the action of the Temple Baptist board were these:

He had signed a letter asking the President for clemency for Morton Sobell, convicted soviet spy.

He had signed a petition favoring clemency for Earl Browder, former communist party chairman, who was serving a term in the federal penitentiary for perjury.

He had signed a letter urging President Roosevelt to set aside a deportation order which would have sent West Coast Dock Leader Harry Bridges back to Australia on the ground of communist attachment.

Moreover, the National Council of Churches, under his presidency, had put forward through a "study committee" a proposal giving aid and comfort to red China in its bid for a United Nations seat and encouraging the idea of U.S. recognition of the Peiping government. This study-group proposal shocked millions of American church people. And just this week, Dr. Edward L. R. Elson, pastor of the Washington Presbyterian church where the President worships, wrote of it in "Christianity Today" that it was a "colossal tactical blunder" and made it embarrassing for American churchmen to face "ambassadors of friendly far-eastern nations."

Reporters for our newspapers asked Dr. Dahlberg his reason for signing the Sobell appeal. He replied that he had been greatly moved by the tearful petition of Mrs. Sobell and had asked "a fair rehearing." In the Browder case, he said, the same reason of fair hearing applied. In the Bridges case, he said his interest was "that every man might be heard in a climate of fairness and objectivity."

In the Sobell and Browder cases, convictions had been reached in American courts of justice, under our jury system, and every opportunity had been given for answering the charges. When Dr. Dahlberg speaks of "fair rehearing," he sets his judgment against our whole system of justice.

In the Bridges case, the most meticulous care had surrounded the deportation hearings; the more so, because Bridges had many influential friends in Washington who were bitterly opposing deportation.

There was in none of these cases, Dr. Dahlberg said, any sympathy on his part for the radical activities of those he pleaded for. He said he only sought for them that they "should be insured just treatment which is characteristic of our American democratic society." Again, there is implicit indictment by Dr. Dahlberg of the due process of our courts and the fairness of administrative hearings. As a pastor, he might individually plead for clemency or mercy for the lowliest prisoner. But in pleading for Sobell, Browder, Bridges, he entered a political field, setting his prestige as a political pleader against the nation's judgment.

These men had received "just treatment." They were not "rail-roaded."

When the Temple Baptist churchmen raised the question, as a matter of conscience, of Dr. Dahlberg's political record, many ministerial members of the National Council of Churches felt they should rally to his defense. The question of a political record became secondary in their consideration. Yet, in good conscience, should not credentials be looked into by this community or any other?

The right of free speech and discussion is not denied to anyone. Certainly, Dr. Dahlberg will concede that he was given full opportunity to express his views in our newspapers. But the public has the duty to examine and appraise the record of those who speak, and it is wise that that record be made known.

The Temple Baptist churchmen read the record and acted in accord with conscience. They should know that there are multitudes in this community who applaud their stand.

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News and Views

Eternal Vigilance is Forever the Price of Freedom

Vol. 23 No. 9

Wheaton, Illinois

September, 1960

OPERATION ELIMINATION

The greatest attack ever made on a duly constituted committee of the United States Congress, which is charged with the investigation of subversive activities and the recommendation of remedial legislation, is mounting ever higher and higher in the Year 1960.

As usual — and it gets a little wearisome having to mention this fact over and over again for the sake of those who refuse to believe — the attack is being led by so-called clergymen, pretending ministers of the Gospel.

Ministers outnumbered any other category by more than 3 to 1 in signatures appearing in a large display ad in the Washington (D.C.) Post calling for the abolition of the Committee On Un-American Activities of the U.S. House of Representatives on the day Congress opened for sessions in 1959.

In the Year 1960 a minister led the Communist-planned demonstration in Union Square, San Francisco, against the Committee which was in session in the San Francisco City Hall. He urged the throng of Party Members, Fellow Travelers and student dupes to break up the government hearing — WHICH they succeeded in doing!

The police could not cope with the situation. Firemen were brought in to wash the demonstrators out of the city hall chambers and down the marble steps from the second to the first floor on a literal cascade of water where police picked them up and tossed them into the patrol wagons. One leader was a young 19-year-old university sophomore who is an identified member of the Communist party of California!

Various Protestant church councils, overwhelmingly weighted with clerics of leftist sympathies, passed resolutions this Spring and Summer calling for the elimination of Congressional Committees which are investigating Communism. These resolutions were drawn up in Higher Headquarters and passed down to the obedient vassals for "action." Church literature coming from denominational sources sympathetic with the National Council of Churches is filled with diatribes against the Congressional committees and the Congressmen who have been exposing communism.

Why this tremendous surge of attacks on our security forces within the United States while Soviet Russia is establishing the first Red satellite nation on our front doorstep, namely Cuba; and, while the Communists are winning practically every propaganda victory around the world from the Powers Trial to the Olympics in Rome?

They are winning because of the ignorance of the masses of American people in regard to strategy and tactics of the enemy. They are winning because large groups of Americans are being used as puppets being dangled from strings to do the bidding of higher ups behind the scenes who are pulling the strings! The higher ups, as in the case of the leftist clerical leaders, will brook no criticism or questions regarding their actions. They are ruthless, totalitarians who are comfortably entrenched in opinion-moulding positions, well-paid, "recognized" by the secular press, radio, television and national magazines and by the self-appointed civic lead-

ers of many communities who belong to their churches and who will not tolerate any criticism of a network in which they themselves are enmeshed!

If you don't believe this then YOU need to see the 45-minute sound film of what took place in San Francisco in the YEAR 1960! The CHURCH LEAGUE OF AMERICA has two copies of this film which is a compilation of the actual on-the-scene films taken by TV cameramen during the San Francisco Riots. They are available for every anxious American who wants to spend the time within his or her own community to shake the lethargic daylights out of those who have been brainwashed into the "peaceful co-existence with evil" state, or who think it can't happen here! It is already happening here! If YOU don't do something about it, then your children will be living under Communism as Mr. Khrushchev predicted last year!

Because of the ignorance of thousands of Americans as to why we must have the investigative committees of the Congress and why they must look into every field of our society which has been infiltrated by Communism, including religion, the CHURCH LEAGUE OF AMERICA — at great expense — herewith reproduces for you and for distribution to your friends — and your *enemies* — the Government Report, House Document No. 118: THE HOUSE COMMITTEE ON UN-AMERICAN ACTIVITIES, WHAT IT IS — WHAT IT DOES.

Any child can read and understand the simple questions and answers in this report. It gives the complete picture. Nail down the lies of slandering clergymen in your own community who are attacking the Committee and who are quoting the left-wing denominational literature against the Committee.

Don't ask the question: What can I do? HERE IS WHAT YOU CAN DO:

1. Purchase thousands of extra copies of this issue of NEWS AND VIEWS.
2. Give them to every member in your church.
3. Give them to every officer of every civic club.
4. Give them to every teacher in your public and private schools — and principal, superintendent and school board member.
5. Buy time on local radio and television stations and read it to the public. Do it yourself if you can't get anyone you feel would be more qualified.
6. Give a copy to your neighbor over the back fence.
To your milkman.
To your paperboy.
To your garbage collector.
To the meter readers.
To the groceryman.
To the filling station attendants.
To the washwoman.
To the personnel at your job.
To your newspaper editors.

Throw this back to the smurking clergymen who *will* oppose you and preach pious sermons against "hysteria," "fascists," "super patriots," etc.:

J. Edgar Hoover, Director of the FBI, testify-
ing before the House Committee On Un-American
Activities, March 26, 1947:

"The aims and responsibilities of the House
Committee On Un-American Activities and the
Federal Bureau of Investigation are the same —
the protection of the internal security of this Na-
tion. The methods whereby this goal may be
accomplished differ, however.

"I have always felt that the greatest contri-
bution this committee could make is the *public
disclosure* of the forces that menace America —
Communist and Fascist. That is why the venom
of the American Communist and the now defunct
German-American Bund has been directed at this
committee as it has also been directed at the Fed-
eral Bureau of Investigation. *This committee ren-
ders a distinct service when it publicly reveals the
diabolic machinations of sinister figures engaged
in un-American activities.*"

(Italics added by editor for emphasis.)

THIS is what the Communists, Fellow Travellers and Dupes
hate — *public exposure!* They know the files of the FBI
are confidential. They know that the Committee On Un-
American Activities *can* reveal what the FBI *cannot* reveal.
That is why THEY and their friends, including ministers,
will attack you or anyone else who dares to read even to
church people the names *publicly revealed* by a Committee
of the United States Congress! Some of them owe their jobs
to some of the "higher ups" who have been caught in the
web of subversion, and they will defend them at all costs
because the JOB comes first, not the Nation!

Dare them to attack Mr. Hoover publicly for what he
said above — that the House Committee "*renders a dis-
tinct service when it publicly reveals the names*"! You
can be sure ahead of time that they will not do it, lest
the congregation get its eyes open through such an attack
on a revered public servant.

After you have done the above, then toss this to the
pompous pious ones:

J. Edgar Hoover, page 2 of same testimony before the
House Committee:

"You who have been members of this committee
also know the fury with which the party, its symp-
athizers and fellow travellers can launch an
assault. I do not mind such attacks. What has been
disillusioning is the manner in which they have
been able to enlist support often from apparently
well-meaning but thoroughly duped persons.

"Anyone who opposes the American Commu-
nist is at once branded as a 'disrupter,' a 'Fascist,'
a 'Red baiter,' or a 'Hitlerite,' and becomes the
object of a systematic campaign of character
assassination. This is easily understood because
the basic tactics of the Communist Party are de-
ceit and trickery."

Since Mr. Hoover testified we can add another smear
word of the Commies, Sympathizers and Dupes used against
anyone who would expose them: "McCarthyite." This word
was coined in the N.Y. Headquarters of the Communist
Party of the U.S.A., with a number of their members from
the so-called legitimate press present who hurried out to put
it on the wires. It has spread from New York Party HQ to
Sunday School, Women's and General church publications
now!

When your minister or church editor uses it, just re-
member where he got it!

In addressing the Daughters of the American Revolution
(who have become the same objects of scorn and villifica-

tion from the same pious parsons) at their National Con-
gress, Washington, D.C., April 22, 1954, Mr. Hoover em-
phasized the following:

"To me, one of the most unbelievable and un-
explainable phenomena in the fight on Commu-
nism is the manner in which otherwise respectable
seemingly intelligent persons, perhaps unknow-
ingly, aid the Communist cause more effectively
than the Communists themselves. The *pseudo liber-
al* can be more destructive than the known Com-
munist because of the esteem which his cloak of
respectability invites."

In Houston, Texas, there is a very respected liberal
clergyman — respected by the other liberals who like liber-
alism more than conservatism — who has a nice big church
with a plush interior and a higher-than-average-income-type
congregation.

The editor of NEWS AND VIEWS, in the company of
a number of Houstonians watched this man in action on a
Houston TV station one Sunday night as he sought to damn
every person and every source which had revealed that the
charges in the Air Force Training Manual concerning sub-
versive infiltration into religious groups, and into the Na-
tional Council of Churches in particular, were true.

It was evident to all who saw and listened that this man
did not know the meaning of the word documentation. He
sought to use his established position as a "recognized" min-
ister of a "recognized" denomination in the community to
pose as an "authority" on how false the Air Force Manual
material purportedly was. His tactics consisted of innuendo,
false statements, ridicule, innocence by association, appeals
to the greatness of the National Council, figurewise, and
of the very same tactics described by Mr. Hoover above.

This same minister then launched a number of tirades
from his pulpit and also printed vicious and untruthful
attacks on other clergymen who believed the Congressional
Reports on reds in churches to be true and told their people
of the availability of same, and against men who have
served their country honorably in the security field.

A greater combination of untruths and half-truths could
scarcely be found within so few pages in any other publica-
tions. Yet, only a small minority of officials and congrega-
tional members of his church have dissented and expressed
disapproval! This, despite the fact that the man was doing
exactly what Mr. Hoover described above.

Again the answer is IGNORANCE! All forms of totali-
tarianism feed on keeping the people in the dark as to the
truth of what is taking place. FREEDOM AND LIBERTY
in the Christian Walk and U.S.A. citizen's life depend on
bringing all things to the LIGHT!

The beloved Disciple John quotes Jesus Christ in his
Gospel, Chapter 3, verses 20 and 21 as follows:

"For every one that doeth evil hateth the
light, neither cometh to the light, lest his deeds
should be reproved (discovered).

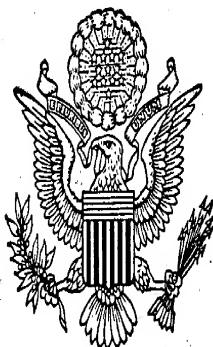
"But he that doeth truth cometh to the light,
that his deeds may be made manifest (revealed or
discovered), that they are wrought of God."

That is what the COMMUNISTS, THEIR FELLOW
TRAVELLERS, THEIR SYMPATHIZERS, THEIR DE-
FENDERS, and THE JUST PLAIN DUPES fear more than
anything else: That they will be discovered, unveiled, re-
vealed; made manifest, shorn of their hypocrisy, to the
people who have been unknowingly paying their salaries.

That is why the Committee On Un-American Activities
is under such vicious attack. The Committee REVEALS!
Mr. Hoover says it is a great public service. It is! Let us
back this public service all the way against all would-be
destroyers.

THE
HOUSE COMMITTEE ON
UN-AMERICAN ACTIVITIES

WHAT IT IS—WHAT IT DOES



JULY 1958

H. Res. 168

IN THE HOUSE OF REPRESENTATIVES, U. S.,
April 20, 1959.

Resolved, That the publication entitled "Committee on Un-American Activities—What It Is—What It Does" prepared by the Committee on Un-American Activities, House of Representatives, Eighty-fifth Congress, second session, be printed as a House document; and that there be printed forty thousand additional copies of this document for the use of said committee.

Attest:

RALPH R. ROBERTS,
Clerk.

THE
HOUSE COMMITTEE ON
UN-AMERICAN ACTIVITIES

WHAT IT IS—WHAT IT DOES

JULY 1958

*Committee on Un-American Activities
United States House of Representatives*

Francis E. Walter, Pennsylvania, *Chairman*

Morgan M. Moulder, Missouri

Clyde Doyle, California

Edwin E. Willis, Louisiana

William M. Tuck, Virginia

Bernard W. Kearney, New York

Donald L. Jackson, California

Gordon H. Scherer, Ohio

Robert J. McIntosh, Michigan

Richard Arens, *Staff Director*

Prepared and released by the

Committee on Un-American Activities,

U. S. House of Representatives,

Washington, D. C.



The legislation under which the House Committee on Un-American Activities operates is Public Law 601, 79th Congress [1946], chapter 753, 2d session, which provides:

*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled. * * **

PART 2—RULES OF THE HOUSE OF REPRESENTATIVES

RULE X

SEC. 121. STANDING COMMITTEES

* * * * *

17. Committee on Un-American Activities, to consist of nine Members.

RULE XI

POWERS AND DUTIES OF COMMITTEES

* * * * *

(q) (1) Committee on Un-American Activities.

(A) Un-American activities:

(2) The Committee on Un-American Activities, as a whole or by subcommittee, is authorized to make from time to time investigations of (i) the extent, character, and objects of un-American propaganda activities in the United States, (ii) the diffusion within the United States of subversive and un-American propaganda that is instigated from foreign countries or of a domestic origin and attacks the principle of the form of government as guaranteed by our Constitution, and (iii) all other questions in relation thereto that would aid Congress in any necessary remedial legislation.

The Committee on Un-American Activities shall report to the House (or to the Clerk of the House if the House is not in session) the results of any such investigation, together with such recommendations as it deems advisable.

For the purpose of any such investigation, the Committee on Un-American Activities, or any subcommittee thereof, is authorized to sit and act at such times and places within the United States, whether or not the House is sitting, has recessed, or has adjourned, to hold such hearings, to require the attendance of such witnesses and the production of such books, papers, and documents, and to take such testimony, as it deems necessary. Subpenas may be issued under the signature of the chairman of the committee or any subcommittee, or by any member designated by any such chairman, and may be served by any person designated by any such chairman or member.

* * * * *

RULE XII

LEGISLATIVE OVERSIGHT BY STANDING COMMITTEES

SEC. 136. To assist the Congress in appraising the administration of the laws and in developing such amendments or related legislation as it may deem necessary, each standing committee of the Senate and the House of Representatives shall exercise continuous watchfulness of the execution by the administrative agencies concerned of any laws, the subject matter of which is within the jurisdiction of such committee; and, for that purpose, shall study all pertinent reports and data submitted to the Congress by the agencies in the executive branch of the Government.

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III

RULES ADOPTED BY THE 85TH CONGRESS

House Resolution 5, January 3, 1957

* * * * *

RULE X

STANDING COMMITTEES

1. There shall be elected by the House, at the commencement of each Congress,

* * * * *

(q) Committee on Un-American Activities, to consist of nine Members.

* * * * *

RULE XI

POWERS AND DUTIES OF COMMITTEES

* * * * *

17. Committee on Un-American Activities.

(a) Un-American activities.

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* * * * *

26. To assist the House in appraising the administration of the laws and in developing such amendments or related legislation as it may deem necessary, each standing committee of the House shall exercise continuous watchfulness of the execution by the administrative agencies concerned of any laws, the subject matter of which is within the jurisdiction of such committee; and, for that purpose, shall study all pertinent reports and data submitted to the House by the agencies in the executive branch of the Government.

FOREWORD

"WE, THE PEOPLE of the United States, in order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America."

When the Founding Fathers, in their great wisdom, wrote the Constitution, they provided, in the very first section and the first article, that: "All legislative powers * * * shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives."

The Members of the Congress could hardly enact wise laws without the power to inquire into the necessity for such laws nor could they amend or change laws already enacted if they did not have the power to investigate and to recommend new legislation in consonance with changing conditions. The Congress must have the right of inquiry, else it could not carry out the functions which the Constitution has assigned to it. The House Committee on Un-American Activities is one of the standing committees of the House of Representatives. It was established as a standing committee by vote of the House on January 3, 1945, for the express purpose of investigating the extent, character, and objects of un-American propaganda activities in the United States. It was continued as a standing committee by the provisions of the Legislative Reorganization Act (Public Law 601, 79th Congress). Each committee of the Congress is under a mandate to maintain a continuing surveillance over the administration and operation of the laws within the jurisdiction of the committee. In the discharge of this duty, the Committee on Un-American Activities seeks to develop factual information on the administration and operation of the Internal Security Act of 1950, the Communist Control Act of 1954,

the Foreign Agents Registration Act, and various criminal statutes relating to sedition, treason, and subversion.

In his book on "Congressional Government," former President Woodrow Wilson stated:

It is the proper duty of a representative body to look diligently into every affair of government and to talk much about what it sees. It is meant to be the eyes and the voice, and to embody the wisdom and will of its constituents. Unless Congress have and use every means of acquainting itself with the acts and the disposition of the administrative agents of the government, the country must be helpless to learn how it is being served; and unless Congress both scrutinize these things and sift them by every form of discussion, the country must remain in embarrassing, crippling ignorance of the very affairs which it is most important that it should understand and direct. The informing function of Congress should be preferred even to its legislative function.

In the pages of this booklet are the questions which are most often directed to the committee and their answers. We believe that it may help to explain the work of the committee to our citizens.

Francis E. Walter
Chairman.

THE HOUSE COMMITTEE ON UN-AMERICAN ACTIVITIES

1. *What is the House Committee on Un-American Activities?*

The House Committee on Un-American Activities is a standing committee of the United States House of Representatives, Washington, D. C., consisting of 9 Members of Congress, 5 members from the majority party, and 4 from the minority party.

2. *What are its duties?*

The duties as stated in Public Law 601, 79th Congress (1946) are to make investigations of: (1) the extent, character, and objects of un-American propaganda activities in the United States; (2) the diffusion within the United States of subversive and un-American propaganda that is instigated from foreign countries, or of a domestic origin, and attacks the principle of the form of government as guaranteed by our Constitution; (3) all other questions in relation thereto that would aid Congress in any necessary remedial legislation; and (4) to exercise watchfulness over the execution by administrative agencies of laws relating to subversive activities and internal security.

3. *Is this the first committee established to investigate un-American and subversive propaganda and activity?*

No. There have been special committees of the House prior to the establishment of this committee. The first was known as the Special Committee To Investigate Communist Activities, established pursuant to H. R. 220, 71st Congress, approved June 9, 1930. The last report of this committee was issued January 17, 1931.

The next committee was the Special Committee To Investigate Un-American Activities. That committee was created by H. R. 198 of the 73d Congress, approved March 20, 1934. The committee functioned until February of 1935, and was specifically instructed by Congress to investigate Nazi propaganda.

On May 26, 1938, Congress approved H. R. 282 (75th Congress), which set up the Special Committee To Investigate Un-American Activities and Propaganda. This special committee continued until

January of 1945, at which time, through the approval of House Resolution 5, 79th Congress, the present House Committee on Un-American Activities came into existence on January 3, 1945, and has continued as a permanent standing committee of the House to the present time.

4. Are specific legislative recommendations made by the committee?

Yes, there will be found in every annual report of the committee, specific recommendations for remedial legislation.

5. Where may specific committee recommendations and resulting legislation be found?

The Legislative Reference Service of the Library of Congress has conducted a research study of the committee resolutions and subsequent action taken by Congress or executive agencies. This study is the subject of a committee report entitled: "Legislative Recommendations by House Committee on Un-American Activities—Subsequent Action Taken by Congress or Executive Agencies—(A Research Study by Legislative Reference Service of the Library of Congress)," and copies thereof may be obtained, so long as they are available, by writing this committee, or may be obtained for a nominal sum from the Government Printing Office, Washington, D. C.

6. What are the most important bills that have been referred to the Committee on Un-American Activities?

The Internal Security Act of 1950 and several amendments thereto in subsequent years, and the Communist Control Act of 1954. H. R. 9352 and H. R. 9937, constituting omnibus bills covering a broad field in anti-subversive legislation, are now under consideration by the committee.

The 17 principal provisions of the omnibus security bill, H. R. 9937 (85th Congress), which was referred to the committee, amend the Internal Security Act of 1950 by—

(1) Precluding abatement of proceedings before the Subversive Activities Control Board by reason of the dissolution, reorganization, or change of name of a respondent organization. The purpose of this amendment is to counter the Communist technique of changing the name or formal technical structure of an organization in order to avoid the consequences of an adverse finding by the Subversive Activities

(2) Making it a misdemeanor for any person to misbehave before congressional committees.

(3) Prohibiting Communist lawyers from practicing before executive departments and congressional committees.

(4) Redefining the term "organize" (as used in the Smith Act). The purpose of this amendment is to overcome the effect of the decision of the Supreme Court in the *Yates* case which construed the term "organize" to mean only the original formation of a group.

(5) Permitting the enforcement in State courts of State sedition statutes. The purpose of this amendment is to overcome the effect of the decision of the Supreme Court in the *Nelson* case nullifying State sedition statutes.

(6) Protecting the security of confidential Government files. During the 1st session of the 85th Congress, Public Law 85-269 was enacted in an attempt to overcome the effect of the decision of the Supreme Court in the *Jencks* case and the Court of Appeals decision on the Subversive Activities Control Board's opinion in the case of the Communist Party. Public Law 85-269 is applicable only to criminal cases, whereas the amendment in the omnibus security bill is applicable to any proceedings (i. e., income tax, claims cases) as well as criminal proceedings in which confidential Government files may be subject to disclosure. Under Public Law 85-269, moreover, the test of admissibility is relevancy, while under the omnibus security bill the test of admissibility in the first instance is whether or not the security of the United States would be jeopardized.

(7) Permitting, under safeguards, disclosure of certain intercepted security information.

(8) Prohibiting the unauthorized disclosure of certain defense information.

(9) Making it an offense to use a false name for the purpose of procuring employment in defense facilities.

(10) Extending the statute of limitations for certain seditious and subversive activities.

(11) Expanding the provisions of the Foreign Agents Registration Act by—

(a) Bringing within the coverage of the definition of "foreign principal" an organization which is "supervised, directed, controlled, or financed in whole or in part by a foreign principal."

foreign country or a foreign political party," regardless of whether the organization is supervised by a foreign government.

(b) Including within the registration requirements of the Foreign Agents Registration Act, persons who have used the existing exemption for certain commercial activities to disseminate propaganda.

(c) Eliminating cumbersome criteria pertaining to the form of political propaganda subject to the provisions of the act.

(d) Establishing in the Bureau of Customs an office of a controller of foreign propaganda and fixing responsibility for the control of foreign political propaganda.

(12) Permitting immigration officers to be detailed for duty in foreign countries and empowering such officers to exercise certain functions with respect to issuance of visas.

(13) Permitting the detention and supervision of certain aliens under order of deportation.

(14) Requiring the Attorney General to report to the Congress certain waivers in the administration of the immigration laws.

(15) Canceling naturalization procured illegally, by concealment of a material fact or by willful misrepresentation.

(16) Revoking citizenship of one who becomes a part of the official apparatus of a Communist country without the consent of the United States Government.

(17) Strengthening passport security and travel control by—

(a) Prohibiting travel in violation of passport regulations, even though there may be no technical state of war.

(b) Precluding the issuance of passports to persons concerning whom there is reasonable ground to believe that they are going abroad for the purpose of engaging in activities which will further the aims and objectives of the Communist Party, or other subversive groups.

(c) Authorizing the withholding of passports to persons whose activities abroad would violate the laws of the United States, be prejudicial to the orderly conduct of foreign relations, or be prejudicial to the interests of the United States.

7. Are House bills on subjects covered by committee recommendations always referred to the Committee on Un-American Activities for the conduct of hearings and report to the House?

No. The factual material developed by the committee and its recommendations for legislation are frequently the basis for bills which are processed by other committees having specific jurisdiction over the subject matter. For example, the Committee on Un-American Activities developed factual material and made recommendations respecting legislation on the subject of wiretapping which is embraced in a number of bills pending in the Committee on the Judiciary, which has specific jurisdiction over amendments to the Criminal Code. Under the Rules of the House, a bill may not be divided among two or more committees, although it may contain matters properly within the jurisdiction of several committees.

8. Has legislation been offered in Congress based on a substantial number of the legislative recommendations made by the committee?

Yes. Bills have been introduced in the House of Representatives relating to 80 recommendations made by the committee, all but two of which were offered after 1949. Legislation has been adopted by Congress embracing 35 of the committee recommendations and 26 bills are now pending in the 85th Congress on subjects covered by committee recommendations.

9. How are investigations commenced?

There are many ways by which investigations are commenced. The committee members and the staff are frequently in receipt of lead information indicating the necessity for an investigation. Normally, the staff conducts a preliminary inquiry to ascertain the reliability of the information; the matter is then taken to the chairman, who confers with the members of the committee, and an investigation is either authorized or rejected.

10. Why doesn't the committee use the work done by the Federal Bureau of Investigation instead of performing its own investigations?

The FBI is an investigative agency of the executive branch of Government. It is primarily devoted to developing evidence upon which to base criminal prosecutions. As a result the information which the FBI acquires becomes public only if there is a prosecution disclosing

it in Federal court, the Subversive Activities Control Board or in certain administrative proceedings.

On the other hand, a congressional committee must seek and receive public information upon which to base legislation and legislative recommendations. Further, the FBI is precluded from furnishing information to congressional committees by Executive order of the President.

11. Who decides whether, as the result of preliminary inquiries, hearings are to be held?

A majority of the committee members decide, based upon the recommendations made by the staff after a preliminary inquiry of the facts.

12. Is there any statutory duty placed upon the House Committee on Un-American Activities to exercise watchfulness of the execution by administrative agencies of laws relating to subversive activities and internal security?

Yes. Rule XI, section 26, of the House of Representatives requires legislative oversight by standing committees of the execution by administrative agencies of any laws, the subject matter of which is within the jurisdiction of such committees.

13. What is the popular name given to Rule XI, section 26, of the House of Representatives for legislative oversight by standing committees?

The popular name is the "watchdog provision" of the rules.

14. Is the exercise of the "watchdog provision" of the rules of the House of Representatives an important legislative function of Congress?

Yes. It is one of the most important legislative functions of Congress. Former President Wilson, in his book on "Congressional Government," page 297, states:

Quite as important as legislation is vigilant oversight of administration; * * *

Again, at page 303, it is stated:

It is the proper duty of a representative body to look diligently into every affair of government and to talk much about what it sees. It is meant to be the eyes and the voice, and to embody the wisdom and will of its constituents. Unless Congress have and use every means of acquainting itself with the acts and the disposition of the administrative agents of the government, the country must be helpless to learn how it is being served, and unless Congress both scrutinize these

things and sift them by every form of discussion, the country must remain in embarrassing, crippling ignorance of the very affairs which it is most important that it should understand and direct. The informing function of Congress should be preferred even to its legislative function.

15. Does the House Committee on Un-American Activities perform the "watchdog" duties required of standing committees?

Yes. In nearly every major hearing, time is devoted to the consideration of the administration by Government agencies of laws, the subject matter of which is within the jurisdiction of the committee. Quite frequently the execution of the "watchdog provision" is formally included by committee resolution as a subject of a hearing.

16. What are the principal laws with which the House Committee on Un-American Activities is concerned in the performance of its "watchdog" duties?

The Committee on Un-American Activities is constantly engaged in executing its "watchdog" duties with regard to the Internal Security Act of 1950, the Communist Control Act of 1954, various provisions of the Immigration and Nationality Act, and the Foreign Agents Registration Act.

17. How is testimony procured by the committee?

In many cases, witnesses appear voluntarily. In others, a subpoena is issued summoning a person to appear before the committee or a subcommittee thereof as a witness, to give testimony or to produce papers upon a matter under inquiry by the committee.

18. Who is authorized to issue a subpoena and who may serve it?

Section 17 of Rule XI of the House of Representatives, relating to the Committee on Un-American Activities, provides that subpoenas may be issued under the signature of the chairman of the committee, or any subcommittee, or by any member designated by any such chairman and may be served by any person designated by any such chairman or member.

19. Is a subpoena the same as an indictment or statement of charges against the individual upon whom it is served?

By no means should a subpoena be considered as a statement of charges or an indictment against any individual served. The subpoenaing of a person merely means that the committee has reason to believe that the individual is in possession of information which will

20. Is a witness privileged to refuse to testify or produce a paper, upon the ground that his testimony or his production of such paper may tend to disgrace him or otherwise render him infamous?

No. Title 2, United States Code, section 193, specifically provides that a witness is not privileged to refuse to testify or produce any paper on these grounds.

21. Does the committee have within its power the right to send any person to prison, or to fine him if he commits perjury?

No. The committee is not a court of law, and has no punitive powers. In order to insure that testimony received is accurate and truthful, the committee may, if the question arises, refer testimony to the United States Department of Justice for study, for it to determine whether perjury has been committed before the committee.

22. Is there a legal sanction for the compulsion of a witness to appear before the committee for the purpose of answering questions or producing papers pertinent to the question under inquiry?

Yes. Willful default of a witness by refusing to appear, produce papers or answer questions is punishable as a misdemeanor by a fine of not more than \$1,000 nor less than \$100, and imprisonment in a common jail for not less than 1 month, nor more than 12 months (Title 2, U. S. C. 192).

23. What is the term applied to the conduct of a witness who refuses to appear before a committee of Congress when subpoenaed to appear or who refuses to answer questions or produce papers pertinent to the subject under inquiry?

Such conduct is normally referred to as contempt of Congress.

24. What is the procedure by which a recalcitrant witness is subjected to the penalties of the foregoing criminal statute, Title 2, United States Code, section 192?

There are six separate steps in contempt proceedings:

1. The subcommittee hearing the witness convenes and adopts a resolution reporting to the full committee the facts relating to the failure of the witness to appear, the refusal of the witness to testify, or the refusal of the witness to produce papers, as the case may be, with

the recommendation that the facts be reported to the House of Representatives with the recommendation that the witness be cited for contempt of the House of Representatives in order that he may be proceeded against in the manner and form provided by law.

2. The committee as a whole meets and adopts a resolution similar to the resolution adopted by the subcommittee. The facts are then embodied in a report to the House.

3. There is presented on the floor of the House for adoption, a resolution directing the Speaker to certify under the seal of the House of Representatives the committee report as to the refusal of the witness to appear, to answer questions, or to produce papers, as the case may be, together with all the facts in connection therewith, to the United States attorney for the proper district, to the end that the witness may be proceeded against in the manner and form provided by law.

4. The Speaker complies with the resolution by certifying the facts under the seal of the House, to the proper United States attorney.

5. The United States attorney presents the facts to a grand jury for its action.

6. In the event of indictment by the grand jury the witness is tried for violation of Title 2, United States Code, section 192, as in any other criminal case.

25. How is a contempt citation processed when the House of Representatives is not in session?

It is the duty of the Speaker of the House of Representatives to certify the statement of facts under the seal of the House to the appropriate United States attorney, whose duty it is to bring the matter before a grand jury for action (Title 2, U. S. C. 194). The same statute provides that the Speaker may certify the facts for prosecutive action without action of the House, even though the House be in session. However, the procedure of obtaining authority for certification by resolution is followed when the House is in session.

26. Is there a legal sanction other than criminal proceedings under Title 2, United States Code, section 192, which may be resorted to in cases where a witness refuses to answer questions or produce papers pertinent to the subject under inquiry?

Yes. Contempt proceedings may be brought at the bar of the House. The sanction there imposed is imprisonment by the House until the recalcitrant witness agrees to testify or disclose the matters sought, provided that the incarceration does not extend beyond adjournment.

27. What is the constitutional basis for contempt proceedings at the bar of the House?

The power to punish contempt is not expressly granted to Congress by the Constitution. However, Congress has the implied power to preserve itself and to deal by way of contempt with direct obstruction to the performance of its legislative duties.

28. Does the Committee on Un-American Activities resort to contempt proceedings before the bar of the House?

It has never done so. There is no reason, however, why it may not do so in a proper case.

29. May a witness guilty of insolent and abusive conduct toward members of the committee, but who is responsive to questions propounded to him and who does not interfere with the performance of the committee's duties, be subjected to contempt proceedings?

No. Under the present law the committee is powerless to deal with the misconduct or misbehavior of a witness under such circumstances.

30. Does the committee announce in advance the names of persons it has subpoenaed?

No. The committee does not announce in advance the names of persons upon whom subpoenas have been served. Any person may announce that he has been subpoenaed, and many do so.

31. Does the committee grant clearances?

No. It is not the function of the committee to grant clearances.

32. What types of hearings are there?

There are two types of hearings—public and executive.

33. What is an executive hearing?

An executive hearing is one which is closed to the public and only the witness, his counsel, and the committee members and staff are present.

34. Is the testimony taken in executive hearings available to the public?

No. Testimony taken in executive hearings is available only to members of the committee and the committee staff. Executive testi-

mony may be made public only upon the approval of a majority of the committee members.

35. Why are some hearings held in executive session?

If a majority of the committee feels that the interrogation of a witness in public hearing might endanger national security or unjustly injure his reputation or the reputation of other individuals, then the witness will first be heard in executive session for the purpose of determining the necessity or advisability of having a public hearing at a later date.

36. Would it serve the committee's purpose as well to hold all hearings in executive session?

Congress is a public body and its deliberations, with limited exceptions, are public.

37. Does the committee allow a witness appearing before it to be accompanied by a lawyer?

It does. The committee has adopted the rule that every witness appearing before it has the privilege of being accompanied by counsel of his own choosing. The witness may confer with counsel at any time that he wishes during the hearing. If a witness appears unaccompanied by counsel, he is notified of his privilege and is afforded a reasonable opportunity to secure counsel of his choosing.

38. May a witness submit a prepared statement?

Yes. The printed rules of the committee provide:

Any witness desiring to make a prepared or written statement for the record of the proceedings in executive or public sessions shall file a copy of such statement with the counsel of the committee within a reasonable period of time in advance of the hearing at which the statement is to be presented.

39. Is anything done to reduce the possibility of committee receipt of erroneous or false information?

Yes. Competent and well-trained investigators are assigned to make a thorough investigation before witnesses are subpoenaed. The investigation often requires months of painstaking work prior to the conduct of hearings. Every possible precaution is taken to assure elimination of mistakes and prevention of false testimony. Witnesses are not subpoenaed at random.

... testimony taken in executive hearings is available only to members of the committee and the committee staff. Executive testi-

... and protection of false testimony. Witnesses are not subpoenaed at random.

40. Does a person subpoenaed before the committee have an opportunity before his appearance as a witness to confer with the committee or a member of the committee staff?

Yes. If the witness has not been interviewed by an investigator prior to service of subpoena upon him, he is given the opportunity of conferring with the committee or a member of the committee staff.

41. Does the committee allow a person who may have been adversely affected by testimony the privilege to appear and testify?

Any person who is adversely affected by testimony before the committee may request to appear at his own expense before the committee or any subcommittee thereof, in public session, and give testimony in denial or affirmation, relevant and germane to the subject of the investigation.

42. How are Members of Congress chosen to be members of the committee?

The members of the committee are elected by the House of Representatives to serve on the committee.

43. How does a member become the chairman of the committee?

The chairman is also elected by the House of Representatives to serve as chairman. Customarily, the member of the majority party in the House who has seniority in membership on the committee becomes chairman.

44. How does the committee finance the work it performs?

The work of the committee is financed by annual appropriations from the contingent fund of the House of Representatives.

45. What record is made of the public hearings before the committee?

A stenographic record is taken of all public hearings, and printed.

46. What disposition is made of these printed hearings?

These printed hearings of public testimony are distributed by the committee to every Member of Congress, to interested Government agencies, and to the general public as long as the supply lasts.

47. How do the various branches of the committee staff coordinate their operations?

The heads of the various branches of the committee staff meet regularly with the staff director. A report is then made to the chairman of the committee on the work of the committee staff.

48. How are the committee members kept aware of the progress of investigations upon which committee investigators are working?

The staff director reports at least once a week to the chairman and at regular intervals to the committee. These reports cover all activities of the staff, the investigations, studies, and consultations in progress, and the status of all committee business.

49. Does the committee allow one-man subcommittees?

No. Subcommittees consist of at least three members, a majority of whom constitute a quorum for the conduct of a hearing.

50. What are some of the Soviet espionage activities that the committee has brought to light?

The espionage activities of Arthur A. Adams, J. Peters, Gerhart Eisler, Nathan Gregory Silvermaster, Harry Dexter White, William W. Remington, Alger Hiss, espionage activities at the University of California Radiation Laboratory in connection with the atom bomb, and many others.

51. Was anything accomplished as a result of the Hiss case, other than a perjury conviction of Hiss?

Yes. As one direct result, the statute of limitations in espionage cases was increased from 3 to 10 years. The committee recommended, and legislation has been enacted, to make it possible for capital punishment sentences to be given in peacetime espionage.

52. Has the committee actually received identification of a substantial number of persons who are or have been members of the Communist Party?

Since 1948, the committee has had positive identifications of thousands of persons who are or have been members of the Communist Party in the United States.

53. Are any of these individuals still members of the Communist Party?

Some of these individuals have broken with the Communist Party and have furnished the committee with valuable information concerning their knowledge of the Communist conspiracy. The majority, however, refused to assist the Government and the American people on the ground that to do so might tend to incriminate them.

54. Of the thousands of persons who have been identified as Communists in sworn testimony before the committee, how many were erroneously named?

None that we know of.

55. What does the committee consider a Communist front to be?

The committee has ascertained that a Communist front is an organization, committee, or group of people, or a printed publication which is substantially directed, dominated, or controlled by the Communist Party. It is primarily operated for the purpose of giving aid and support to the Communist Party, a Communist foreign government, or the world Communist movement.

56. Why is a Communist front dangerous?

The Communist front is one of the most dangerous weapons of communism because it is often difficult to recognize its true Communist nature. The Communist front does not hesitate to camouflage its true purposes behind such moral and human appeals as "peace" and "civil rights" while in reality aiming at the destruction of this Government and its institutions.

57. Since it is true that the Communists use such euphonious titles for their fronts as "peace" and "civil liberties," does this then preclude anyone interested in these subjects from joining an organization dedicated thereto?

It most certainly should not. However, frank inquiry should be made by those interested in joining as to the background of the organization and those persons promoting or operating it.

58. Has the committee investigated any college or church in the United States?

No. The committee, in the course of its investigations of subversive activity, has called as witnesses certain individuals who have

been members of the Communist Party, and who are or have been employed in education or church work. The committee has never investigated any college or church as such.

59. What is a "fellow traveler"?

A "fellow traveler" is one who, without being an actual member of the Communist Party, knowingly follows the twists of Communist tactics, supports its aims, and, in effect, acts as the liaison between the known Communists and the public at large.

60. Does the "fellow traveler" contribute to the real strength of the Communist movement?

Yes. Mr. J. Edgar Hoover, Director of the Federal Bureau of Investigation, has testified before the committee that—

What is important is the claim of the Communists themselves that for every party member there are 10 others ready, willing, and able to do the party's work. Herein lies the greatest menace of communism. For these are the people who infiltrate and corrupt various spheres of American life. So rather than the size of the Communist Party, the way to weigh its true importance is by testing its influence, its ability to infiltrate.

61. What is the "Communist Party line"?

The Communist Party position on any given issue is the "party line". The party line is frequently changing to conform with the Kremlin's changing tactics in the drive toward the final objective of world communism. Thus, the "line" more nearly resembles a corkscrew and the Communist must be prepared to defend today what he violently opposed yesterday.

62. How has the committee assisted in disclosing the operation of the Communist Party and its fronts?

The committee over the past years has held hundreds of hearings and issued and distributed throughout the United States hundreds of thousands of reports disclosing the operations of the Communist Party and its fronts.

63. What types of files are maintained by the House Committee on Un-American Activities?

There are two major categories of files maintained by the committee. One set is known as the public files, containing public records, publications, and background material. The other set, called the investigative files, contains the records, notes, and memoranda of the investigations with investigations to determine loyalty on the part of Federal Gov-

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64. What are the "public files, public records, and publications" of the committee?

This is information secured from public sources, such as newspapers, magazines, authenticated letterheads, and other documents available from public sources that are compiled by the committee staff and could be found by personal research on the part of any individual. This also includes all committee publications and reports.

65. What are the "investigative files"?

The investigative files contain the confidential reports of the committee investigators, as well as "lead" material.

66. To whom are the investigative files available?

The files are available only to the committee and its staff.

67. Are the public files available to individuals not connected with the committee?

The public files are not available to the general public. To assist the executive branch of the Government in the fulfillment of its responsibility under several laws relating to loyalty and security, the files are made available to authorized representatives of executive departments or agencies.

68. Do Members of Congress call upon the committee for information from the files?

Yes. There is an average of about 2,000 requests for information from Members of Congress each year.

69. By what means do executive agencies obtain information from the committee files?

Executive agencies, such as the FBI, Civil Service Commission, and military agencies, permanently assign representatives whose duties are to examine the files of the committee.

These representatives make from ten to twelve thousand file checks each year, tracing the history or background of both individuals and organizations whose records are in the committee files.

70. Do the executive agencies rely upon the committee files in the course of their investigations?

Yes. Executive Order 9835, signed by former President Truman, and Executive Order 10450, signed by President Eisenhower, both deal

with investigations to determine loyalty on the part of Federal Government employees. Both orders require that the files of the Committee on Un-American Activities be examined in the process of determining the loyalty of the person under investigation.

71. How serious is the Communist operation in the United States today?

Notwithstanding the eruptions which have occurred in the Communist Party in the United States and the resignation of several key officials of the party, the Communist operation today presents a menace more serious than ever before.

Reasonably, it may be asked, "How is this possible?" There are three principal explanations:

1. The Communist apparatus is employing new applications of its historic united-front program in which Communists penetrate and obtain positions of influence in nominally non-Communist organizations whose programs they can exploit in pursuance of objectives desired by the Kremlin. These tactics accord with classic Communist doctrine. They were concisely formulated by Georgi Dimitrov, former Secretary General of the Communist International, at a meeting of the Comintern in 1938 attended by a number of world Communist leaders, in the following words:

As Soviet power grows, there will be a greater aversion to Communist parties everywhere. So we must practice the techniques of withdrawal. Never appear in the foreground; let our friends do the work. We must always remember that one sympathizer is generally worth more than a dozen militant Communists. A university professor, who without being a party member lends himself to the interest of the Soviet Union, is worth more than a hundred men with party cards. A writer of reputation, or a retired general, are worth more than 500 poor devils who don't know any better than to get themselves beaten up by the police. Every man has his value, his merit. The writer who, without being a party member, defends the Soviet Union, the union leader who is outside our ranks but defends Soviet international policy, is worth more than a thousand party members. * * *

Those who are not party members or marked as Communists enjoy greater freedom of action. This dissimulated activity which awakes no resistance is much more effective than a frontal attack by the Communists. Our friends must confuse the adversary for us, carry out our main directives, mobilize in favor of our campaign people who do not think as we do, and whom we could never reach. In this tactic we must use everyone who comes near us; and the number grows every day.

The current operation of the Communist apparatus in the United States can be traced directly to the epochal restatement of Soviet policy by Nikita Khrushchev at the 20th Congress of the Soviet Communist Party, at which time he promulgated a united-front program as a substitute for the Stalinist program that had alienated party members and potential converts throughout the world.

In The Great Pretense, a symposium on the 20th Party Congress published by the Committee on Un-American Activities, this warning appears—

The leaders of the Soviet Union have launched a new tactical maneuver which is fraught with dangers for the United States. As a result of the February 1956 meeting of the Communist Party of the Soviet Union, the forces of international communism have adopted new tactics to accomplish three objectives: (1) Appeasement of discontent within the Soviet sphere; (2) extension of neutralism abroad through a united front with socialism; (3) weaken and discredit anti-Communists within the United States.

2. As the formal party structure recedes from view, it is being replaced by a widespread underground apparatus, duplicating beneath the surface all of the mechanisms of Communist Party activities; printing and publication of Communist Party propaganda, formulation of Communist strategy, leadership of the Communist apparatus.

3. The Communist operation, above and below the surface, is part of a worldwide conspiracy backed by all the material, financial, and educational resources of the 900 million people of the Soviet Empire. At the very time that the Communist Daily Worker suspends publication because of "lack of funds" the Kremlin is reaching 1,000 times the circulation of the Daily Worker through political propaganda which floods this country every day, as part of a multi-billion-dollar operation exceeding by many times the cost entailed in the publication of the Daily Worker.

72. *What is the objective of the Communist attack in the field of national security?*

The objective is the creation of a general climate of opinion against the disclosure and punishment of subversion. To attain that objective, the Communists work for the abolition of congressional committees which investigate subversive activities, and for the restriction of the FBI in the same area. They also work for the elimination of all loyalty programs designed to protect the security of the United States.

73. *How can Americans defend themselves against these attacks?*

Through education and alertness to the nature of the attacks and the reasons for them. Books and lectures by informed anti-Communists are important. To assist in accumulating authoritative material and making it available to the public, the Committee on Un-American Activities publishes frequent reports and consultations with informed experts who are knowledgeable and experienced in the field of communism.

○

Remember! The 45-minute, 16 mm documented sound film "Operation Abolition," produced by the House Committee On Un-American Activities, and showing the San Francisco riots against the Committee, is available from this headquarters for rental of \$10.00 per day plus postage. Get your request in now. Write Film Library, Church League of America, 1407 Hill Ave., Wheaton, Ill.

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News and Views

Eternal Vigilance is Forever the Price of Freedom

33, No. 10

Wheaton, Illinois

October 1960

THE REVOLT IS ON!

Sometimes we become weary of people asking: "What have we done?" But, **patiently** point out to them the obvious—which they could have done all along but for many reasons and convenient excuses they did not do.

Here is what the General Board of one church has already done and others are following their example. They have not been misled by the smears of Senator Kennedy's previous advisor, who just recently resigned from the National Council of Churches in which body he held the position of a secretary in charge of "interpretation", that is, interpreting things as he decided they should be interpreted, whether true or false!

James W. Wine brought all kinds of trouble down on the heads of the National Council of Churches when he went upon himself to battle the United States Air Force and the Defense Department. He is now on Kennedy's staff. What is he doing?—smearing some of the same persistent clergymen who defended the Air Force and its training manual!

Wine's attack and the subsequent attacks of the National Council's hierarchy have backfired! If they had been quiet, millions of American church people would never have known about the Congressional documentation available on how far the Communists and their influence have penetrated American religious institutions. Since that time millions of Americans have asked questions and they are getting the answers, despite the desperate attempts of paid publicists, officers, synophants, and local church leaders to suppress the truth.

The rebellion of the people who pay the bills is on!

Now read what one church board has already done. This is a good beginning:

RESOLUTION

WHEREAS, the General Board has accepted and adopted the report of the Special Study Committee wherein it was concluded that the National Council of Churches was a political action body and that various of the National Council's officers and leaders lend their time, talents and name to questionable groups and causes;

BE IT THEREFORE RESOLVED that Spring Branch Christian Church unite with other church groups so that the following objectives may be achieved;

(1) The filing of an official protest with our district, state and national conventions together with the National Council of Churches and their respective officers and leaders, of the political activities of the National Council of Churches.

(2) That this church work together with other church groups toward the end that the National Council will cease all political activities.

(3) That the leaders and officers of the National Council of Churches, who are now, or shall knowingly become, affiliated with an organization or cause, which, either the Federal Bureau of Investigation, Department of Justice of the United States, Attorney General of the United States, Senate Internal Securities Committee or the Un-American Activities Committee, classify as "subversive" or "Communist-front" be relieved of their position.

(4) That such a plan of representation be worked out between the individual churches and the National Council that the individual church member will have a role and voice in what the National Council does and says, together with the election of all officers and leaders and that the Constitution and By-Laws of the National Council be amended to provide for same.

(5) That a standing committee be appointed by the Chairman of the new Board of this church to work toward the above objectives and that such a committee be given authority to correspond with and to contact other church groups including the distribution of the report of the Special Council Study Committee to accomplish these goals.

THE ABOVE RESOLUTION WAS UNANIMOUSLY ADOPTED BY THE GENERAL BOARD OF THE SPRING BRANCH CHRISTIAN CHURCH, DULY ASSEMBLED AT A SPECIAL MEETING ON JUNE 26, 1960.

BY THEIR FRUITS YE SHALL

KNOW THEM

A Report on the National Council of Churches

*"And ye shall know the truth,
and the truth shall make
you free."*

John 8:32

FOREWORD

To the General Board of Spring Branch Christian Church, Houston, Texas:

Your committee to study the various Councils of Churches was appointed pursuant to the following Motion properly presented, seconded and unanimously passed by the General Board of our Church duly assembled at its regular monthly meeting in March, 1960:

"In view of the active support of this Church to the National Council of Churches, the World Council of Churches, the Texas Council of Churches and the Houston Council of Churches and the duty of this board to keep the Congregation of this Church fully informed on all church matters; I move that a Committee of not more than five laymen be appointed by the Chairman of this Board to conduct a survey

and study of these Councils and to submit their report, both orally and in writing, to the Board as soon as possible, covering, but not limited to, information on:

- "(1) The formation of these respective Councils;
- "(2) Their purpose, program, leadership and governing principles;
- "(3) How a Church becomes a member; and
- "(4) The role and voice of each individual member church."

We have entered into our study and survey with prayerful interest and an open mind. We have studied and read volumes of factual data on the councils and have had access to three extensive libraries by outstanding Christian laymen containing literature on the various councils.

We have met together, studied together and discussed all phases of the Council's activities. We have discussed the Councils with numerous people, both laymen as ourselves and members of the clergy. We have been afforded the opportunity by local ministers to read books and materials which they had in their possession.

Three of the committee have met in private conference with the Head of the Department of Stewardship and Benevolence of the National Council.

We have studied the National Council's "1957 TRIENNIAL REPORT" policy statements and pronouncements made by the General Board and General Assembly of the National Council. "The Churches and the Air Force Manual Issue," compiled by the National Council has been read.

We have read and studied "The Chairman's Final Report to the National Lay Committee of the National Council of Churches of Christ in the United States of America" written by the Chairman, Mr. J. Howard Pew.

The report on the World Council, the Texas Council and the Houston Council of Churches, which recently changed its name to the Houston Association of Churches of Christ, will be given orally. Our report on the National Council will be given in writing as follows.

We have made every diligent effort to present the facts as we have found them, and our presentation of the National Council of Churches is completely documented from material read and studied. We have entered into this study in an effort to determine the truth and our Conclusions are based on the truth as we have found it.

Respectfully submitted,
Your Council Study Committee
June 12, 1960

"BY THEIR FRUITS YE SHALL KNOW THEM"

A Report on the National Council of Churches

FORMATION:

A group of clerical and lay delegates from major Protestant denominations met in Cleveland, Ohio, on Nov. 29, 1950, and formed the ecclesiastical organizations designated as the National Council of Churches. It is a corporation established for religious purposes "to continue and extend the following general agencies of the churches and to combine their interests and functions:

(Cleveland Constitution, 1950)

- "Federal Council of Churches of Christ in America
- "Foreign Missions Conference of North America
- "Home Missions Council of North America
- "International Council of Religious Education
- "Missionary Education Movement of the US and Canada
- "National Protestant Council on Higher Education
- "United Council of Church Women
- "United Stewardship Council."

Four additional agencies later decided to merge their interests in the National Council:

- Church World Service, Inc.
- Interseminary Committee
- Protestant Film Commission
- Protestant Radio Commission

"The National Council is the direct creation of the churches themselves. Its constitution was officially ratified by the highest authority of each of the thirty member denominations. The Council is directly responsible to the denominations as officially represented at the General Assembly.

"Other Churches which share the basic faith in Jesus Christ as Divine Lord and Savior may become members of the National Council under the provisions outlined in the Constitution."

Among other functions (Art. V of the Council's Constitution) the Council is charged as follows:

- "1. The general oversight and coordination of the whole field of work of the Council and its Divisions and other units.
- "2. All actions and utterances of the Council in representation of the cooperating churches.
- "3. Basic studies in fields of common interest to the churches.
- "4. The safeguarding for each Division of the fullest measure of autonomy . . .
- "5. General relations with the public and with governments, either directly or through one or more of the Divisions . . ."

The National Council, in its "Working Together" pamphlet states that its establishment was an outgrowth of common endeavor and an effort "to do together what could be done better unitedly than separately."

The Federal Council of Church's program was transferred to the National Council and such plan was acknowledged in the December, 1950, issue of the Federal Council *Bulletin*:

"All the work of the Federal Council will continue under the new auspices—it is expected that the program will be enlarged as the new organization gains increased support—other divisions in the National Council and the general administration of the Council will also draw upon the resources in both personnel and finance."

Many, if not the majority, of the active officers and leaders of the Federal Council became the same leaders, and, in some cases, the department heads for the National Council. The present President of the National Council, Edwin T. Dahlberg had been Chairman of the Department of Evangelism in the old Federal Council. G. Bromley Oxnam, President of the Federal Council in 1948, and long active in the affairs of the Council, became a member of the General Board. These are but two of the many leaders who transferred their activities to the newly constituted organization.

and study of these Councils and to submit their report, both orally and in writing, to the Board as soon as possible, covering, but not limited to, information on:

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June 12, 1960

"BY THEIR FRUITS YE SHALL KNOW THEM"

A Report on the National Council of Churches

FORMATION:

A group of clerical and lay delegates from major Protestant denominations met in Cleveland, Ohio, on Nov. 29, 1950, and formed the ecclesiastical organizations designated as the National Council of Churches. It is a corporation established for religious purposes "to continue and extend the following general agencies of the churches and to combine their interests and functions:

(Cleveland Constitution, 1950)

- "Federal Council of Churches of Christ in America
- "Foreign Missions Conference of North America
- "Home Missions Council of North America
- "International Council of Religious Education
- "Missionary Education Movement of the US and Canada
- "National Protestant Council on Higher Education
- "United Council of Church Women
- "United Stewardship Council."

Four additional agencies later decided to merge their interests in the National Council:

- Church World Service, Inc.
- Interseminary Committee
- Protestant Film Commission
- Protestant Radio Commission

"The National Council is the direct creation of the churches themselves. Its constitution was officially ratified by the highest authority of each of the thirty member denominations. The Council is directly responsible to the denominations as officially represented at the General Assembly.

"Other Churches which share the basic faith in Jesus Christ as Divine Lord and Savior may become members of the National Council under the provisions outlined in the Constitution."

Among other functions (Art. V of the Council's Constitution) the Council is charged as follows:

- "1. The general oversight and coordination of the whole field of work of the Council and its Divisions and other units;
- "2. All actions and utterances of the Council in representation of the cooperating churches.
- "3. Basic studies in fields of common interest to the churches.
- "4. The safeguarding for each Division of the fullest measure of autonomy
- "5. General relations with the public and with governments, either directly or through one or more of the Divisions . . ."

The National Council, in its "Working Together" pamphlet states that its establishment was an outgrowth of common endeavor and an effort "to do together what could be done better unitedly than separately."

The Federal Council of Church's program was transferred to the National Council and such plan was acknowledged in the December, 1950, issue of the Federal Council *Bulletin*:

"All the work of the Federal Council will continue under the new auspices—it is expected that the program will be enlarged as the new organization gains increased support—other divisions in the National Council and the general administration of the Council will also draw upon the resources in both personnel and finance."

Many, if not the majority, of the active officers and leaders of the Federal Council became the same leaders, and, in some cases, the department heads for the National Council. The present President of the National Council, Edwin T. Dahlberg had been Chairman of the Department of Evangelism in the old Federal Council. G. Bromley Oxnam, President of the Federal Council in 1948, and long active in the affairs of the Council, became a member of the General Board. These are but two of the many leaders who transferred their activities to the newly constituted organization.

The Federal Council was officially formed in the latter part of 1908. Apparently growing out of efforts toward organic union, this is one of the earliest recorded steps of the ecumenical movement. For your information, ecumenical is defined as "pertaining to the entire inhabited world or belonging to the Christian church as a whole, or universal." Its synonyms are "world wide, liberal and tolerant." The application of the word may be taken from the hearing before the House Un-American Activities Committee on July 21, 1953, testimony of G. Bromley Oxnam, at page 3633:

"Protestant churches must continue the present brotherly and inspiring cooperation with the Eastern Orthodox Churches until such time as Protestantism is itself reunited. They may then consider union with Eastern Orthodoxy which it is prayerfully hoped may be consummated. When the full union of Protestantism and of Eastern Orthodoxy is accomplished and the Christians of the world belong to but two great churches, the leadership of that day may be Christian enough and creative enough to kneel before a common altar, beg forgiveness of the Christ for disunity and, sharing in the bread and wine of Holy Communion, rise in his Spirit to form the Holy Catholic Church to which all Christians may belong."

One of the steps leading up to the Federal Council was the formation of the National Federation of Churches in either 1900 or 1901. A leading proponent of the Federation was a Chicago pastor by the name of Harry F. Ward. Ward was one of the founders of the Federal Council and was at one time a professor in Union Theological Seminary in New York. Sworn testimony by former members of the Communist Party has placed him in the heart of the Communist apparatus in the United States. Manning Johnson, before the Un-American Activities Committee, referred to Ward as "The Red Dean of the Communist Party in the religious field."

Reading from the official publication of the Federal Council, "Furthering Christian Unity," we find the requirements for membership in the Federal Council:

"All churches which share the basic faith in Jesus Christ as Divine Lord and Savior, are eligible to membership—Into the details of doctrine the Council does not enter, its function being practical rather than theoretical." (Emphasis added.)

Here, as followed later in the National Council, the question of whether or not the people in their respective churches wanted to join the Council was not submitted to them. Rather, it was a matter for the denominational leaders to take their particular denominations into membership with the Federal Council.

Your committee's study of the volumes of material on the Federal Council of Churches has indicated that they made studies, reports and releases on the following subjects:

- The League of Nations
- The World Court
- The Peace Pact
- The Pan-American Arbitration Treaty
- The Arms Embargo
- War Debts
- Naturalization
- The United States and Japanese relations
- Extraterritoriality in China
- The 1927 Navy Building Program

- International relations between the United States and Mexico
- The 1928 Navy Building Program
- Increase in Armaments
- Compulsory Military Training in Colleges and Schools
- Appropriations for the Bureau of Indian Affairs
- The Mexican Oil and Land Controversy
- The Rural Cooperative Movement
- The Agricultural Credit Situation
- The Industrial Strife on the Western Maryland Railroad
- The Bituminous Coal Industry
- The Relations of Russia and the Western Democracies
- The Political Situation in India
- The Development of China's Industrial Cooperatives
- The Effect of the War on European Preaching
- Analyses of Significant Supreme Court Decisions
- Proposed Tax Measures
- An Interpretation of the Election Results
- Trends in American Education
- Disturbed Relationships in the Coal Fields of Colorado
- Rural Urban Conflict in the United States
- The Controversy in the Chicago Dairy District

A Study of Relations between the Silk Hose Mills and the American Federation of Full Fashioned Agriculture, Child Welfare, Church and Social Problems, Civil liberty, Cooperative Movements, Cost of Living, Crime, Economics, Education, Ethics, Free Speech, Government and Politics Industrial Relations, Public Health, Internal Relations.

The activities of the Federal Council became so questionable that the highly reputable office of Naval Intelligence of the United States Navy Department, in a report which was read into the Congressional Record in September 10, 1935, starting on page 13503, stated as follows:

"Organizations which, while not openly advocating the force and violence principles of the Communists, give aid and comfort to the Communist movement and party. Among the strongest of these organizations is:

"The Federal Council of Churches of Christ in America. This is a large radical pacifist organization. It probably represents 20,000,000 Protestants in the United States. However, its leadership consists of a small radical group which dictates its policies. It is always extremely active in any matter against national defense."

It is interesting at this point to turn next to the final report of the National Lay Committee of the National Council of Churches, the existence of which was terminated by the Council, at the time of the Presidency of Eugene Carson Blake, and read:

"The members of the Lay Committee believe, and so stated, that the political adventures of the National Council in the fields of economic and political controversy would seriously hinder and not further Christian leadership in the pressing fields of evangelism, fellowship and education. It appears that the National Council could find no room for opposition to the philosophies and practices carried over from the old Federal Council." (Emphasis added.)

PURPOSE, PROGRAM, LEADERSHIP AND GOVERNING PRINCIPLES

From the "Working Together" booklet on how the National Council is governed:

"The governing body of the National Council is the General Assembly of 694 delegated representatives, 443 clergy and 251 laymen, all named directly or approved by the member communions. The Assembly, which meets every three years, constitutes a central board of inter-denominational strategy, developing a common mind, planning united policies, and the providing for concerted action.

"In the interim between assemblies, the supervisory body is a General Board of 256 members, 166 clergy and 90 laymen, all of whom directly represent the member communions or are approved by them. The General Board meets several times a year. It reports regularly to each of the denominations and is subject to their review. Thus, the Council is responsible at all times to the communions which established it as their agency for cooperation, depending wholly on the principal of voluntary cooperation through democratic representative processes. Through these two bodies—General Assembly and the General Board—which make all policy decisions affecting the life and work of the organization, the Council speaks as a united voice on public matters of concern to its constituent churches.

"In addition to the above, each of the Council's programs is directed by a committee which includes denominational executives carrying corresponding responsibilities within their denomination. Thus, in its specific programs, as well as in its broad policies, the Council is supervised and governed by nearly 5500 official representatives—approximately 2700 lay men and women and 2800 clergymen—of the 34 communions that presently constitute it.

"Closely associated with the National Council are over 900 city, state and county councils, created by the churches of their own communities and responsible for programs of cooperation there. There are 2200 councils of churchwomen and 2,000 ministerial associations that provide further networks of local cooperation. All of these are autonomous but linked with the National Council in common aims, programs, concerns, and functions."

From the Council's Constitution, Art. X, Sections 1, 2 and 3, regarding its Divisions:

"The Council shall constitute four Divisions, the distinctions between which are broadly functional, as follows:

- "a) Division of Christian Education
- "b) Division of Christian Life and Work
- "c) Division of Foreign Missions
- "d) Division of Home Missions

"Each Division shall have the primary responsibility, subject to the provisions of Art. V. Section I of this Constitution, for developing the basic philosophy and the requisite programs within its assigned field, it being understood that there will be interdivisional cooperation and exchange ideas.

"Each Division may establish and maintain direct relations with the church boards and agencies corresponding to its field of operation, and with other organizations carrying closely related interests."

The National Council maintains a Washington office (Working Together Booklet) which:

"serves both member churches and Council units; gives prompt and authoritative notice regarding pending legislation, governmental directives, and other developments in the capital affecting the functioning of the churches and their agencies; secures official interpretations of legislative and administrative acts when required; indi-

cates channels for contacts in Washington and furnishes facilities for affecting them when desired (*the Office does not engage in efforts to influence legislation*); coordinates activities in relation to governmental agencies carried on by Council representatives in Washington. (Emphasis added)

The present officers serving from 1957 to 1961 are:

PRESIDENT: Rev. Edwin T. Dahlberg
(American Baptist Convention)

VICE PRESIDENTS AT LARGE:

Bishop of Elaia Athenagoras
(Greek Archdiocese of North & South America)

Mrs. Guy A. Benchoff
(United Church of Christ, Evangelical & Reformed)

Arthur Gardiner Coons
(United Presbyterian Church in the U.S.A.)

Francis S. Harmon (American Baptist Convention)

Charles C. Parlin (The Methodist Church)

Bishop B. Julian Smith
(Christian Methodist Episcopal Church)

Charles P. Taft (Protestant Episcopal Church)

Mrs. Theodore O. Wedel (Protestant Episcopal Church)

VICE PRESIDENTS FOR DIVISIONS:

Bishop Reuben H. Mueller—(Evangelical United Brethren) Christian Education

Bishop G. Bromley Oxnam—(The Methodist Church) Christian Life & Work

Rev. Virgil A. Sly—(Christian Churches) Foreign Missions

Rev. Willard M. Wickizer—(Christian Churches) Home Missions

TREASURER:

Charles E. Wilson
(American Baptist Convention)

ASSOCIATE TREASURER:

John H. Platt
(United Presbyterian Church in the U.S.A.)

RECORDING SECRETARY:

Rev. Norman J. Baugher
(Church of the Brethren)

GENERAL SECRETARY: Rev. Roy G. Ross

ASSOCIATE GENERAL SECRETARIES:

R. H. Edwin Espry
James W. Wine (Recently resigned)

There are numerous other officers and leaders who serve in official capacities as Departmental Heads, Committee Chairmen, etc.

The Council states as its objectives in Article II of its Constitution:

- "1. To manifest the common spirit and purpose of the cooperating churches in carrying out their mission in the world.
- "2. To do for the churches such cooperative work as they authorize the Council to carry on in their behalf.

3. To continue and extend the work of the inter-denominational agencies named in the Preamble of the Constitution, together with such additional objects and purposes as the churches through their representatives in the Council from time to time agree upon.

4. To encourage study of the Bible and to assist in the spread of the Christian religion.

5. To encourage fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

6. To foster and encourage cooperation among the churches for the purposes set forth in this Constitution.

7. To promote cooperation among local churches and to further in communities, states or larger territorial units the development of councils of churches and councils of church women, in agreement with the Preamble of this Constitution.

8. To establish consultative relationship with national councils of churches in other countries of North America.

9. To maintain fellowship and cooperation with similar councils in other areas of the world.

10. To maintain fellowship and cooperation with the World Council of Churches and with other international Christian organizations."

In order to present a complete picture of the activities of the National Council, we turn to literature published and released by their Office of Information for their response to the question: "What does the National Council do?"

First, it works constantly to make Christians more aware of the central unity of their faith. It aids Christians to direct their faith into channels of action . . .

Through its *Division of Christian Education*, the Council gives guidance to the United Christian Youth Movement. It provides eight interdenominational summer conferences through the Commission on Missionary Education, which also reaches seven million persons annually by means of books, plays, film strips and films produced by the Friendship Press. The Division administers some 600 leadership schools each year, guides religious education and daily vacation schools, coordinates programs for 471 church-related colleges. The Division produced and holds the copyright of the Revised Standard Version of the Bible, and serves as the custodian of its basic text . . .

Through its *Division of Christian Life and Work*, the Council encourages study in the churches of international affairs and worship and the arts; seeks to stimulate among Christians the application of Christian principles to economic life and racial and cultural relations; gathers and analyzes information on religious liberty; helps to coordinate the churches' health and social welfare agencies with national voluntary and government agencies; aids the denominations in planning a cooperative approach to stewardship and benevolence . . .

Through its *Division of Home Missions*, the Council works to meet the changing needs of urban and rural churches; maintains a church building consultation service; has programs for agricultural migrants and Indians; provides a clearing house of information and

experience for home mission institutions; assists member boards and agencies in recruitment of missionary personnel . . .

"Through its *Division of Foreign Missions*, the Council coordinates the proclaiming of the gospel overseas by 73 foreign missions boards and 41 denominations. It works with the churches in area committees, and with the churches overseas through National Christian Councils, on problems facing Christian missions in 60 countries. It assumes responsibility for the health of missionaries while in the United States, and supplies clinical services through the Associated Mission Medical Office. It conducts a literacy program in 65 countries . . .

"Through *Church World Service*, 35 Protestant and Orthodox boards and agencies provide world-wide aid to the needy. CWS sends millions of pounds of food, clothing, medicines and other relief aid overseas annually. It rehabilitates war amputees, runs child care centers overseas and has already brought more than 100,000 refugees to the United States . . .

"Through the *Central Department of Evangelism*, the Council holds National Christian Teaching Missions, campus meetings and programs, services and discussions at military bases. It cooperates in a National Parks Ministry . . .

"Through the *General Department of United Church Women*, the Council promotes the united work of church women in missions, world relations and social action; sponsors the World Day of Prayer; World Community Day for relief and international understanding; May Fellowship Day for the local community; and programs of leadership education . . .

"Through *United Church Men*, the Council helps develop programs that concern the national consciousness of church men in local communities, supports their emphases on Christian colleges and Christian missions in cooperation with existing programs of the National Council . . .

"Through the *Broadcasting and Film Commission*, the Council presents Christian programs on radio and television net-works and stations; maintains liaison with the movies; prepares audio visuals for the churches; provides broadcast training for clergy and laity . . .

"Through the *Bureau of Research and Survey*, the Council gathers and analyzes information, carries out research in cooperation with colleges, universities and foundations; publishes Information Service, a bi-weekly review and digest; gathers church statistics and publishes them in The Year-book of American Churches . . ."

The National Council has made statements and taken positions, in the name of the church, on the following topics:

1. The recognition of Red China by the United States and the admission of Red China to the United Nations.
2. Against the right to work laws.
3. Against the immigration laws as now written.
4. Against the Bricker Amendment.

These are some of the numerous pronouncements of the National Council and are among those which your committee considers to be of a controversial, political nature.

The National Council, Departments or Committees thereof, have indicated in their literature that they represent

thirty-eight million to sixty million Protestants. When a statement or pronouncement is made, it is made in the name of only that committee or the Council, but the newspapers indicate that the council is speaking for millions of Protestants, and this impression is not corrected with equal publicity. In other words, it is this committee's opinion, that the Council is only too happy to have the United Nations, the U.S. Legislative Bodies and the public believe they are speaking for thirty-eight to sixty million people.

Regarding the right to work law issue, you may or may not be aware of the fact that several years ago the AFL-CIO made a gift of some \$200,000 in cash to the National Council. This money was given through the Phillip Murray Memorial Foundation, and the labor union *News* quoted the Council as stating "that the money will be used by the National Council on behalf of the practical application of religious principles to the everyday world of economic life." Shortly after this gift was received the Council's Department of the Church and Economic Life began a study of the right to work law issue, and their report, in pamphlet form, which was officially approved by the General Board of the National Council, holds that the right to work idea is all wrong from the Christian standpoint, and, therefore, there should be no right to work laws. We understand that the pamphlet issued by the Council was used extensively by the unions in the right to work referendum campaign in various states during the 1958 campaign.

From the "Hearing before the Committee on Un-American Activities, House of Representatives, 86th Congress, 2nd Session, February 25, 1960, on the Issues Presented by Air Reserve Center Training Manual," at page 1303 and 1304, we find the following statement made by the staff director of the committee:

"Mr. Arens. May I first say, Mr. Chairman, in view of the Secretary's repudiation of the information conveyed respecting the National Council of Churches of Christ in America, the chairman issued a statement to the effect that the leadership of the National Council of Churches of Christ in the United States of America had hundreds or at least over 100 affiliations with Communist fronts and causes. Since then we have made careful, but yet incomplete checks, and it is a complete understatement. Thus far of the leadership of the National Council of Churches of Christ in America, we have found over 100 persons in leadership capacity with either Communist-front records or records of service to Communist causes. The aggregate affiliations of the leadership, instead of being in the hundreds as the chairman first indicated, is now, according to our latest count, into the thousands, and we have yet to complete our check, which would certainly suggest, on the basis of the authoritative sources of this committee, that the statement that there is infiltration of fellow-travelers in churches and educational institutions is a complete understatement.

Now, with reference to the people whose names are specified, on 15-14 the first is *Walter Russell Bowie* whose name appears on 15-14. Our records thus far, and we have only made an examination of the most available information, is that he has had over 33 affiliations with Communist fronts and causes; that *Henry J. Cadbury* has had a total of not less than nine, which we have been able to confirm—the manual says 13—that *George Dahl*, concerning whom the manual says had 13 affiliations, we have thus far verified not 13 but 18.

With reference to *Leroy Waterman*, we have thus far identified and verified 20 connections with Communist fronts or causes. With reference to *Fleming Jones*, we have thus far verified a total of 25."

(Emphasis Added)

A resolution adopted by the General Board of the National Council contained the following statement, which was sent to the Un-American Activities Committee:

"We call upon the Chairman of the House Un-American Activities Committee to retract his untrue statement of charges against the churches and to apologize to the National Council of Churches and to the 60 million members of Protestant churches in America, and we further call to the attention of all churches and their members the never ending necessities to protect the freedom of religion and to exercise the duty of all Christians to judge the acts of the same in light of the teachings, example and sacrifice of Jesus Christ."

The telegram was signed by: Eugene Blake, Clerk United Presbyterian Church, U.S.A.; Fred Hoskins, President, the United Church of Christ; Arthur Lichtenberger, Presiding Bishop Protestant Episcopal Church, U.S.A.; Fredler, Moderator, United Presbyterian Church, U.S.A.; Fredrick Buckley Newell, Bishop of New York area of the Methodist Church; and James E. Wagner, President, United Church of Christ.

Representative Francis E. Walter of Pennsylvania, the Chairman of the Committee immediately sent the following telegram to each of the signers:

"Do you desire the opportunity to appear before the Committee on Un-American Activities in order to question the accuracy of the material which came from the Committee files and which appears in the Air Force Manual? If you desire such opportunity, we can arrange a time convenient to yourself. Signed, Francis E. Walter."

From that date in April of this year to the date of this report, the invitation to testify has not been accepted by any of these six gentlemen.

What is a "Communist front organization"? The following is an excerpt from the testimony of J. Edgar Hoover before the Committee on Un-American Activities on March 26, 1947:

"For the most part, front organizations assumed the character of either a mass or membership organization. Both solicited and used names of prominent persons. Literally hundreds of groups and organizations have either been infiltrated or organized primarily to accomplish the purposes of promoting the interests of the Soviet Union in the United States; the promotion of Soviet war and peace aims, the exploitation of Negroes in the United States, work among foreign-language groups, and to secure a favorable viewpoint toward the Communists in domestic, political, social, and economic issues.

The first requisite for front organizations is an idealistic sounding title. Hundreds of organizations have come into being and have gone out of existence when their true purposes have become known or exposed while others with high-sounding names are continually springing up.

"There are easy tests to establish the real character of such organizations:

1. Does the group espouse the cause of Americanism or the cause of Soviet Russia?
2. Does the organization feature as speakers at its meetings known Communists, sympathizers, or fellow travelers?
3. Does the organization shift when the party line shifts?
4. Does the organization sponsor causes, campaigns, literature, petitions, or other activities sponsored by the party or other front organizations?
5. Is the organization used as a sounding board by or is it endorsed by Communist-controlled labor unions?
6. Does its literature follow the Communist line or is it printed by the Communist press?
7. Does the organization receive constant favorable mention in Communist publications?
8. Does the organization present itself to be non-partisan yet engage in political activities and consistently advocate causes favored by the Communists?
9. Does the organization denounce American and British foreign policy while always lauding Soviet policy?
10. Does the organization utilize Communist "double talk" by referring to Soviet-dominated countries as democracies complaining that the United States is imperialistic and constantly denouncing monopoly-capital?
11. Have outstanding leaders in public life openly renounced affiliation with the organization?
12. Does the organization, if espousing liberal progressive causes, attract well-known honest patriotic liberals or does it denounce well-known liberals?
13. Does the organization have a consistent record of supporting the American viewpoint over the years?
14. Does the organization consider matters not directly related to its avowed purposes and objectives?"

In his decision on the deportation of Harry Bridges, the Attorney General, Mr. Francis Biddle, included the following excellent description of Communist-front organizations:

"Testimony on front organizations showed that they were represented to the public for some legitimate reform objective, but actually used by the Communist Party to carry on its activities pending the time when the Communists believe they can seize power through revolution."

We might add, in reference to certain press releases that we have read concerning the retraction of the Air Force Manual and the apology that was made to the National Council, the following taken from page 1299 of the Air Force Manual Hearing:

"Mr. Arens. Mr. Secretary, when you issued your press release repudiating the publication as representing the Air Force views and issued your apolo-

gy to the National Council of Churches of Christ in the U.S., did you, by that act, mean to convey the impression that the Air Force was convinced that the National Council of Churches of Christ in the U.S. was not infiltrated by fellow-travelers? Secretary Sharp. No, I did not intend to indicate any concurrence with this statement, or objections to the statement as to its validity. I felt simply that this kind of a statement should not be made in an Air Force publication."

From Page 1302-1303:

"Mr. Arens. Did your statement of repudiation of the Air Force manual in any sense mean a repudiation of the validity or the integrity of the statements attributed to committee sources by the author of the manual?

Secretary Sharp. I have no reason to doubt that they were authentic, although, actually, I have not checked in detail to find whether the statements were accurate.

From Page 1313:

"Mr. Jackson. Mr. Secretary, in the revised edition of this particular manual, is it contemplated that the material relative to communism in religion is going to come out of the revised manual? Is any mention at all going to be in the new manual with respect to the efforts of the Communist Party to infiltrate into church institutions?

"Secretary Sharp. I would hope so; yes sir.

"Mr. Jackson. I would think it would be a dismal retreat from the facts of life if it is not pointed out that these efforts are going on.

The Communist Party is not stupid and, obviously would not neglect as important a field in our national life as churches.

Within the last month, here in the city of Washington, in a Methodist church, a former president of the National Council of Churches (G. Bromley Oxnam) sat in a forum discussion with an identified agent of the Communist Party, one who was convicted of contempt of Congress, whose appeal was recently turned down, and who is probably going to jail. This was not a matter in which the church individuals involved had no knowledge of the nature of the meeting, because for weeks it had been discussed in the press.

One Baptist church in the District—and I hope Heaven will look kindly on the minister of that church—refused to let the group use his church for that purpose when the nature of the meeting became apparent and when it was made known that an identified, convicted Communist was going to be on the platform with high church officials.

I would hope that in this revised manual it will again be pointed out very clearly that there is a continuing effort to infiltrate the churches of this country."

"Secretary Sharp. I would say that if it were not in the manual, we would be very derelict in our duty to inform our people.

Mr. Jackson. I would look forward to seeing the manual when it comes out because the same thing

that pertains to churches pertains to some of the schools of this country.

Secretary Sharp. That is correct."

In response to our correspondence with the Un-American Activities Committee requesting additional information concerning the Air Force Manual and the National Council, we attach the letter from Chairman Walter in reply as Exhibit I.

LEFT-WING ACTIVITIES:

G. Bromley Oxnam: A former President and member of the Board of the Federal Council. He was one of the most active promoters of the new National Council and presently serves as one of its Board members. The report of his affiliations is contained in his testimony before the Un-American Activities Committee on July 21, 1953, and is attached hereto as Exhibit II. (Oxnam is the only leader of the National Council who has appeared before the House Un-American Activities Committee.)

His sworn explanation to his affiliations breaks down this way:

1. As to some he doesn't remember.
2. As to some he signed because somebody else had already signed ahead of him.
3. As to some his name was used without his permission.
4. As to some he signed because it was a good and righteous cause, and he would do it again.
5. As to some he made a mistake.

Edwin T. Dahlberg: Formerly the Chairman of the Department of Evangelism of the Federal Council of Churches and Vice Chairman of the Joint Department of Evangelism of the National Council. Presently President of the National Council, and long known as a radical pacifist, Dahlberg has signed and endorsed:

1. A "friend-of-the-court" brief in the famous *Melish* case.
2. A statement calling for the end of nuclear tests.
3. A signer and member of the Citizens Committee to free Earl Browder.
4. A member of the Committee to Secure Justice for Morton Sobell, a Communist spy.
5. A member of the Fellowship of Reconciliation.
6. On the National Committee to Repeal the Immigration Act.
7. Signer of an open letter to President Roosevelt protesting the deportation of Harry Bridges.
8. Endorsed a report of 7 clergymen who visited Yugoslavia.
9. A member of the Washington Conference on Peaceful Alternatives.
10. For the recognition of Red China.

Roswell P. Barnes: Formerly Associate General Secretary of the Federal Council and former Executive Secretary of the Division of Christian Life and Work. He has been affiliated with the following:

1. A national sponsor of the Emergency Peace Campaign.
2. National Religion and Labor Foundation.
3. Committee on militarism and education.

4. Secretary of Norman Thomas Campaign Committee.
5. Fellowship of Socialist Christians, which he served as secretary.
6. North American Committee to aid Spanish Democracy.
7. United China Relief.
8. War Resisters League.

W. Russell Bowie: Active in the National Council; former Vice Chairman of the Commission on Worship of the Federal Council and former Vice Chairman of the Department of Worship for the Federal Council. He has been affiliated with the following:

1. American Committee for non-participation in Japanese aggression.
2. American Committee to Save Refugees.
3. American Committee for Protection of Foreign Born.
4. Church Emergency Committee for Relief of Textile Strikers.
5. Church League for Industrial Democracy.
6. Attack the American Legion Lobby in Washington.
7. Citizens Emergency Conference for Inter-Racial Unity.
8. Civil Rights Congress.
9. Committee on Militarism in Education.
10. Coordinating Committee to Lift the Spanish Embargo.
11. Emergency Committee for Strikers' Relief.
12. Friends of Italian Democracy.
13. Greater New York Emergency Conference on Inalienable Rights.
14. Member of Harry Bridges Defense Committee.
15. National Citizens Political Action Committee.
16. National Citizens Committee on Relations with Latin America.
17. National Councils of the Arts, Sciences and Professions.
18. National Emergency Conference for Democratic Rights.
19. National Federation of Constitutional Liberties.
20. Non-Intervention Citizens Committee.
21. North American Committee to Aid Spanish Democracy.
22. Signed open letter to President Roosevelt protesting Harry Bridges deportation.
23. World Tomorrow Poll, which called for socialism.

These are only a few of the records of left-wing activities of various leaders, past and present, of the National Council that your Committee has listed.

HOW A CHURCH BECOMES A MEMBER

A single church does not and can not become a member of the National Council. We, as church members, are related to the respective Councils through our own denominational bodies. We are related to the local Houston Council through the congregation; to the Texas State Council through the state denominational judicatory; in our case, the Texas Convention of Christian Churches; to the National and World Councils through our national group, or the International Convention of Christian Churches (Disciples of Christ.)

An individual church then does not become a member of either the National or the World Council. They are affiliated with the two Councils through their denomination, and, as long as the congregation belongs to a certain denomination and that denomination is a member of the National and World Councils, the relationship between the individual Church and Council will continue.

The important thing to keep in mind is that our congregation did not vote to join either the World or National Councils. This decision was made for us by our National leaders. The only choice that we, as a church group, have is whether or not to cooperate with them.

THE ROLE AND VOICE OF EACH INDIVIDUAL CHURCH

A single church congregation has no role or voice in either the National or World Councils. The Executive Secretary of our International Convention advised us by letter that he serves on various committees and the matter of voting, votes his own particular conscience as to what he feels like the particular stand of our denomination would be on any given issue. *The Committee has made a diligent inquiry, and it has not been brought to our attention that any opportunity has been given us, either as individuals or a church group, to express our opinion on the election of the leadership of the National Council or any of the matters which have been passed in resolution form, or otherwise, by the General Assembly, General Board, or the various departments of the National Council, except through registering a protest at our District, State and National Conventions.*

We can look to a resolution passed at their General Board meeting in December of 1958 for the starting point:

"If and when it appears that specific pronouncements in any area of international affairs should be made by the National Council of Churches, such pronouncements will be developed by the responsible departments and divisions of the Council for adoption by the General Board."

The Cleveland World Order Study Conference held in November, 1958, which was sponsored by the Department of International Affairs of the Council, illustrates the operation of this principle.

The message of this study conference was brought to the General Board of the National Council in December of 1958. Although the Board withheld official endorsement, its resolution commended the Cleveland Conference for speaking out "on controversial political, economic and social issues" in its "message to the churches, calling for changes in the United States foreign policy."

The Board then declared that the Cleveland Study Conference has performed a valuable function in helping the churches and their members carry forward the process of the American people's development of their foreign policy. The Board's resolution concluded as follows:

"We call upon our constituency and all American citizens to study carefully the full text of the message of the Cleveland Conference, and later, when available, its full report, to the end that reasoned progress may be made by the people of the United States and their government toward solving the serious problems faced by our nation in its foreign relations."

We have mentioned the Red China issue which came out of this Conference. The following was also advocated:

"Coexistence with the Communist nations;

"Avoidance of the posture of general hostility to the Communist nations;

"A call to fellow churchmen to work to overcome segregation in all areas, beginning with their own congregations and including housing, public services and economic or occupational opportunities;

"Ratification of the Genocide Convention;

"Internationalism to supercede national patriotism;

"Disarmament by multilateral agreement with the goal of universal disarmament;

"The use of military force only when sanctioned by and under the control of the United Nations;

"The creation of a permanent United Nations police force and abolition of universal military training;

"Abolition of the system of military conscription and of selective service system;

"Opposition to the concept of nuclear retaliation or preventive war;

"Extension of trade and travel without restrictions between the United States and Communist countries."

THE LAYMEN'S POINT OF VIEW

As stated in the foreword to this report, we have read Chairman Pew's final report to the National Lay Committee and attach hereto as Exhibit III, his explanatory letter preceding the report.

We quote from page 36 of the report listing a few of the comments made by members of the Lay Committee on the activities of the National Council:

"Greater concentration and attention than ever is being given economic and political questions; I thought that this was a religious organization!

"The majority of the General Board decisions are made without proper consideration and far too little research.

"Questions that Congress must take months to decide are disposed of in the General Board inside a half hour.

"No referendum is expected on any of these political questions; no procedure for referring questions to constituency is provided; what has become of the democratic process?"

Briefly summarized, the activities of the Lay Committee were originally to collaborate with the General Board of the National Council and the various Departments on all pronouncements and statements of policy. The first job, however, given the Lay Committee was to raise some \$600,000 to finance the National Council, in its formative years and until its Department of Finance could become activated. Thereafter, the Lay Committee took a strong adverse position to the issuance of "controversial statements and studies in the fields of sociology, economics and politics; and the danger inherent in speaking to official Washington and the United Nations General Assembly in

behalf of Protestantism on matters outside their field and for which they possess no mandate."

When it became apparent that there could be no reconciliation between the statements of the National Council and the Lay Committee membership of over 200 distinguished men and women, the Lay Committee was disbanded officially on June 30, 1955, by action of the National Council General Board.

A major issue of disagreement between the Lay Committee and the General Board and one which "dissipated time and energies which members of the Lay Committee had constantly anticipated would be devoted to spiritual purposes" was the development that the National Council's policy in regard to its stands on controversial political questions of a secular nature was to be substantially that of the old Federal Council of Churches.

In May 1954, Chairman Pew, at the Lay Committee's yearly meeting in Philadelphia, made a report concerning the issuance of controversial statements and studies by the Council and its units. This report was based upon the discussions which had occurred between the Council and Lay leaders; upon prolific correspondence with members of the Lay Committee; upon discussions with the Executive Committee members of the Lay Committee and upon public opinion polls. In part this report states:

"There are, in general, four ways by which the public are reached by the National Council; *First*, by so-called "study materials" which require no action by the General Board; *second*, through national and local conferences sponsored by the National Council, but whose findings do not come before the Board for approval prior to release for publication and are not monitored for conformity to General Board policy; *third*, through speeches of those more or less importantly associated with the National Council; and *fourth*, through the pronouncements released after the formal approval of the General Board.

"As an illustration in point, there can be cited two examples: the material issued by the Council's Division of Christian Life and Work commenting on Inflation; and the Council's expressed opposition to the Bricker Amendment.

"In the case of Inflation, the report was made a study document. And in the Bricker Amendment, it was the National Council's Department of International Justice and Goodwill, at its conference in Cleveland, which succeeded in creating the inference that 33 million church people in this country are opposed to the Bricker Amendment.

"Our Lay Committee believes that the church should be a dedicated religious organization and as such, doubts that it should be engaged in making pronouncements on highly controversial economic and political subjects upon which the clergy are frequently ill-informed, regarding which they have no mandate whether from God or the Laity, and where such controversy diminishes the effectiveness of the church's moral and spiritual leadership.

"How controversial these pronouncements have been is illustrated by the fact that a great majority of the laypeople in our churches, for instance, believe that the transitional free market and a voluntary society, are spiritually, morally and philosophically right. *Our Committee believes that church*

organizations should devote their time and energy to saving souls and making Christians out of people; that once people have become Christians, they will evolve a government which can be depended upon to administer the affairs of state wisely and well.

"The resolutions passed unanimously at our Lay Committee's Hershey meeting a year ago were an expression of the critical attitude of this lay group toward a purportedly religious activity in which it appears that 30 out of 64 statements issued by the Council were addressed to the Federal Government, either directly or through the press, thus bringing the church into the area of political controversy.

"The National Council of Churches, as presently constituted possesses no valid mandate to speak on controversial political, economic or sociological questions for 33 million Protestants who sit in the pews of those church denominations affiliated with the National Council of the Churches.

"These comments do not bear on the merits of any particular controversial issue, nor to freedom of any individual clergyman to give expressions to any view he may hold with respect to such controversial political, economic or sociological issues. The question raised runs both to the propriety and the desirability of continuing the practices currently being followed." (Emphasis Added)

CONCLUSIONS

The policies and plans of the National Council of Churches, as now constituted and directed, are not in accordance with the faith and practices of the Spring Branch Christian Church.

Many of the statements and pronouncements forthcoming from the National Council have been of a serious political nature and directed toward the Federal Government.

We believe that the Church has every right to, and should speak out on all moral issues. We believe that the corporate church has the same right. We do not believe that the Church nor the corporate Church should speak out on political issues nor on the political aspects of economic and social issues. When they do, they are seriously in danger of linking state and church, and combining two divine institutions whose objectives and functions are in every way different and independent of each other.

The state is temporal in its administration, and designed for the temporal welfare of its citizens. The Church is a spiritual organization designed to witness to the saving and keeping power of the Lord, Jesus Christ, and to minister to the spiritual needs of the people.

We do not condemn the principle that should derive from the corporate Church of cooperation between church groups. We recognize that there may be a need for an agency which can, in mutually agreed areas, represent Protestantism.

The National Council of Churches is, in effect, a powerful action body exerting its influence on our National Government on controversial political, social and economic issues, and as such a group, the Council wields a very powerful influence on legislative bodies because of the inferences, allowed to be created in the press, that it represents and speaks for some thirty-eight to sixty million Protestants.

Not only does the Council make pronouncements to the press, they actively seek to influence the Congress by litera-

ture and statements, and by personal contact. The effect of such activity by such a large and powerful group doubtless affects legislation, and is certainly intended to affect legislation.

The Council concerns itself with political issues to the detriment of its stands on religious or moral issues.

We believe that the National Council attempts to influence the thinking of our National Legislators toward Socialistic action through the Council's policy statements and pronouncements.

The National Council is led and directed by a small group of religious professionals who have tended to utilize the Council as a political pressure group. We believe that some of them have been duped or led into allowing the use of their names by organizations which do not have the best interests of our nation and our way of life as their objectives.

As presently constituted, the rank and file members of the Church have no voice in what the National Council does and says. How can the Council speak for the Churches affiliated with it except the people be given an opportunity to express themselves and be recorded on each issue? The National Council represents "Authority without Responsibility."

Although creating the impression that it speaks for anywhere from thirty-eight to sixty million people, the National Council possesses no such authority, and we are convinced that *the overwhelming majority of the Protestants in America do not approve of getting the Church involved in political, social and economic issues in the name of the Church.*

EXHIBIT I

CONGRESS OF THE UNITED STATES House of Representatives Committee on Un-American Activities WASHINGTON

June 2, 1960

Dear Mr. _____:

In response to your request for any additional information the Committee might have in connection with the controversial Air Force Manual and the National Council of Churches, it would seem appropriate that some explanation be made of the position of the Committee with reference to religious institutions.

The Communists know, and have so stated, that before the people will accept the ideology of communism, religion, which they call the opiate of the people, must be eliminated or neutralized.

Since the Communists understand that religion is the greatest obstacle to the success of the Communist cause, this Committee has always recognized and pointed out that our religious institutions are the free world's greatest bulwark against atheistic, godless, communism. The Committee, therefore, has urged and continues to urge the growth and strengthening of our religious institutions.

The Committee has not and does not investigate churches or religious organizations. What it has done is to point out the techniques used by the Communist apparatus to infiltrate and weaken the church. It would be grossly erroneous to interpret such activity on the part of the Committee as an attack upon the church or religious institutions.

The public records, files and publications of this Committee contain information with respect to participation in behalf of Communist fronts and causes of individuals who, from time to time, have been identified in a leadership capacity with the National Council of Churches, but such participation in behalf of Communist fronts and causes does not necessarily indicate that such individuals should be considered Communist, Communist sympathizers, or fellow travelers.

It has not been the policy of the Committee, in the course of its investigative hearings, to inquire as to Communist front activities of individuals unless such activities were connected in some way with alleged Communist Party affiliations. The reason for this is, that though some individuals participate in front activities wittingly, others do so unwittingly. The Committee strongly feels that in the light of this policy, and the present controversy which has arisen over the publication of the Air Force Manual, it would be against public interest for the Committee to release a list of names of individuals with Communist front affiliations.

With very best regards, I am,

Sincerely yours
Francis E. Walter (signed)
Chairman

EXHIBIT II

INFORMATION FROM THE FILES OF THE COMMITTEE ON UN-AMERICAN ACTIVITIES UNITED STATES HOUSE OF REPRESENTATIVES

Subject: G. Bromley Oxnam

Public records, files, and publications of this committee reveal the following information concerning the individual named above:

The Washington Star of February 10, 1930, carries a news item datelined Indiana State Reformatory, February 9. The article refers to a speech made by Dr. G. Bromley Oxnam, president of De Pauw University, to the inmates of the reformatory. Dr. Oxnam is reported as decrying the practice of nations in entering into secret treaties, and declaring that the slogan of "America First" must be interpreted as meaning America first in world service, and not "to be first to go into Mexico to steal oil lands."

A letterhead of the League for the Organization of Progress dated February 2, 1931, reflects the name of G. Bromley Oxnam, president De Pauw University, as a member of the board. The League for the Organization of Progress has never been cited as a front organization. It was an international organization founded in Paris in 1912, with headquarters in Bern, Switzerland. The American office was located at Yellow Springs, Ohio. The league has long been out of existence.

A letterhead of the National Religion and Labor Foundation, dated 1932, reflects the name of G. Bromley Oxnam as a member of the national committee.

The National Religion and Labor Foundation, which has not been cited as a front organization, was founded in 1932 by Francis J. McConnell, Jerome Davis, and John A. Ryan. The official publication was Economic Justice; The first issue of Economic Justice (November 1932), printed a cartoon of Jesus by Art Young, New Masses cartoonist. With the cartoon of Jesus appeared these words: "Reward for Information Leading to Apprehension of Jesus Christ. Wanted—for Sedition, Criminal Anarchy, Vagrancy, and

Conspiring to 'Overthrow the Established Government.' The National Religion and Labor Foundation apparently is still in existence. There is no record in the public files of this committee showing Dr. Oxnam's disaffiliation with that organization.

On January 30, 1933, the Fellowship of Reconciliation released a petition addressed to the President of the United States urging the recognition of the Soviet Union. The name of G. Bromley Oxnam, president of De Pauw University, appears as one of the signers.

The Fellowship of Reconciliation, allegedly a strictly pacifist organization, was organized in 1915 and is the American section of the International Fellowship of Reconciliation. Organized under the alleged motive to reconcile people, it maintains that class war is necessary and that all must work for the reorganization of society, and replace the present system of individual capitalism by collective ownership. The public records and files of this committee contain no further reference to any affiliation of Bishop Oxnam with the Fellowship of Reconciliation.

A letterhead of the Committee on Militarism in Education, dated October 1, 1935, reflects the name of Bromley Oxnam as a member of national council. Kirby Page, a member of the national council, testified before the Special Committee on Un-American Activities on June 15, 1934. He stated that the Committee on Militarism in Education was opposed to military education in civilian schools. The following is quoted from a letter of the Committee on Militarism in Education dated September 22, 1930:

"* * * Militarism in education goes on, accumulating power and tradition, aided by War Department money and resources, *** by propaganda, glorified by every device of military romance in literally hundreds of American colleges, universities, and high schools, building that blind, unreasoning, emotional response to military symbols which has so often swayed and deceived men in a crisis. Against this glorification of the military method and machine, the peace movement has accomplished little as yet. The spearhead of the struggle against militarism in schools and colleges has been this committee. It has waged peace with intelligence and courage, showing not only the zeal of the peace advocate but the sound methods of the social scientist. Specializing on this one issue, it occupies a unique place in current peace endeavors, duplicating no other agency. * * *

The Daily Worker of September 24, 1937, page 6, contains an article about a meeting to be held at Madison Square Garden on October 1. This meeting held under the auspices of the American League Against War and Fascism and the American Friends of the Chinese People, featured William E. Dodd as the speaker. The name of Bishop G. Bromley Oxnam appears as a sponsor of the meeting.

Letterheads of the Medical Bureau and North American Committee to aid Spanish Democracy dated July 6, 1938, and February 2, 1939, list the name of Bishop G. Bromley Oxnam as a national sponsor.

A photostatic copy of a letterhead of the American League for Peace and Democracy dated April 16, 1939, reflects the name of Bishop G. Bromley Oxnam as a national sponsor. The June-July 1941 issue of the Protestant Digest reflects the name of G. Bromley Oxnam as an editorial adviser. A Call to the Congress of American-Soviet Friendship, to be held November 6-8, 1943 reflects the name of Bishop G. Bromley Oxnam as a sponsor of that congress.

The Daily Worker of October 6, 1944 (p. 9) carries a news item concerning a rally sponsored by the National Council of American-Soviet Friendship, celebrating the 27th

anniversary of the founding of the Soviet Union and the 11th anniversary of diplomatic relations between the United States and the Soviet Union. Bishop G. Bromley Oxnam is listed as one of the sponsors.

A letterhead of the National Council of American-Soviet Friendship dated March 13, 1946, reflects the name of Bishop G. Bromley Oxnam as sponsor.

A letterhead of the Massachusetts Council of American-Soviet Friendship dated December 15, 1943, reflects the name of Bishop G. Bromley Oxnam as chairman of the executive board.

The Washington Daily News of April 7, 1947, contains a news item concerning the National Council of American-Soviet Friendship. In the article, the name of Bishop G. Bromley Oxnam is listed as one who had withdrawn from the organization. The date of Bishop Oxnam's withdrawal is not mentioned.

On December 26, 1941, the National Federation for Constitutional Liberties issued a press release to the effect that an open letter had been addressed to the President and the Congress of the United States, opposing anti-labor legislation as a dire threat to the unity essential for the defeat of Japan and her axis partners. The name of Bishop G. Bromley Oxnam appears as one of the signers of the letter.

In January 1943, the National Federation for Constitutional Liberties addressed a message to the House of Representatives. This message was a plea for the discontinuance of the Special Committee on Un-American Activities. One of the reasons given was: "The Dies Committee, by continuing and repeated attacks on our great ally, the Soviet Union, has utilized its resources to obstruct the cooperation of the United Nations, which is a prerequisite for victory." The name of Bishop G. Bromley Oxnam appears as one of the signers of the message.

The Citizens Victory Committee for Harry Bridges issued an undated press release in regard to an open letter addressed to President Roosevelt by more than 300 clergymen throughout the country, urging that the deportation order against Harry Bridges be set aside. The letter, dated April 22, 1943, and signed by the Rt. Rev. Edward L. Parsons states, in part, "Clearly, Mr. Bridges has aroused the animosity of an influential minority because of his successful union activities and his political and economic beliefs." The name of the Rt. Rev. G. Bromley Oxnam, Methodist Bishop, Boston, Massachusetts, is listed as one who joined with Bishop Parsons in signing the letter.

The Citizens Victory Committee for Harry Bridges, located at 1775 Broadway, New York City, was one of four such organizations created for the defense of Harry Bridges. The others were: The Citizens Committee for Harry Bridges at 1265 Broadway, New York City; the Harry Bridges Defense Committee of San Francisco, with branches in Los Angeles, Seattle and Portland; and the Harry Bridges Victory Committee of San Francisco.

The Attorney General of the United States has listed the Citizens' Committee for Harry Bridges as a Communist organization. The same classification applies to the other three organizations.

A letterhead of the American Civil Liberties Union, dated February 8, 1946, reflects the name of Bishop G. Bromley Oxnam as a member of its national committee. A Special Committee To Investigate Communist Activities in the United States (Fish Committee), in a report dated January 17, 1931, said:

The American Civil Liberties Union is closely affiliated with the Communist movement in the United States, and fully 90 percent of its efforts are on behalf of Communists who have come into conflict with the law. It claims to stand for free speech, free press, and free assembly; but it is quite apparent that the main function of the ACLU is to attempt to protect the Communists in their advocacy of force and violence to overthrow the Government, replacing the American flag and erecting a Soviet Government in place of the republican form of government guaranteed to each State by the Federal Constitution.

In a report dated January 3, 1939, a Special Committee To Investigate Un-American Activities and Propaganda in the United States (Dies Committee) said:

The committee heard testimony with reference to the Civil Liberties Union. Some witnesses listed this organization as communistic, while other witnesses denied it was communistic. We received in evidence a number of pamphlets distributed by the Civil Liberties Union, which speak for themselves. From the evidence before us, we are not in a position to definitely state whether or not this organization can properly be classed as a Communist organization.

A letterhead of the American Committee for Spanish Freedom, dated January 21, 1946, reflects the name of Bishop G. Bromley Oxnam as a sponsor.

A letterhead of the Methodist Federation for Social Service dated October 4, 1928, reflects the name of G. Bromley Oxnam as executive secretary, while another letterhead of the same organization dated April 12, 1946, reflects the name of G. Bromley Oxnam as a member of the executive committee.

The Bureau County Republican of May 18, 1939, carries a front page story concerning the Methodist Federation for Social Service. The following appears in the article:

Five Bishops of the new unified Methodist Church in session at Kansas City last week aligned themselves with the radical Methodist Federation for Social Service which conducted a conference running simultaneously for the Uniting Conference. Three other bishops, at meetings of the federation, were declared to be in sympathy with the organization, making eight bishops favoring their cause out of a total of more than 40 bishops present at the Uniting Conference. While the number of bishops endorsing the radical organization was small in proportion to the total number, yet their influence was tremendous over the entire session. It was so strong that no objection to their activities was expressed from any quarter. The federation suffered only one defeat and that was when the Uniting Conference passed a motion to delete a pronouncement in favor of social economic planning from the discipline of the united church.

The five bishops endorsed the federation's platform for the overthrow of the present capitalistic system in the United States and favored its replacement with a social-planning order. The pamphlets of the federation, distributed at the session, declare that under the new social order private ownership of property is to come to an end. Under their system there are to be no capitalists. Private property, according to the pamphlets, is to be taken over without compensation to the owners and operated by "useful social workers."

Four prominent bishops of the Methodist church attended the dinner of the Methodist Federation for Social Service held at the YMCA Building. The bishops occupied seats at the speakers' table and made addresses. A fifth bishop, Edgar Blake, of the Detroit area, sent word that he was unable to be present on account of conference work,

but extended his best wishes for the success of the federation of which he is a member of the executive committee.

The four bishops who made speeches eulogizing the federation are:

Bishop Francis J. McConnell, of the New York City area, president of the American Federation for Social Service.

Bishop G. Bromley Oxnam, formerly of the Omaha area, assigned last week to the Boston area.

Bishop James C. Baker, of the San Francisco area.

Bishop Paul B. Kern, of the Nashville, Tennessee area.

* * * Bishop Oxnam, who as a student got his training from Dr. Harry F. Ward, at the Theological Institute, was the first speaker on the program. He was introduced by Bishop McConnell as a man who comes out flatfooted on any principle for which he stands and does it without mincing words. Bishop McConnell said Bishop Oxnam reminds him of a railroad train which starts rather idly, but steams up as it goes along and gradually makes high speed at the climax.

Bishop Oxnam said he thoroughly endorses the Methodist Federation for Social Service and the things for which it stands. He read from the masthead of the federation's literature the following statement, which outlines the federation's purposes:

"The Methodist Federation for Social Service is an organization which rejects the method of the struggle for profit as the economic base for society; which seeks to replace it with social, economic planning in order to develop a society without class distinction and privilege."

The economic plan referred to by Bishop Oxnam is further elucidated in the pamphlet containing the platform of the federation.

On page 11 the pamphlets declare "Social economic planning can give everybody plenty and security."

On page 12: "Under social ownership there won't be any capitalists and all the returns will go direct to the people."

Page 10: "The only country that has a complete social economic plan is the Soviet Union."

On page 13 the plan of the Soviet Union of Russia is again commended. On a dozen pages the pamphlets declare private property will be taken from the present owners without compensation. The owners, however, are to be given the jobs by the useful social workers and it is said they ought to feel grateful to be permitted to become a part of the planning scheme.

Bishop Oxnam paid a high tribute to the federation and to its secretary, Dr. Ward, whom he regarded as one of the greatest leaders in the new industrial, social, economic planning movement. Bishop Oxnam said that as a student he took dictation from Dr. Ward in the writing of some of his books known to all radical leaders * * *

The Washington Post of November 24, 1948, page 1, carries a news item datelined Newark, New Jersey, November 23, regarding a speech made by Bishop G. Bromley Oxnam before the Newark Conference of the Methodist Church. Bishop Oxnam is reported to have denounced the Committee on Un-American Activities. He is quoted as saying:

"Protestants believe that the conspirators who would destroy our freedom can be ferreted out and properly punished better by the painstaking and patriotic procedures of the Federal Bureau of Investigation than by the heresay and un-American procedures of this committee."

Bishop Oxnam was evidently referring to a pamphlet issued by the Committee on Un-American Activities entitled, "100 Things You Should Know About Communism and Religion," wherein it was reported that the Methodist Federation for Social Action, while not an official church unit, is trying to use the prestige of the Methodist Church to promote the line of the Communist Party.

The Washington Star of December 8, 1948, at page 7, carries a news item datelined Buck Hills Falls, Pennsylvania, December 8, in which Bishop Oxnam is reported as having said that the House Committee on Un-American Activities is un-American itself for attempting to pin the Communist label on some churchmen and church groups. Also, Bishop Oxnam is reported as saying that such "absurd charges" are "disguised efforts to silence men on the pulpit by threatening to call them Communist."

The Daily Worker of December 1, 1947, at page 3, carries a news item regarding a letter made public by the arts, sciences, and professions council of the Progressive Citizens of America, denouncing the motion-picture producers for their "shocking and degrading capitulation to the discredited and irresponsible House Committee on Un-American Activities." The name of Bishop G. Bromley Oxnam appears as one of the signers of this letter.

The New York Times of February 24, 1949, pages 1 and 3, contains a news item regarding the presentation of the annual award of the Churchman to Bishop Oxnam. It was reported that Bishop Oxnam said that the United States must not flirt with Franco to stop Stalin. Bishop Oxnam is quoted as saying: "We cannot expect the common man to believe our democratic pronouncements if we make deals with dictators, or ally ourselves with political, economic, or ecclesiastical reaction."

The Daily Worker of June 22, 1949, carries a news item datelined Boston, June 21, to the effect that Bishop G. Bromley Oxnam assailed congressional witchhunts, and said:

"Freeman may well be alarmed at the action of the House Un-American Activities Committee in asking for a list of textbooks used by schools and colleges. At the very moment calm and critical minds are essential, leaders in the grip of fear become hysterical and adopt procedures destructive of democracy. More time given to constructive legislation designed to demonstrate the effectiveness of dynamic democracy; and less time to character assassination would produce greater benefits."

The Washington Evening Star of May 26, 1950, carries a news item datelined Boston, May 26. Bishop G. Bromley Oxnam is reported as calling for joint action between Protestants and Catholics to meet the onslaught of communism.

Bishop Oxnam addressed a letter to the Committee on Un-American Activities on May 11, 1950. In it, he stated that he never belonged to the American League Against War and Fascism. He further stated he thought it would be fundamentally unfair to say he belonged to the National Council of American-Soviet Friendship without saying that affiliation with this organization was during the war, when Russia was one of our allies.

In another letter dated May 16, 1950, Bishop Oxnam states that the American Civil Liberties Union is not, and has never been, a Communist organization; that the Committee on Militarism in Education was never a Communist organization; that the Fellowship of Reconciliation is an absolute pacifist organization and he never belonged to it;

that he did belong to the Methodist Federation for Social Action but no longer is a member; that he did serve on the advisory committee of the Protestant, but resigned.

In the third letter he wrote to the committee, dated February 12, 1951, Bishop Oxnam stated that he was never a member of the American Friends of the Chinese People; that he was never a member of the National Federation for Constitutional Liberties and never signed any statement of that organization; that he did authorize the use of his name by the American Friends for Spanish Freedom, and that he resigned from the National Council of American-Soviet Friendship following the war.

Organizations and publications mentioned herein which have been—

- (1) Cited by the Special Committee and/or Congressional Committee on Un-American Activities;
- (2) Cited by the United States Attorney General:
 - American Committee for Spanish Freedom (2)
 - American Friends of the Chinese People (1)
 - American League Against War and Fascism (1) and (2)
 - American League for Peace and Democracy (1) and (2)
 - Citizens Victory Committee for Harry Bridges (1) and (2)
 - Congress of American-Soviet Friendship (1)
 - Daily Worker (1)
 - Medical Bureau and North American Committee to Aid Spanish Democracy (1)
 - National Council of American-Soviet Friendship (1) and (2)
 - New Masses (1) and (2)
 - Protestant Digest (1)

1608 Walnut Street
Philadelphia 3, Pa.
December 15, 1955

EXHIBIT III

TO THE MEMBERS OF THE NATIONAL LAY COMMITTEE OF THE NATIONAL COUNCIL OF CHURCHES OF CHRIST IN THE UNITED STATES OF AMERICA:

The following report is a painstaking compilation of the events, conversations and documents we have recorded during our Committee's term of life, March 28, 1951-June 30, 1955.

In the failure of this most important effort to bring about an enduring partnership between the clergy and laity, I feel a very real responsibility to provide a comprehensive and factual account of those steps which led to the Board's action discontinuing lay participation.

The members of the National Lay Committee gave liberally of their time and energy in an effort to establish unity in Protestant organization. Its members substituted for the Board's Committee on Business and Finance until that Committee could be organized late in 1951, and even after that continued to lend a helping hand. It supplied members to a long list of the Council's assemblies, boards and committees. It held yearly meetings of its members, and I shall long remember them for their high degree of spiritual inspiration.

Throughout our Committee's term of life, it repeatedly brought to the Council's attention the seriousness of the

problems involved in its issuance of controversial statements and studies in the fields of sociology, economics and politics; and the danger inherent in speaking to official Washington and the United Nations General Assembly in behalf of Protestantism on matters outside their field and for which they possessed no mandate. (Emphasis Added)

We had been told at the Lay Committee's Princeton meeting, April 5-6, 1952, that laity had been absent in large degree from the councils of organized Protestantism for decades. The reappearance of independent and responsible laity in the councils of the church was said by Dr. John A. Mackay at that meeting to be "the most creative movement which had emerged in the recent history of the Christian Church."

However, as we participated in the discussions of the General Board, the Council's divisional assemblies and committees, we laypeople found ourselves not only deeply in the minority but often poles apart from the clergy who invariably outvoted us ten-to-one in these sessions. The whole membership of the Council was continuously aware of the inadequacy of lay participation in its deliberations. Many official reports emphasized this fact. For example, those of us present at the Council's General Assembly in Denver heard Bishop Oxnam, chairman of the Committee on Study and Adjustment report as follows:

"There has been a tendency in recent years to expect religious professionals to carry too heavy a share of those responsibilities which should be carried jointly by professionals and laity."

The members of the Lay Committee were often misunderstood in their urgency to keep the churches out of politics and their insistence on the primacy of evangelism. Our premise was that, instead of appealing to government, the church should devote its energies to the work of promoting the attributes of Christianity—truth, honesty, fairness, generosity, justice and charity—in the hearts and minds of men. We attempted to emphasize that Christ stressed not the expanded state but the dignity and responsibility of the individual. (Emphasis Added)

It was at a General Board meeting in Chicago, May 18-19, 1953, that we realized the extent and character of the philosophy held currently by most of the ordained executives and officers directing the work of the several denominational headquarters staff, and therefore of the National Council. Their philosophy it seemed to the Lay Committee, looked to an ever-expanding government. Clergy and laity active in organized Protestantism seemed to have lost the capacity to understand each other. We, as laypeople, were alarmed and unhappy as the National Council assumed the right to speak increasingly on subjects in which it was difficult to see ethical or spiritual content for that inarticulate and voiceless body called, "34,000,000 Protestants."

The Chicago Board meeting indicated beyond doubt that the time was not yet ripe for the partnership between clergy and laity we had envisioned with so much hope and enthusiasm when the National Council was organized, back in 1950.

Laypeople, however, were not alone in questioning the Council's issuance of statements and studies in which ethical or spiritual content was absent or overshadowed by political implications. We learned that in the issuance of statements pastors of local churches were closer to laypeople and their thinking than were denominational executives and officers.

How did it happen that the hopes and aspirations expressed by the Planning Committee and concurred in by the Chairman and the members of the Lay Committee failed so utterly of accomplishments? This much is certain—with a few exceptions, the members of the Lay Committee had agreed to serve only because they had been assured that the new National Council would avoid the political involvements and controversies which had characterized the activities of the old Federal Council of Churches which was now superseded.

I shall not discuss the steps by which the National Council was to follow substantially the policy of the Federal Council. These are enumerated in the report which follows this letter. It did, however, become increasingly evident with the passing of time that it was vital for the National Council to have functioning within its organization an autonomous lay group with the responsibility of interpreting the work of the Council to the laity, and of interpreting the viewpoint of the laity to the Council.

On February 24, 1954, the Lay Committee's officers and Executive Committee addressed a letter to Bishop William C. Martin, then president of the National Council, and forwarded copies to the members of the Council's General Board. This letter in full is to be found in the appendix which follows the report. As you will note, this letter suggested that the Lay Committee must retain its planning and working entity; that the proposed integration of the Lay Committee members, one-by-one, into the more than seventy units of the Council was not the answer. The letter said further that members of the Lay Committee were presently participating in the work of a large number of the Council's divisions, boards and committees; and that further dissemination without being able to discuss problems and aspirations with an autonomous Lay Committee would cause the loss to the Council of these laypeople's skills, experience and viewpoints. The letter emphasized that

"The overall view of the Council's work, plus the opportunity to review this composite picture, is essential to the keeping together of this group of 190 laypeople. If our primary task is to be the interpretation of the Council's work, then we must know the whole picture collectively, be organized to discuss it and plan its interpretation together."

The Executive Committee stressed that dissemination alone could only render us ineffectual, and mean the abandonment of the whole philosophy of a clergy and laity partnership.

Our Committee's work seemed to the Executive Committee to be completed when we addressed our "Lay Affirmation" to the Council's Committee on Policy and Strategy on September 13, 1954, and to the General Board on September 15, 1954, on the subject of "Corporate Pronouncements of Denominational or Interdenominational Agencies." While the entire statement is to be found in the appendix, I quote here one important paragraph:

"Our Committee believes that the National Council of the Churches impairs its ability to meet its prime responsibility when, sitting in judgment on current secular affairs, it becomes involved in economic or political controversy having no moral or ethical content, promoting division where unity of purpose should obtain, nor do we believe that the National Council has a mandate to engage in such activities."

When the General Board took no action on this "Lay Affirmation" beyond voting to receive the document with gratitude, most of the members of the Lay Committee came finally to the realization that a wide chasm existed between the thinking of the laity and the clergy and executives of the denominational bodies which comprise the National Council.

One last effort was made to hold the support of the Lay Committee without conferring upon its membership the opportunities or responsibilities which had been looked for since the first discussion in July of 1950. This approach, however, did not come from the General Board but from the Executive Committee of the Board of Managers of the General Department of United Church Men. The proposal was reminiscent of the earlier unworkable situation that had existed between 1950 and 1952 and called for constituting the Lay Committee as a standing committee of United Church Men but with even more limited autonomy, status and program than had heretofore been the lot of the Lay Committee. Since the minimum conditions for continued existence as fixed by the Executive Committee of the Lay Committee had the support of the membership at large and were found to be incompatible with the invitation tendered, the Chairman found no alternative but to decline it, which he did in concurrence with the prior approval of the Vice Chairman and twenty-seven of the thirty-one members of the Executive Committee.

Thus, on June 30, 1955, the Lay Committee ceased to exist as a Committee of the General Board. The partnership projected by the Planning Committee and subsequently thus described as a goal desired by the National Council officials, proved in practice to be one where lay men and women of the churches were expected to provide avenues of support for policies and programs largely determined by professionals.

The members of the Lay Committee believed, and so stated that the political adventures of the National Council in the fields of economic and political controversy would seriously hinder and not further Christian leadership in the pressing fields of evangelism, fellowship and education.
(Emphasis Added)

It appears from the record that the National Council could find no room for opposition to the philosophies and practices carried over from the old Federal Council. Lacking the patience to resolve the basic problem, it has sought to bury it.

But the issue still remains as one which must be resolved if the Protestant Christian witness of the great denominations which make up the membership of the National Council is to gain strength and not weakness from its activities.

If our Christian witness is to flourish an effort must be made to develop stronger roots of leadership in the great and still largely untilled fields of Christian lay activity, both within and without denominational channels. This is the effort to which the members of the Lay Committee had hoped to add their strength. It is an effort which should be continued until a more resourceful lay leadership can effect that partnership between clergy and laity so vital to the welfare of Protestantism. *The Lay Committee believes also that the Constitution of the National Council must be so amended as to permit real lay participation before it can speak authoritatively for the clergy and those who sit in the pews.*
(Emphasis Added)

The Chairman believes, as stated in the Affirmation of the Lay Committee, that the National Council's proper and legitimate field of activity transcends in importance all other areas of human activity and aspirations. He is convinced that until the problems crystallized by the experiences of the Lay Committee have been adequately dealt with the vitally necessary work of Christianity will not go forward with that unity of purpose between the clergy and laity essential for progress toward our common aim that God's Will be done on earth as it is in heaven.

He trusts that efforts to discover a workable reconciliation of the divergent views will be carried forward and that a program can be developed through which laity and clergy many more effectively work together for the greater glory of God and the redemption of all mankind.

Sincerely yours,
s/J. Howard Pew
Chairman
National Lay Committee

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News and Views

Eternal Vigilance Is Forever the Price of Freedom

Vol. 23, No. 11

Wheaton, Illinois

November, 1960

Abusing the Girl Scouts

It was the late Adolph Hitler who said that if you want to tell a lie and have people believe that lie, then tell as big a one as possible and tell it often enough and more people will believe it.

Ever since certain Girl Scout leaders of the Midwestern States came to The American Legion Department of Illinois and sought the Department's aid in bringing about the correction of certain discrepancies in the Girl Scouts' Handbook of 1953, which these same Girl Scout leaders had brought to the attention of the National Girl Scout officers, without results, the American Legion, and certain of its members prominent in its Americanism and Anti-Subversive committees, has been under lying attack by notorious smear artists and left-wing organizations throughout the Nation.

The smear bucket brigade has included everything from the Anti-Defamation League of B'nai B'rith to the National Council of Churches, Foreign Policy Association, The Washington Post with its Herblock cartoonist, The Chicago Sun-Times and individual preachers, writers and teachers who know nothing whatever concerning the resolution circumstances.

Strangest of all is the fact that the Anti-Defamation League should be messed up in this business when the chairman of the Illinois Legion Anti-Subversive Commission which wrote the resolution and presented it to the Illinois Legion Convention was the late Edward Clamage, a member of the ANTI-DEFAMATION LEAGUE!

The National Council of Churches says it gets its material from the Anti-Defamation League although this is a non-Christian organization!

The Foreign Policy Association says it gets the material from the National Council of Churches!

The Fellowship of Reconciliation, radical pacifist outfit with a Post Office Box address in the town of Nyack, New York, has a left-wing editor of its crudely edited sheet an ex-convict by the name of Alfred Hassler who was one of the "exclusive eight" invited by the Communist Party of the U.S.A. to observe its proceedings at its National Convention in 1957. Hassler has a number of additional affiliations with pro-Communist enterprises.

Hassler singles out one lone Legionnaire of the Illinois Department of the American Legion for an attack in his sheet "Fellowship" for October 1960. Hassler states that this Legionnaire "ascribed to Communist influence a reference to 'one world' in the manual of the Girl Scouts of America."

The fact of the matter is that that Legionnaire was not even on the Commission which wrote the resolution, and those who wrote it did not ascribe any such thing!

No doubt Mr. Hassler's friends, among whom are many ministers, conscientious objectors and radicals who don't believe in defending America against armed attack, will pass this Hitler-type falsehood on to many more unsuspecting people who will repeat it to others in the endless chain reaction which only a lie can bring about.

WHAT ARE THE FACTS CONCERNING THE ILLINOIS DEPARTMENT OF THE AMERICAN LEGION AND THE NATIONAL CONVENTION OF 1954 ACTION ON THE GIRL SCOUTS HANDBOOK OF 1953?

Here they are:

(1) Certain Girl Scout leaders from the mid-dlewest came to the Anti-Subversive Commission of the American Legion Department of Illinois and asked help in forcing National Girl Scout leaders to restore to the Girl Scouts Handbook basic American documents which had been eliminated from the latest edition, the deletion of certain one-world and leftist propaganda which had been inserted in place of these American documents, and the elimination of the recommended works of pro-Communist authors from the Girl Scouts Magazine used by troop leaders.

(2) The 1954 Department Convention Anti-Subversive Committee sat down with these Girl Scout leaders and worked out the resolution which did not condemn the Girl Scout movement but rather exposed the above named practices for which Girl Scout leaders in the National headquarters were responsible.

(3) Following the passage of this resolution by the Department Convention, certain left-wing newspapers and magazines attacked the Legion on the false premise, namely, that the Legion was "attacking the poor little Girl Scouts." The new Department Commander of Illinois called in a member of the Convention Anti-Subversive Committee to his law office and asked that all the documentation supporting the Department's stand be gathered together so that he could have it printed on off-set and complete sets distributed to every Post in the Department. At no time did he indicate that he was opposed to the resolution, rather that he was mandated to support it.

(4) A member of the Anti-Subversive Committee promptly gathered together the material and the Commander authorized its reproduction. All of these sets were sent to Bloomington and distributed by the Department Adjutant to every Post in the State.

(5) In the meantime, a pipe line was evidently established between someone in the Department and Irving Kupcinet, columnist of the Chicago Sun-Times, and thereupon there was started a series of smear attacks against the Legion and especially against the Anti-Subversive Commission and its chairman.

(6) Despite all of this, and an attempt to have the resolution withdrawn from consideration by the National Convention on the part of someone in the Department of Illinois, which is wholly contrary to Legion procedure, after the Department Convention has mandated a Department resolution to National, the Illinois resolution was duly considered by the National Convention Americanism Committee in Washington, D.C., and recommended for passage by the Convention.

(7) More attempts were made to quash this resolution and smear the Department of Illinois. The National President of the Girl Scouts, Mrs. Roy F. Layton, became exceedingly angry over the action of the Department of Illinois and gave out untruthful and vicious statements to the press against the Illinois Department action.

(8) She tried to do everything possible to keep the resolution from going before the National Convention despite the fact that it had been approved by the Convention Americanism Committee. She appealed to several members of the standing Americanism Commission and attempted to get them to influence several past National Commanders. She turned up at the Armory in Washington, where the Convention was being held, dressed in her Girl Scout uniform, and tried to get permission to address the Convention before the Americanism report was read. Since she was neither a guest nor a member of the Legion, she was denied this opportunity.

(9) She then came to the Convention Americanism representative of the Department of Illinois, who was to read to the Convention that portion of the Americanism report containing the Girl Scouts resolution. In the presence of a number of witnesses, including several past National Commanders, and the then National Commander, immediately behind the platform, she stated that the Girl Scouts organization would make every single change in the handbook which the Legion had criticized if only we would not bring the resolution before the Convention.

(10) The American Legion refused to be bribed, since this same individual had tried to smear the Legion through the press while now she was admitting privately that the Legion was right. She was told she had had her day in the Court of Public Opinion and that this day would be the Legion's day in that same Court.

(11) The Americanism Convention Committee representative from Illinois then read the resolution to the Convention and called particular attention of the Convention and of the members of the press, who were seated in front of the platform, to the whereas clauses showing that the resolution was initiated by leaders of the Girl Scouts themselves who could get nowhere with the National leadership and were rebuffed consistent-

ly; and, who then came to the American Legion for help since the Legion had consistently supported the Girl Scouts movement.

(12) After this explanation and the reading of the resolution, it was passed unanimously by the National Convention, and a number of past National Commanders took the floor to speak wholeheartedly in support of the position of the Department of Illinois.

(13) Since that time the Girl Scouts National leadership has been forced to make every single change recommended by the Legion, numbering over sixty. The contemplated changes were submitted to the Legion, including the Anti-Subversive Commission of the Department of Illinois. The new edition of the handbook carries these changes.

(14) This proved beyond any argument that the American Legion was right in its decision in the beginning and refused to be moved by left-wing and pseudo-liberal forces; for, if the Legion had not been correct, then the changes would never have been made.

Here are the exhibits to prove that the American Legion was right from the very beginning and received overwhelming endorsement from Girl Scout leaders, civic leaders and newspapers all over the United States. Keep in mind; the National Convention of the American Legion, meeting in Washington, D. C. Armory, August 30 through September 2, 1954, ten thousand strong, UNANIMOUSLY passed the resolution, thus sustaining the position of the Illinois Legion Department! The vicious Hitler-type smear artists will not mention this fact! Why?

EXHIBIT 1

No. 33

ANTI-SUBVERSIVE COMMISSION

ANTI-SUBVERSIVE COMMISSION

EDWARD CLAMAGE, *Chairman*

WHEREAS, J. Edgar Hoover, Director of the FBI, and various investigative committees of the Congress have warned that subversive and un-American influences are attempting to capture the minds of our youths, and,

WHEREAS, the 1953 Handbook of the Girl Scouts gives United Nations and One-World citizenship precedence over American citizenship and,

WHEREAS, the writings of certain pro-Communist authors, so identified by Government agencies, have been highly recommended in an official girl scout magazine as authentic historical material, THEREFORE, BE IT

RESOLVED that the AMERICAN LEGION, Department of Illinois, meeting in Chicago, Illinois, August 5 to 8, 1954, recommends withdrawal of all support of the Girl Scout movement until such a time as the responsible directors of the Girl Scouts of the United States of America give irrefutable proof to the American public that they have taken definite measures to eliminate these un-American influences from the Girl Scout Handbook and publications and, be it further

RESOLVED that the AMERICAN LEGION urge that the parents of our American youth keep a close watch on all organized youth activities in which their children are engaged, and be it further

RESOLVED that this resolution be adopted by the American Legion, Department of Illinois, meeting in annual convention, August 5 to 8, 1954, and be referred to the Thirty-Sixth National Convention of the Ameri-

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can Legion, meeting in Washington, D.C., for its adoption and concurrence.

ANTI-SUBVERSIVE COMMISSION
THE AMERICAN LEGION
DEPARTMENT OF ILLINOIS
Edward Clamage, *Chairman*

COMMISSION MEMBERS: G. Chapman Caldwell
Curtis Stilwell
Gilbert Geisler
Fred Pleasant
Edward Bennett

ANTI-SUBVERSIVE COMMISSION

EXHIBIT 2

In the February 1953 issue of "Leader" Magazine, an official publication of the Girl Scouts of the U.S.A., the works of Langston Hughes and Dorothy Canfield Fisher were endorsed.

Who is LANGSTON HUGHES?

House of Representatives, Document No. 136, Page 40, Question and Answer No. 70:

"Have the Communists used blasphemous propaganda against the church? If there is any doubt in your mind as to the vicious and blasphemous propaganda Communists are using against religion, then go to your public library and read a typical example of it entitled "Goodbye Christ," by Langston Hughes."

Let's turn now to the poem itself and quote two verses from it:

"Good-bye, Christ Jesus,
Lord, God, Jehovah,
Beat it on away from here now,
Make way for a new guy with no religion at all.
A real guy named 'Marx Communist,
Lenin Peasant, Stalin Worker, me.'
I said 'me'. Go on ahead now. You are getting
In the way of things, Lord,
And step on the gas, Christ.
Move, and don't be so slow about moving.
The world is mine from now on."

House of Representatives Report No. 1954, 2nd Session, 81st Congress, Page 24, cites Langston Hughes as having been associated with from 71 to 80 Communist Front organizations. The same page cites Dorothy Canfield Fisher as having been associated with from 11 to 20 Communist Fronts.

In the report entitled *The Communist 'Peace' Offensive, A Campaign To Disarm and Defeat the United States*, prepared and released by the Committee on Un-American Activities, U. S. House of Representatives, Page 107, Langston Hughes and Dorothy Canfield Fisher are again cited as having been associated with 71 to 80, and 11 to 20 Communist Front organizations, respectively.

ARE THESE THE TYPE OF AUTHORS WHO SHOULD BE RECOMMENDED TO OUR GIRL SCOUTS?

EXHIBIT 4

Adopted by the 36th National Convention of the American Legion meeting in Washington, D.C., August 30 through September 2, 1954.

Resolution No. 328 as amended.

WHEREAS, certain leaders of the Girl Scouts movement in Illinois did come to The American Legion of Illinois with the request that a resolution be written and passed by the Department Convention setting forth specific and documented instances of Un-American propaganda contained within official Girl Scouts publications and Manual, and

WHEREAS, the Department of Illinois, after ascertaining the facts from these Girl Scout officials and their National leaders had failed to effectuate proper deletions and correct the situation complained of, did pass such a resolution after complete documentation had been presented and established, such as the 1953 Handbook, the Leader Magazine, Official U. S. Government reports, and

WHEREAS, since the adoption of this resolution the Department of Illinois, has received from the National Office of the Girl Scouts five pages of corrections and deletions which are to be incorporated in the 1955 Handbook, therefore

BE IT RESOLVED, That The American Legion National Convention does commend this remedial action taken by the National Office of the Girl Scouts and does urge that the leadership go further and advise the American public as to whether or not those responsible for inserting the recognized Un-American propaganda are still directing policies of the Girl Scouts, and

BE IT FURTHER RESOLVED, That the National Girl Scout leaders are requested to advise the American public as to what action has been taken in regard to the correction of other recognized Un-American propaganda appearing in Girl Scout publications, other than the Handbook, and

BE IT FURTHER RESOLVED, That the National Commander of The American Legion is hereby directed to promptly confer with the President and officials of the Girl Scouts of America for the purpose of offering the cooperation and assistance of The American Legion to the Girl Scouts of America in implementing and securing the reinsertion of the deleted positive Americanism material in the Girl Scout Handbook and other publications, terminating what appears to be the attempted infiltration of the Girl Scouts and building a continuing and permanent liaison arrangement between the Girl Scouts of America and The American Legion; with the view that in the future the programs of the two organizations may be directed to the common goal of inculcating in our youth a love of America and an implacable abhorrence of the world Communist conspiracy and world government, and

BE IT FURTHER RESOLVED, That The American Legion commends the "Girl Scouts" for both its purpose and its accomplishments in educating the girlhood of America to an appreciation of the responsibilities of United States citizenship.

Edward Driemeyer
201 W. Herrin Street
Herrin
Commander

Irving Breakstone
140 N. Dearborn Street
Chicago 2
Senior Vice Commander

Perce F. Brautigam
7306 Oglesby Avenue
Chicago 49
National Executive Committeeman

THE AMERICAN LEGION

DEPARTMENT OF ILLINOIS



Leonard W. Esper
McBarnes Building
Bloomington
Adjutant

Patrick P. Petrone
648 N. Homan Avenue
Chicago 24
Judge Advocate

Rev. Gilbert Johnston
15 N. Washington Avenue
Batavia
Chaplain

George Fleischli, M.D.
Fleischli Clinic
Second and Cook Street
Springfield
Surgeon and Medical Adv.

August 16, 1954

COMMANDER'S LETTER

Dear Comrade:

One of the immediate concerns of our organization at the inception of our Legion year is the controversy over Resolution #33 adopted at our Department Convention in which it is recommended that we withdraw support of the Girl Scout movement until such time as the responsible directors of the Girl Scouts of America give irrefutable proof to the American public that they have "taken measures to eliminate these un-American influences from the Girl Scouts Handbook and publications, etc."

You are entitled to know that the Legion itself was not the first organization to criticize the Handbook of the Girl Scouts but that within that organization itself protests and criticisms arose and were made known to its responsible officials. For example, changes in the 1953 Girl Scout Handbook attacked by us were asked by the Board of Girl Scouts of Racine County, Wisconsin, Inc. long before Legionnaires got on the job.

"The board made its request in a letter sent in May to the organization's national president and to its regional directors. In the letter, the Racine board asked:

1. That the statement 'We, the people of the United Nations' be deleted from the handbook because 'this implies that every citizen of the United States is included in the United Nations because the United States is a member;'
2. That the United Nations declaration of Human Rights should 'not be compared in any way to the United States Bill of Rights since the endorsement of the United Nations is a political matter,' and 'the Girl Scout organization should not become involved;'
3. That neither the League of Women Voters, referred to in the handbook as 'non-political,' nor, 'any other specific organization should be mentioned by name in the handbook.'
4. That the name of the 'One World Badge' be changed to 'My World Badge' to coincide with the 'My Country' and 'My Government' badges, and that the latter two badges be made a prerequisite to the 'One World Badge.'

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Commander's Letter, Cont'd.

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8/16/54

The letter also asked a change in wording in one requirement for the 'One World' badge from 'to further the ideas of the United Nations' to 'to become acquainted with the United Nations.'

"The Illinois Legion's resolution to 'withdraw all support' for the Girl Scouts asserts that 'the 1953 handbook of the Girl Scouts gives the United Nations and one world citizenship precedence over American citizenship.'"

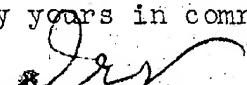
In a conference with Florence Otto, Great Lakes Regional Director of the Girl Scouts, I was informed by her that their organization was deluged by similar protests from other Girl Scout organizations which prompted their decision to make the corrections in the new edition of the 1953 handbook urged by our Department.

We are on sound ground in our decision. If you want further information I will be glad to see that an article by Robert LeFevre, news editor of Station WFTL-TV, Fort Lauderdale, Florida pointing up the criticism made in our Resolution and a letter from Mrs. Roy F. Layton, President of the Girl Scouts of the United States of America reaches you, upon request.

I trust this will enable you to meet intelligently, any critical inquiries made of you concerning the American Legion's stand on this question.

When the corrections are made, we will again offer our congratulations and support to this splendid organization, to-wit, The Girl Scouts of the United States of America.

Sincerely yours in comradeship,


IRVING BREAKSTONE,
C o m m a n d e r
Department of Illinois



THE AMERICAN LEGION

DEPARTMENT OF ILLINOIS
FIRST DIVISION
COOK COUNTY COUNCIL

343 S. Dearborn Street, Room 410

CHICAGO - 4

Telephone: WAbash 2-7520

IRVING BREAKSTONE
Commander

September 7, 1954

COMMANDER'S LETTER

Dear Comrade:

Resolution #33 adopted at our Legion Department Convention provides, among other things, "recommends withdrawal of all support of the Girl Scouts movement until such a time as the responsible directors of the Girl Scouts of the United States of America give irrefutable proof to the American public that they have taken definite measures to eliminate these un-American influences from the Girl Scout Handbook."

Mrs. Roy Layton, President, and Mrs. Norbury Alston, Regional Director and member of the National Field Staff of the Girl Scouts of the United States of America have given to me proofs as set forth in our Resolution in conformity with our objectives to point up the emphasis on training for good United States citizenship.

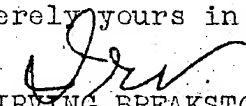
In the area of citizenship training the index to the Handbook has been expanded to give page numbers for references to the Declaration of Independence, the Constitution of the United States of America and the Bill of Rights. Added material includes three (3) stanzas of the Star Spangled Banner and the text of the Bill of Rights. The original 1953 Handbook instead of printing the entire Bill of Rights, omitted the same and made only references thereto in the text of the Handbook. The amended Pledge of Allegiance to the Flag has also been inserted. Statements having political implications referring to specific organizations have been eliminated and comparisons between the World Association of Girl Guides and Girl Scouts and the United Nations have been eliminated.

References to "World Flag" and "One World" have been eliminated.

I am enclosing to you herewith a page-by-page outline in all categories. Reading these changes and corrections against the background of its title chapter in the Handbook will clarify the subject matter in proper context.

In view of the subject matter as hereinabove set forth, full support and congratulations to the Girl Scouts of the United States of America are in order from the Department of Illinois. The controversy is terminated and the objectives and requirements of Resolution #33 have been fulfilled.

Sincerely yours in comradeship,


IRVING BREAKSTONE,
Commander, Department of Illinois

Encl.

Delray Beach News AND COUNTY NEWS

A JOHN H. PERRY NEWSPAPER

PUBLISHED EVERY THURSDAY AT 24 N. E. 4TH AVE., DELRAY BEACH, FLORIDA, AND ENTERED AS SECOND CLASS MATTER AT THE POST OFFICE IN DELRAY BEACH, FLORIDA.

JOHN H. PERRY, JR., President
and Chairman of the Board

FARWELL W. PERRY, Vice-President

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Chicago Daily Tribune
THE WORLD'S GREATEST NEWSPAPER

FOUNDED JUNE 10, 1867

Part 1—Page 16 * Wed., Aug. 18, 1954

VOICE OF THE PEOPLE

GIRL SCOUT LEADER BACKS LEGION

Geneva, Aug. 12—The American Legion has done a commendable job in bringing to the attention of the American people what has happened to the Girl Scout handbook. This is not an attack on the Girl Scouts themselves or their leaders [as some would have us believe], but on a few people in power controlling the policy of scouting who would make pawns of our young people.

Having been a Girl Scout leader for seven years, I am thoroughly familiar with the old handbook and have used it as a text for instructing possibly as many as 500 girls. On being handed a copy of the new handbook I was shocked to see that the Bill of Rights and reference to our Constitution had not only been removed but replaced with United Nations propaganda and that the citizenship badges were slanted by editorial comment entirely out of keeping with the principles of scouting as we know it.

The resolution, as drawn up by the American Legion at their convention in Chicago, should be given wide publicity to alert parents and all of us should press for the adoption of this resolution at the National American Legion convention.

MRS. RUTH L. CONKLIN

Who Is Teaching What To Our Girl Scouts?

ONE of the most startling and dismaying disclosures concerning the education and training of American youngsters came our way a bit over two weeks ago. At that time the extremely praiseworthy local project advocated by the earnest and sincere mothers and fathers of Girl Scouts, a drive to obtain funds for the erection of a Delray Girl Scout hut, was just getting underway. Delray Councilwoman Mrs. Max Woehle, who discovered the upsetting information—which concerns the Girl Scout Handbook and another Girl Scout publication—was requested by a supporter of the local Scout Hut fund drive to withhold the story until the drive was underway and was assured of some measure of success. In no way wishing to injure such a worthy cause, Mrs. Woehle, complied with the request.

On learning of the matter, the NEWS was firmly of the conviction that nothing, but nothing, ever should stand in the way of immediate public utterance of any facts which indicate a movement to minimize, jeopardize or replace the teaching of our Bill of Rights and American Constitution. And certain contents of the handbook and a sister publication do just that.

But it was Mrs. Woehle's "story"—and until she presented us with the data this week, we refrained from any comment. (Remember, we too, believe a Scout hut for our youngsters is a fine project.)

But—hold onto your seats, local mothers and dads of Girl Scouts—did you know that the following charges have been made (as recently as March 15 of this year) to the Girl Scout Council of adjoining Broward County? "... another volume (is) put out by the Girl Scouts of America, its title, "Hands Around the World," copyrighted 1949. This book unequivocally recommends world government and support of the United Nations Flag. On page 176 under 'additional sources of information,' this book recommends the American Council, Institute of Pacific Relations, as having inexpensive material and being a good source of information. In the official government publication, House Document 137, prepared by the Committee on Un-American Activities in Washington and issued May 14, 1951, the American Council, Institute of Pacific Relations, is cited as a communist front, yet the Girl Scouts of America in an official book printed and copyrighted by them recommend this agency as a good source of information."

Hear further: "The Girl Scout Handbook, copyrighted in 1940 by Girl Scouts, Inc., has in it a full page (pg. 159) devoted to the American Bill of Rights. It is listed in the index, as is the Constitution itself. In the new edition of the Girl Scout Handbook, first impression September, 1953, the Bill of Rights is missing. So is any itemized listing of the Constitution of the United States. Why?... However, in the 1953 edition four pages are given over to a promotional explanation of 'One World' and the United Nations. On page 228 it says, 'We,

the peoples of the United Nations... This implies that every citizen of the United States of America is included in the United Nations because the United States is a member... this statement is a misrepresentation of facts..."

"On page 229 the Handbook goes on: The United Nations has drawn up the 'Universal Declaration of Human Rights.' This document contains a statement on the rights the people of the world should have. It is much like our own Declaration of Independence and Bill of Rights..."

And right here is where we blow our stacks. Time and again, this "Universal Declaration" has been exposed by Americans of unquestionable loyalty as a series of traps and legal loopholes which would afford traitors to this country asylum and immunity, which could force us to provide sanctuary for enemy aliens, which could control all wages and place all education directly under the control of the state! It has been charged that "... the Universal Declaration of Human Rights as it has been adopted by the U.N. follows very closely the pattern of the Russian Constitution..." Yet it is this "Declaration" which apparently is more important for our Girl Scouts to know about than our own Bill of Rights and Constitution!

Do you believe that such charges as those itemized above—and they are only a few of those addressed to the Broward Girl Scout Council—should be withheld from Delray parents of young daughters because those parents are at present engaged in a praiseworthy effort to obtain a meeting place where their daughters can learn the finest of our American traditions and heritage?

This transfusion of a one-world ideology into the life stream of our growing youngsters, before they are of an age to understand the infections of treacherous propaganda or distinguish between the operations of a benign government and the insidious, cancerous growth of a foreign power intent upon our destruction from within, such apparently "innocuous" teachings are now being directed to the cream of our younger generation. For nowhere can we find a more representative group of the finest homes in all walks of our American way of life than in the Girl Scouts. They come from homes where AMERICA means something, something big. And, we are certain, from those homes will come a sudden searching, a quick demand for a review of the Girl Scout Handbook and other Girl Scout publications.

The charges quoted above were made by the news director of one of the largest radio stations in South Florida. His written protest to the Broward Girl Scout Council has been mimeographed and is receiving circulation... we only pray to the Founding Fathers of our country that it may be a large circulation. We ourselves are addressing a letter of inquiry to the National Council of Girl Scouts. We are looking forward, with more than casual interest, to their reply.

ADMIT UN SLANT IN GIRL SCOUT MANUAL

DETAILS COLUMN 2, PAGE 1

Southtown Economist

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10 Pages
Today

Your Economist papers
have the FIFTH largest
circulation of ALL papers
in the State of Illinois

Girl Scouts Hail Legion 'Vigilance'

(Continued from Page 1)
also implies that every person will do his or her best to help the United Nations to succeed.

It is the only world organization set up to iron out the different viewpoints of nations, and that has the authority to do so.

"When your troops run smoothly and everyone is happy, it is only because every member is willing to work for the good of all and not only for her own good. You know how hard it is to get even a small group of people like the members of a troop or school to work smoothly together. Think how much more time, patience, and understanding is required before all the nations of the world can work peacefully and happily together.

"There are some likenesses in every organization that is set up for the purpose of helping people to work together. There are likenesses between the United Nations Organization and your Girl Scout troop.

"The General Assembly is made up of delegates from each member nation. It is like your troop's Court of Honor which is composed of the patrol leader from each patrol. The Secretariat carries out the wishes of the Assembly and Security Council. Committees and officers of your troop are responsible for carrying out plans made by the Court of Honor. The Security Council makes decisions that cannot be handled in the General Assembly. Your leaders, troop committee members, and council must make some plans and decisions for you.

"The United Nations has drawn up the 'Universal Declaration of Human Rights.' This document contains a statement of the rights the people of the world should have. It is much like our own Declaration of Independence and Bill of Rights. It starts with the words: 'All human beings are born free and equal.' It is one of the finest pieces of work accomplished by the United Nations."

(See Editorial on Page 4)

Girl Scouts Hail Legion 'Vigilance'

South Cook County Council Told Changes Already Made In Protest Handbook Passages.

By Sheila Wolfe
Economist Staff Writer.

In behalf of 8,000 young people and adults, the Girl Scouts of South Cook County have commended the "alert vigilance" of the Illinois American Legion for bringing to public attention the substitution of United Nations and One World propaganda for the Bill of Rights in the revised Girl Scout Handbook.

The state Legion convention August 6 withdrew support from the Girl Scout movement until "un-American influences" are eliminated from the new handbook, published last year.

Delegates agreed with their anti-subversive committee that the manual "gives United Nations and One World citizenship precedence over American citizenship."

Embracing 375 troops in 37 communities including Riverdale, Dolton, Evergreen Park, Oak Lawn, Ridgeland, Homewood, Blue Island, Homewood, Flossmoor, Harvey, Chicago Heights Park Forest, Worth, Palos Heights, Hillcrest, Burrham, Glennwood, Columbus Manor and Markham, the South Cook County organization represents 6,000 girls and 2,000 adults. In an open letter, its leaders said:

"We, the adult volunteers and salaried staff members of the Girl Scouts of South Cook County take this opportunity to reaffirm to the parents of the girls under our guidance our pledge that we will contribute every available aid to lead them to a healthy, American adulthood.

"Each of us, and each of the 6,000 Girl Scouts in this organization, thrill to the passing flag, feels a surging heart at the national anthem and deems it a responsibility and a privilege to pledge our futures to work for our country's welfare.

"For 42 years, the Girl Scouts of the United States of America has given devoted service in training girls to the reverence to God and be loyal, patriotic citizens of the United States.

"The National office of the Girl Scouts has sent to this council a report that the Girl Scout Handbook already has been revised to remove or change those passages which were found by the American Legion to be offending.

"We of this organization salute the Legion for its indefatigable watchfulness. Surely, God willing, with the alert vigilance of the American Legion, our 'one nation, indivisible, under God' shall endure.

"We of the Girl Scouts of South Cook County do regret that there were in the Handbook passages that caused dissatisfaction. It is best that they have been changed.

"Again, to those who have girls in our troops, you have our unqualified pledge that your daughter's contacts in this organization are 100 per cent American and pro-American."

Of primary concern to the state Legionnaires is the fact that a replica of the Bill of Rights, which safeguards the rights and privileges of American citizens, comprised an entire page in the original Girl Scout Handbook but does not appear in the 1933 revision.

The veterans further took issue with emphases given the United Nations. In a chapter on International Friendship under the sub-heading "One World," a full page is devoted to a drawing of the structural organization of the UN. One segment of the chapter states:

"The Charter of the United Nations opens with the words: 'We, the peoples of the United Nations . . . This implies that every citizen of the United States of America is included in the United Nations because the United States is a member. This

(Continued on Page 8)

Southtown Economist

Founded 1906

Winner of the 1954 Best Newspaper Contest of the Controlled-Circulation Newspapers of America, Inc., for (1) Editorial and News content; (2) Community Service; (3) Best Use of Illustrative Material; (4) Color Printing, and (5) Special Editions.

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Wm. H. McDonnell Editor

THE SOUTHTOWN ECONOMIST PLATFORM
Speed building of Englewood Shopping Circle and parking area.
Retain Midway Airport in Southtown and build expressways to it.
Rush widening of Calumet-Sag channel and building of Calumet Harbor.
Provide fast and easy local transportation services between Southtown and Evergreen Park, Oak Lawn and adjoining suburbs.

Patriotism Wins Again

ETERNAL vigilance is the price of liberty as much today as it was in 1808 when John Pilpot Curran uttered those immortal words in Dublin.

It was in this spirit that the Illinois convention of the American Legion last week denounced the deletion of the Bill of Rights from the revised edition of the Girl Scout handbook and the substitution of propaganda in favor of the United Nations.

The efforts of the Internationalists and One Worlders to subordinate the rights of the people of the United States to those of other world-powers has been so insidious and persistent, they have ensnared educators, preachers, and many other groups into furthering their un-American cause.

Their use of the Girl Scouts is particularly damnable because the Girl Scouts organization represents all that is good, and everything told the youngsters is accepted by them as Bible true.

The Legion has rendered an extremely valuable service to the Girl Scouts, parents, the nation and future welfare of the Republic.

It is also gratifying that Girl Scout organizations also now realize the great disservice done them by the disloyal propagandists.

Cut From Scout's Handbook

THE BILL OF RIGHTS

AMENDMENTS I TO X OF THE CONSTITUTION OF THE UNITED STATES

DRAFTED BY JAMES MADISON AND PROPOSED AND APPROVED AT THE FIRST SESSION OF CONGRESS IN 1789. ADOPTED BY THE REQUIRED NUMBER OF STATE LEGISLATURES UNDER ARTICLE V OF THE CONSTITUTION AND DECLARED IN FORCE DECEMBER 15, 1791

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

A well-regulated militia, being necessary to the security of a free State, the right of the people to keep and bear arms, shall not be infringed.

No soldier shall, in time of peace, be quartered in any house without the consent of the owner, nor in time of war, but in a manner to be prescribed by law.

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a grand jury except in cases arising in the land or naval forces, or in the militia, when in actual service in time of war or public danger; nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life,

liberty, or property, without due process of law; nor shall private property be taken for public use without just compensation.

In all criminal prosecutions the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense.

In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury shall be otherwise re-examined in any court of the United States, than according to the rules of the common law.

Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.

The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.

The above broadside, here shown greatly reduced in size, was designed by the well known typographer Frederic W. Goudy and published by the R. R. Bowker Co. Used by special permission of the publisher.

This is a reproduction of the Bill of Rights as displayed in the Girl Scout's Handbook until the book was revised a year ago. At its recent state convention, the American Legion charged the first ten amendments to the United States constitution, guaranteeing the liberties of the American people, was shelved in favor of propaganda in favor of the United Nations. National Scout headquarters said a revision has been agreed upon.

Racine Girl Scouts First to Criticize Textbook Words

BY MARY SPILLANE

Changes in the 1953 Girl Scout handbook, attacked Friday by the Illinois American Legion as containing "un-American influences," were asked by the board of the Girl Scouts of Racine County, Inc., long before Legionnaires got on the job.

The board made its request in a letter sent in May to the organization's national president and to its regional directors.

In the letter, the Racine board asked:

1.) That the statement "We, the people of the United Nations" be deleted from the handbook because "this implies that every citizen of the United States is included in the United Nations because the United States is a member;"

(2.) That the United Nations declaration of Human Rights should "not be compared in any way to the United States Bill of Rights since the endorsement of the United Nations is a political matter" and "the Girl Scout organization should not become involved;"

(3.) That neither the League of Women Voters, referred to in the handbook as "non-political," nor "any other specific organization should be mentioned by name in the handbook."

(4.) That the name of the "One World Badge" be changed to "My World" to coincide with the "My Country" and "My Government" badges, and that the latter two badges be made a prerequisite to the "One World Badge."

The letter also asked a change in wording in one requirement for the "One World" badge from "to further the ideas of the United Nations" to "to become acquainted with the United Nations."

The Illinois Legion's resolution to "withdraw all support" for the Girl Scouts asserts that "the 1953 handbook of the Girl Scouts gives the United Nations and one world citizenship precedence over American citizenship."

Resolution Regretted.

Florence Otto, Chicago, Great Lakes regional director of the Girl Scouts and one of the persons to whom the Racine board's letter was directed, said the Legion's action was regrettable and its allegations "simply not true."

Mrs. Robert Weyland, Racine board member, called the refer-

ences in the handbook to the United Nations "a case of unfortunate wording by Girl Scout personnel who prepared the book."

She pointed out, however, that the Racine board's request for changes in the book was initiated last May after board members were sent copies of a pamphlet publication, "Human Events," in which Robert LeFevre, the news director of a Fort Lauderdale, Fla., television station, attacked the handbook's references to the U. N.

The Racine board then queried the national Girl Scout president as to why:

(1.) LeFevre's speech before the Broward County (Fla.) Girl Scout Council was cancelled (as alleged in his article in "Human Events;"

(2.) The Bill of Rights was omitted from the 1953 handbook;

(3.) Mention was made of the League of Women Voters as a "non-political" (instead of non-partisan) group;

(4.) The United Nations was "so strongly stressed" throughout the handbook;

(5.) The matter was not mentioned at the region seven administrative staff meeting.

Says Changes Being Made.

The Racine board appointed a special committee to draft recommendations for changes in the book after receiving a mimeographer "answer" to the queries which the board did not consider satisfactory, Mrs. Weyland said.

The four recommendations made by the committee and contained in the board's letter to the national president and regional directors were unanimously approved by the board, she added.

Mrs. Roy F. Layton, the national president, in a statement read into the Congressional Record on July 27, has stated that changes in the handbook are being made, but Racine board members said they have received no official notification that revision is in progress.

Mrs. Clarence Underwood, a board member, pointed out, however, that no Racine County Scout has received the "One World" badge or undertaken fulfilling requirements for it.

Chicago Daily Tribune
THE WORLD'S GREATEST NEWSPAPER

FOUNDED JUNE 10, 1847

Part 1—Page 18 H* Tues., Aug. 10, 1954

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LEGION AND GIRL SCOUTS

Illinois members of the American Legion, at their Chicago convention, passed a resolution submitted by their committee on anti-subversive activities, recommending that all support of the Girl Scouts be withdrawn until that organization eliminates "un-American influences" in its program.

This particular charge against the Girl Scouts has been made before. It is based on the handbook prepared for the use of girls between 11 and 14, which in a 1953 revision deleted some material on the American Constitution, the Bill of Rights, and the Declaration of Independence, and introduced some editorial commendation of the United Nations and its so-called declaration of human rights, in the drafting of which Communists had a substantial voice. A good deal of the American constitutional material has been restored to an edition of the manual now on the presses, as a result of previous criticism, and the U. N. propaganda has been toned down.

Lawrence J. Fenlon of Chicago, a former state commander, termed the resolution "silly." He has a couple of daughters who are Girl Scouts. Under the resolution's terms, he asserted, he couldn't allow their troop to meet in his home.

A good many parents will fall in with Mr. Fenlon, and if they do they will also fall into error. The Girl Scouts are in good repute, if for no other reason than that they periodically get the young out of their harassed parents' hair. Beyond that, of course, their stated objectives are praiseworthy.

They have half a million adults working in their movement, including some 30,000 men and hundreds of thousands of devoted, or resigned, mothers who give their time to direct the girls' activities. It may be questioned whether even one in 20 of these volunteer workers has ever taken the time to see what is going on in the national headquarters of the organization under the direction of paid executives.

If people are going to work for the Girl Scouts they should give enough time to determine whether the top of the organization is being run the way they think it should be run. If they don't like the top policies they should get out of the organization, and if they aren't interested in determining those policies they have only themselves to blame if their daughters are fed a few tidbits of anti-American doctrine.

The Waukegan News-Sun

LAKE COUNTY'S ONLY DAILY NEWSPAPER

VOL. LVII (57th Year) — NO. 200

WAUKEGAN, ILLINOIS, FRIDAY, AUGUST 13, 1954

EXCLUSIVE ASSOCIATED PRESS
WIREPHOTOS

History Of Girl Scout Dispute

Handbook Objections Filed A Year Ago, Clamage Says

By BOB HUTCHINS

Complaints that the Girl Scouts 1953 handbook omitted certain basic citizenship data and emphasized the United Nations were made to the Girl Scout organization long before the American Legion took action on the matter, according to Edward Clamage, Chicago, chairman of the Illinois Legion's anti-subversive commission which drew up the controversial resolution.

The action adopted at the state American Legion convention in Chicago last Saturday, has ricocheted across the country's front pages since then.

The resolution withdrew support of the Illinois Legion from the Girl Scout organization until such time as the handbook of the organization is changed to eliminate what Clamage termed "un-American" references.

Clamage said there was no intention on the part of the Legion to attack the Girl Scout organization.

Irving Breakstone, Illinois Legion commander, has said the resolution did not do so. "We are fully aware of the beneficial accomplishments of this great organization," he said.

Clamage was interviewed last night by The News-Sun when he visited Waukegan to attend a meeting of officers and executive committee members of the National Past Commanders' Club here.

LEGION NOT THE FIRST

He said the Legion was not the first to call attention to the changes made in the 1953 handbook. Individuals and organizations within the Girl Scouts had objected prior to the Legion action.

One of these was the Board of Girl Scouts of Racine County, Wis., Inc., which last May objected in a letter to national organization leaders to (1) use of the statement "We, the people of the United Nations," because it implied that "every citizen of the United States is included in the United Nations because the United States is a member," (2) asked that the United Nations declaration of human rights not be compared in any way to the United States Bill of Rights since endorsement of the United Nations is a political matter, (3) that neither

the League of Women Voters, referred to in the handbook as "non-political," nor any other specific organization be mentioned by name in the handbook, (4) the name of the Girls Scouts "One World Badge" be changed to "My World Badge" to coincide with the "My Country" and "My Government" badges, and further that wording in one requirement for the "One World" badge be changed from "to further the ideas of the United Nations" to "to become acquainted with the United Nations."

Also, Clamage said, the changes in the handbook had been noted in an article in the March 31, 1954, issue of the periodical, "Human Events." The article, by Robert Le Fevre, news director of station WFTL-TV, Fort Lauderdale, Fla., makes a number of the same points as the Illinois Legion's documentation of its resolution.

The Legion's anti-subversive commission, which prepared the resolution, documented it with a 15-point statement of changes made between the 1947 and 1953 editions of the Girl Scout handbook. Seven of the points refer to material included in the 1947 edition but omitted in the 1953 edition. These include a paragraph on citizenship in the United States of American, an explanation of the Constitution of the United States, a facsimile reproduction of the U.S. Bill of Rights, an article with illustrations of the signs and symbols of the United States, an explanation and the story of the Flag of the United States, the story of the National Anthem, and an explanation of the Great Seal and Shield of the United States, although the illustration of the Great Seal and Shield is retained.

The documentation asserted that the 1953 edition had 22 pages having to do with "internationalism" and 10 pages on U.S. citizenship; that a statement in the handbook saying "The League of Women Voters of the U.S. is a non-political organization" is untrue and that the League is devoted to political action. The documentation also objected to another statement referring to the opening words of the U.N. Charter, "We, the peoples of the United Nations," which the handbook said "implies that every person will do his or her best to help the United Nations to succeed."

"The editorial writer then goes on to compare the United Nations organization to the local Girl Scout troop," the Legion asserted.

PRaised U.N.

It also objected to the reference to the U.N.'s universal declaration of human rights in the handbook as "much like our own Declaration of Independence and Bill of Rights" and calling it "one of the finest pieces of work accomplished by the United Nations."

"No dissenting opinion is given," the Legion said, "although many of our United States Senators and Representatives are opposed to this U. N. declaration, as are also a number of our patriotic societies."

A suggestion listed as number one in the 1947 edition is that for the junior citizen badge, the girl must give the Pledge of Allegiance to the Flag of the United States of America; show how to display the flag, and tell how it should be cared for. In the 1953 edition this is not suggested for either the active citizen badge or the "My Government" badge.

The Constitution of the United States and the Bill of Rights are not referred to in the index of the 1953 edition.

On page 421 the 1953 edition, the Girl Scouts are advised to contact the local chapter of the League of Women voters and ask that this group help with the badge on government.

CITES 'THE LEADER'

The final documentary point declared that the Girls Scout publication, "The Leader," a magazine published for Girl Scouts leaders, endorsed in its February, 1953, issue the works of Langston Hughes and Dorothy Canfield Fisher.

"Langston Hughes has been cited by the Committee on Un-American Activities for his membership in at least 70 Communist-front organizations," the Legion asserted, "and as the author of the viciously filthy poem entitled, 'Goodbye, Christ,' which members of the Committee on Un-American Activities have cited as being too vile to read in public. Dorothy Canfield Fisher has been cited in connection with 22 Communist front organizations."

Since the storm broke this week over the Legion's action, the Legion officers have protested that their viewpoints have been misinterpreted. But not until today were Legion releases clarifying its official position in the mails.

Clamage, who is in the wholesale floral supply business in Chicago and is a past Illinois Department commander, said his anti-subversive commission first considered the resolution on May 21, 1954. By that time, he said, other members of the commis-

sion were familiar with the reports of changes in the Girl Scout handbook which had been a topic of "free conversation." When the commission met, he said, he had collected "as much material as was available for the commission meeting," and commission members decided to bring in as much additional information as they could at convention time.

At convention time, the proposed resolution prepared by the commission was in the files of the convention's anti-subversive committee, another group composed of about 25 Legionnaires from throughout the state.

The Girl Scout leaders, Clamage said, had in the meantime been aware of complaints about the 1953 handbook and had held a meeting in April to consider changes and the wisdom of having reinserted in the coming issue "some of the more important items that were deleted from the 1953 issue."

The Legion's anti-subversive convention committee first met on Thursday, Aug. 5. The meeting was in the morning and the press was admitted. At that time, the committee adopted the Girl Scout resolution and recommended that the convention pass it.

Clamage said the first contact he had with the Girl Scout officers was that evening after the afternoon papers had reported the committee action during the morning session. A few of the local Girl Scout officials contacted him and they met for a conference.

"It was a general conversation regarding the information that was already prepared," Clamage recalls. At that time, he had another meeting set for the following morning (Friday) with a group of six Girl Scout officers. These were Kenneth Birney, chairman of the men's division, Girl Scout finance drive; Mrs. William Hutchinson, of the Chicago Girl Scouts; Evans Spaulding, Chicago finance drive chairman; Miss Frances Dixon, Girl Scout public relations director; and Miss Eleanor Schmidt, community advisor.

HAD FRIENDLY VISIT

"We were in session for at least 45 minutes, which I considered a friendly visit," Clamage said. "They requested that we dispense with any action at this time, advising that they were revising (the handbook), and thought a lot of these items would be covered."

"I told them that I was going back to reconvene the committee at convention time, which I did about noon on Aug. 6," he said.

About 15 committee members attended this reconvened session, which was announced over the public address system at the con-

vention hall. The second session lasted about two hours, Clamage said, and at that time the committee revised the original resolution, which it considered too long.

Of the rewriting, Clamage said this: "It was condensed to make it better understandable and readable. (The original) resolution was too long, but it contained just about the same things."

At the conclusion of this meeting, the committee still recommended adoption, and the resolution went to the convention the next day. Clamage and committee members present recall that the committee action on the resolution at the second meeting was unanimous.

The Illinois Department's anti-subversive chairman said he did not think that the changes between the 1947 and the 1953 Girl Scout handbooks were oversights.

"I don't think they are naive and just accidentally made the changes," he said. Nor did he accuse any individual within the Girl Scout leadership of being Communist.

CALLED POOR JUDGMENT

"I would like to say it was very poor judgment on the part of those responsible for inviting Langston Hughes, a notorious Communist front, and Dorothy Canfield Fisher to contribute articles to the official magazine, and which were set up by Girl Scout leaders as authoritative."

Clamage said that some of the items which the Legion specified in the handbook were "un-American," but not Communist in nature. As an example he gave references in the handbook to "one world." The Girl Scouts, he said interpret this as one world of fellowship and sisterhood to other Girl Scouts, but the Legion views the connotations as one-world government.

The Illinois Department also adopted a resolution calling for U. S. resignation from the United Nations, a move that was lost in the storm about the Girl Scout resolution.

Clamage said the Legion and Girl Scout national offices are in contact on the question, and the resolution has such flexibility that Illinois Department Commander Irving Breakstone can stop it from moving up to the national convention Aug. 30 through Sept. 2 for presentation if it is determined that the points brought up in the Illinois resolution have been cleared.

The Girl Scout Handbook

EXTENSION OF REMARKS

OF

HON. TIMOTHY P. SHEEHAN

OF ILLINOIS

IN THE HOUSE OF REPRESENTATIVES

Tuesday, July 27, 1954

Mr. SHEEHAN. Mr. Speaker, on July 8, 1954, I inserted in the Appendix of the CONGRESSIONAL RECORD, an article by Mr. Robert LeFevre entitled "Even the Girl Scouts," in which article Mr. LeFevre made some observations about the 1953 Girl Scout Handbook.

Mrs. Roy F. Layton of Washington, D. C., president of the Girl Scouts of the United States of America, and Mrs. William E. Hutchinson, president of the Girl Scouts of Chicago, contacted me with their views on this article.

Mrs. Layton advised me that the 1953 edition of the Girl Scout Handbook is now undergoing a major revision. This revised, 1954 reprint of the handbook will be available in the fall and will help to continue the great and praiseworthy aims and principles of the Girl Scouts of America.

Mrs. Layton's statement is as follows:

THE GIRL SCOUT HANDBOOK

When the 10th edition of the Girl Scout Handbook was published in the fall of 1953, it had undergone a major revision. The format had been changed, the contents rearranged, and 23 new badges introduced in such fields as agriculture, community life, home making, and nature.

Written for girls between the ages of 11 and 14, it gave special emphasis to citizenship activities. Many of the new badges and badge requirements had been suggested by the girls themselves and all were carefully checked by authorities in the various fields.

In rearranging the content of the handbook, material on our American heritage, previously scattered in various sections, was drawn together under the title "My Country," and instead of printing a small facsimile of the Bill of Rights we introduced several new badge requirements through which the girls would learn what this great American document means to them and their families in their daily lives. A new section called My Government and much material on citizenship in sections called Active Citizen and Community Life were also added.

The reaction and comments of our membership were noted from the moment the new edition appeared, and a file set up so that suggestions for improvements, corrections, or changes might be taken into consideration in subsequent reprintings. Some minor changes had been scheduled for the fifth reprinting (due this summer) when recent criticisms called to our attention the fact that some parts of the handbook could be misinterpreted.

Some of the criticisms of the handbook have implied that we removed references

to the Constitution, Bill of Rights, and Declaration of Independence, which, of course, is not true.

Our plans for the revision of the handbook include the following:

Reinsertion of the facsimile of the Bill of Rights; rewriting the section on the United Nations to present this subject informatively without editorial comment; clarifying a badge requirement relating to the statement on neighborliness in the United Nations Charter; and picking up in general on points which have subjected us to misunderstanding. The index will be made more inclusive.

The reprinting will be completed in August of this year and the corrected handbook available in the fall.

July 27

In the light of the foregoing documentation showing exactly what the American Legion did and what the Girl Scout leaders did, why does the Anti-Defamation League of B'nai B'rith, the National Council of Churches Public Information Office, the Foreign Policy Association, and their obedient dupes continue to smear those who are telling the truth?

The answer can only be that either these groups and individuals have malicious intent in trying to silence those who expose subversion, or they are ignorant.

If they are ignorant, they have no business trying to mould other people's opinions, as they then fall into the category denounced by the Lord Jesus Christ as "blind leading the blind."

The end for both is, eventually, into the DITCH!

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News and Views

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The Controversial Christ

"Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?"
Proverbs 30:4

Who is Christ? Around this question centers today and has centered down through the years of time the greatest controversy the world has ever seen. Wars have been fought; individuals have been burned at the stake; and theological battles have raged for centuries over various answers to this question.

The Communists of the 20th Century will invoke the words of Christ when a prop is needed for their propaganda. Liberal theologians and self-appointed church "leaders" will use His name when they seek to create a Christ not found in the Bible.

As we approach the Christmas season, a mixture of the celebration of the Birth of Jesus Christ and pagan festivals, it is well that we answer this question in our own minds and go to the only authority upon which the true Christian believers have ever based their answer, namely, the Bible, God's unchangeable Word in a changing world.

Genesis, the first book in the Bible, the book of beginnings, records the creation, temptation and fall of man. Man was created a free moral agent with the right of choice. He was not created a puppet with strings attached, and with someone behind the scenes pulling the strings and making him jump or bow at the whims of the unseen.

Man deliberately chose the wrong way. Then he tried to alibi out of it. He didn't need modern psychology to explain to him what had happened. He knew.

He who had created him did not leave him without hope. As early as Genesis 3:15 the promise of the Redeemer is given: **"And I will put enmity between thee and the woman (God speaking to the tempter here); and between thy seed and her seed (not seed of a man, which would be natural biological phenomenon); it shall bruise thy head, and thou shalt bruise his (note 'his') heel."**

The serpent's head would be bruised by the heel of someone who was to be born through a woman and *not* of man's seed. The serpent would have a slight but temporary victory by attacking the heel of this one, but not his whole being or head. The crucifixion was only a temporary thing. Resurrection came later!

Isaiah the prophet, centuries before Bethlehem's great event, wrote under the guidance of the Holy Spirit, the Third Person of the Trinity spoken of through the plural pronoun "us" in Genesis 1:26 and 11:7. Isaiah predicted:

"Therefore the Lord himself shall give you a sign; a virgin shall conceive, and bear a son, and shall call his name Immanuel."
Isaiah 7:14

Matthew, the apostle and the writer of the First Gospel, recorded the fulfillment of this prophecy when it happened, centuries later:

"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."
Matthew 1:22,23

Why was the meaning of the name interpreted in Matthew and not in Isaiah? Because the Hebrews of the Old Testament know the translation of the name Immanuel was *God himself tabernacling, or dwelling, among us*.

The Greeks, or gentiles, of the New Testament era spoke Greek, and the writer of the Gospel gave the Hebrew translation of His divine name Emmanuel for their benefit, and your benefit!

When the Redeemer came, He was not the son of an earthly father, although people then, and people now try to make Him out to be such. He was God come down in a body of flesh to dwell among men. The Virgin Mary was merely the earthy instrument used to bring that temporary dwelling place for deity into the world. He occupied that house, or earthly tabernacle, for only 33 and a half years. Then He went back from whence He came.

Again, we ask the question as Proverbs 30:4 asks it: **What is His name? if thou canst tell?**

That same prophet Isaiah described Him even more fully in the ninth chapter and the sixth verse of his prophecy:

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God (Take note!), The everlasting Father, The Prince of Peace."

Matthew gives more details in regard to His entrance into the world, thus fulfilling all the predictions of the Old Testament writers:

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together (Please note the word before), she was found with child of the Holy Ghost.

(Note further she was not found with child by any earthly man! This is stated twice for emphasis within the confines of this same chapter.)

"Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily."

(Why is it stated that he was a *just* man? Why didn't he want to make a *public* example of her? Why did he want to put her away *privily*? The answers are found in God's moral code of the Old Testament. In Deuteronomy 22:13-21, the law expressly states that if a woman is found with child before a marriage is fully consummated with her husband, she is brought out before the public and is stoned to death by the elders because she has played the harlot. Joseph was a "just" or righteous man and he knew the moral law as well as all men in Israel knew it. He thought the worst of Mary, but he was not willing to "put her away" *publicly*. He was going to put her away "privily.")

"But while he thought on these things, behold the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. (Second time definitely stated)."

"And she shall bring forth a son and thou shalt call his name JESUS: for he shall save his people from their sins." Matthew 1:18-21

(The literal translation of this word JESUS is "Saviour".)

The angel who announced the birth of Jesus Christ to the shepherds on Judaea's hillsides, as recorded in the Gospel of Luke, Chapter 2 and verse 11, stated the same thing as did Matthew:

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Some years later, during his visit to Jericho, and specifically to Zacchaeus, this same Jesus Christ stated that the reason he came into the world was, to be the Saviour of men:

"And Jesus said unto him, This day is salvation come to this house. . . ."

"For the Son of man is come to seek and to save that which was lost." Luke 19:9,10

Paul, the first systematic theologian of the Christian Church, agreed also:

"This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

The formula for salvation through Jesus Christ is given in the Epistle to the Romans, Chapter 10, verses 9 and 10, and this was the message and mission of the historic Christian Church:

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

This message is reiterated in I Corinthians 15:1-4 where the Gospel, or good news, of the Christian Church is defined:

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye received, and wherein ye stand;

"By which also ye are saved; if ye keep in memory what I preached unto you, unless ye have believed in vain."

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

"And that he was buried, and that he arose again the third day according to the scriptures:"

This was the message which those, who had felt the saving power of the Mighty God, Emmanuel, Jesus Christ, the Virgin Born Son of God, preached and taught all over the known world, through the energy and power of the Third Person of the Trinity, the Holy Spirit. They left houses, lands, and loved ones in order to get the message out. On this message was the true Christian Church founded.

But what has happened?

Why is it that buildings, which are called "churches" (First this and that) no longer believe in this Christ or preach what the Scriptures declare is the message and mission of the church?

Why do we find men occupying pulpits who call themselves "reverend" this and that, who take seemingly fiendish delight in ridiculing the Biblical description of Jesus Christ and His message — who are elected to the highest offices in Church groups and councils not because of their defense of Jesus Christ, but because of their attacks upon Him and His Word?

Why is it that a Harry Emerson Fosdick can be praised and often quoted by "recognized" and "leading" churchmen when he is on record time and again with his blatant denials of the Christ of the Bible as recorded in such statements as: "No, I do not believe in the Virgin Birth of Christ, or in that old-fashioned substitutionary doctrine of the atonement, and I do not know any intelligent minister who does."

Why is it that a Nels F. S. Ferré can become a professor of philosophical religion in Vanderbilt University Divinity School, then to the staff of American Baptist Convention Andover-Newton Seminary; speak before United Church Women conventions, to young people and pastors conferences; and write so-called theological books, such as *The Christian Understanding of God* and *The Sun and the Umbrella* in which he makes the vilest and most blasphemous attacks upon the person and work of Jesus Christ which one could ever hope to read in print?

Why is it that a Methodist superintendent, such as Dr. Hayden S. Sears of the California-Arizona conference of the church, can put himself on record before witnesses, and on tape recording, as saying that the Methodist Church is broad enough to take in people of all shades of belief and that no creedal or doctrinal statement is required, and that the Methodist church can tolerate bishops and ministers who deny the Virgin Birth of Christ and other great doctrines of the Christian faith? This man holds a wealthy pastorate at the Catalina Methodist church in Tucson, Arizona.

Why is it that young people can leave home, church and parents and go to denominational seminaries to train for the ministry, and there be brainwashed by theological professors who ridicule orally, and in writing, the Jesus Christ of the Bible and all the great doctrines pertaining to His ministry on earth?

Why is it that these same young people, now graduated as pastors, denominational officers and writers in church

publications, can spread this poison further to the thousands of people who listen to them and pay the bills?

Why is it that over 8000 of these ministers can lend their support to Communist causes within the United States and some actually engage in outright treason?

Why is it that these same ministers, who preach "love and brotherhood", will pull out every smear tactic known to mankind and use it against anyone who will defend the Historic Christian Faith against these apostles of deceit, wolves in sheep's clothing?

The answer is simple: The present generation, by and large, follow not in the steps of their forefathers; know not the faith of their fathers, holy faith; could not defend one single Christian doctrine if put on a television quiz show and given an open Bible for a prop. They would not even be able to find the particular book in the Bible, let alone the chapters and verses!

Because they know not the truth, they cannot detect error when it is handed to them boldly and brazenly!

Jesus Christ, the Virgin Born Son of God, stood before the "leading" and "recognized" religious leaders of His day (they were in the majority) and lashed out at them unmercifully. They hated Him and so they took counsel on how to kill Him.

This same Jesus warned His followers that the day would come when they, too, would be so terribly persecuted, that their persecutors would put them out of the churches and even think that they would do God a favor when they killed the true believers!

Are we approaching the day about which Christ warned?

Many in Russia, China, Latvia, Lithuania, Poland, East Germany, North Korea, Roumania, and Hungary have already suffered the supreme sacrifice rather than deny their Lord Jesus Christ.

In the United States we have not yet seen physical violence used, only smears, lies, vilifications and brainwashing techniques.

BUT, that day may come! **UNLESS**, America returns to Jesus Christ and repents. Unless the false gospellers, who hypocritically use the name of Christ, but who deny Him, are dismissed from the pulpits, the seminary chairs, the publishing houses and church-supported colleges and universities.

Jesus saw the people as sheep wandering all over the mountainsides without shepherds, when He came into the world. There were those who *pretended* to be shepherds and who were getting fat off the flock! Jesus called them "Hirelings"—in it for the pay!

John Milton, in 17th Century England, described the condition in the Church of England in his immortal work *LYCIDAS* as: "The hungry sheep look up and are not fed." Out of this condition came the separatist Puritan-Pilgrim movement, and the little white steepled churches in New England and Virginia — a Jonathan Edwards, a Dwight L. Moody.

At this Christmastime, we all need to stop and listen to the Christ of the Scriptures. Back to Bethlehem, and even farther back than that. To Genesis' Eden. To close our ears to the mocking Tempter whose agents masquerade as some-

thing beautiful and cultured in the Twentieth Century, just as he enticingly appeared in the garden.

To take time out from the commercialism of Santa Claus Season, which now pre-empts Thanksgiving and Halloween so that the cash registers can ring longer and longer.

To read again the rich and wonderful story of a God who came down from the Ivory Palaces of Heaven in the form of a Son; who was despised and rejected by some men; Who laid His sinless life down on an old rugged cross outside Jerusalem's walls as our substitute. Who paid the ransom price of precious blood to buy all those who would believe back to fellowship with His Heavenly Father. Whom death could not hold in a man-made tomb, because He was, is and always shall be the Lord of Life. Who arose victoriously on the third day for our justification. Who ascended to the right hand of God the Father on high with hundreds of witnesses testifying to what they saw with their own eyes. (It only takes two in a court of law to establish evidence!)

To see Him as Stephen, the first martyr of the Christian Church, saw Him—glorified at the right hand of God the Father on high, "from whence He shall come to judge the live and the dead."

The Old Testament prophecies concerning His first coming were in existence for centuries. The people had access to them. But, they had been brainwashed by their own ecclesiastical leaders. They were not ready when He came. They were too busy crowding the inns (we call them taverns and lounges, now) to make room for Him.

So He was born in a stable. That's where lambs are born. "Behold the lamb of God that beareth away the sins of the world!" "Surely He hath born our griefs and carried our sorrows!"

"All we like sheep have gone astray. We have turned everyone to his own way, and the Lord hath laid on Him the iniquity of us all." Isaiah 53:6

The Bible declares that He is coming again, just as surely as He came the first time; only this next time, not as Saviour, but as Judge. He is Saviour yet, while time is still with us. But, He will not always strive with man. There will come the end. This the Bible declares in no uncertain terms:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

I Thessalonians 4:16,17

Could it be that it might happen at this Christmas season?

This is the hope of the true church at this Christmastime. The Church which is made up of every true believer in the Christ of the Scriptures. There are many who use the name Lord, but who deny Him. Christ warned of them when he said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." Matthew 7:21

Not every building which carries the name "church" is necessarily the real article, no matter how rich or how prominent it might be.

The true church is made up of those who are of one heart, one mind and one doctrine. They worship the same Christ, the Christ of the Scriptures; not a figment of a 20th Century scoffer or modernist.

What does Christmas mean to you in 1960?

Is Bethlehem's Babe today's only Saviour to you?

"Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell? —Proverbs 30:4

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